

TIMELY TOPICS.

KISSING on the stage in emotional plays is being voted, by the aesthetic, as decidedly vulgar. Its mode and frequency is decidedly disgusting. For example, John A. Stevens has introduced on the New York stage what he is pleased to call "the Henry V. style" of kissing. It is this: "The gentleman comes up behind the lady, puts his hands over her shoulders and turning her face upward and backward looks into her eyes a minute and then presses a long, lingering kiss upon her lips."

Good Friday, the anniversary of the crucifixion of the Saviour, was duly observed last week by religious services in a number of the churches in St. Paul. Being a legal holiday, the banks were closed and business houses, but not generally. The Saxons named it "Long Friday," because of the protracted religious services on that day; and the Germans term it "Stiller Freitag" on account of the solemn silence observed in the churches. During the first three centuries of Christianity it was called the "pasch," because then Christ the paschal lamb was slain. Its celebration in past ages has been attended with peculiar rites. In most churches a sepulchre used to be constructed. Good Friday is the only day in the year on which mass is not celebrated in the Roman Catholic churches. The ceremony of kissing the cross, sometimes called "adoration of the cross," is performed by the clergy and people on their knees. In England this was called anciently, "creeping to the cross," as appears by the following extract from a proclamation in the reign of Henry VIII: "On Good Friday it shall be declared how creepingly of the cross signifieth an humblyng of ourselfe to Christe before the crosse, and the kysynge of it a memorie of our redemption made upon the crosse."

At a recent "French ball" in New York city, was a scene, which, for the morals of the city and the credit of human-kind, it might well be hoped was exceptional. Men were present of high moral tone, of conspicuous position, of reputed good works, of positions of trust, prominent in business, of delightful social relations, and having large and interesting families. All in wild abandon, gave themselves up to fast and furious frolicsomeness without a care, seemingly, who saw them, except, perhaps, an occasional family man, looking furtively and nervously around, dreading the possible appearance of his own son in the grand melee. It was a wild ball. Many thousands were present in the great hall, and like howling derisives, made its very ceilings quiver with their vociferous bawlings. At 4 o'clock in the morning the noisy demonstrations outvied pandemonium itself, the police were called in, but were inadequate to cope with the boisterous recklessness of the throng until the lights were turned out, and darkness came to subdue the devilry of the hour. A striking feature of the high-toned undisciplined jamboree, was the fact that full 2,000 women were present, arrayed in most magnificent attire, such as the queen of Sheba, or the dashing Cleopatra, could never have conceived of in their wildest dreams of rich and gorgeous costuming. This, more than Parisian gaiety, unrestrained, blossoms and bears fruit in the great metropolis of this western continent. The shades of the Paritans can but look askance at wild scenes like these, as they walk their midnight rounds, and the bones of the old Knickerbockers must actually rattle at this unseemly, unchecked turbulence over their dusty beds.

The story of the struggles of Miss Anna Oliver, for four years pastor of a Brooklyn M. E. church, is a pathetic one. The accounts in the newspapers only outline the facts, but give a touching glimpse of larger hopes which slowly faded, aspirations that were unfulfilled, humiliations without end, and discouragements ending finally in defeat. She took charge of the church at the request of a small congregation which had been torn with factions and was at odds with itself and with outsiders. Against every obstacle and discouragement Miss Oliver worked faithfully, and in the four years succeeded in bringing harmony out of discord, largely increased the attendance, and by her unaided efforts raised money to repair the building and partly remove a heavy debt, giving up all of her own salary for that end. During all this time she was treated with coldness and contempt by the ministers of her denomination. In fact, their action fell little short of persecution, as they used every effort to prevent people joining her church. To Miss Oliver personally they did not object. She was a modest, intelligent, earnest Christian woman, but she was a woman, and had no business to preach. Hampered and hindered in her efforts, and convinced at last that ministers, who should of all men be most liberal and charitable, were hopelessly narrow-minded and prejudiced, she has resigned her pastorate. She has demonstrated that a woman can run a church, win converts, and care for the poor and sick, and has also shown that, in spite of all that is said to the contrary, the way is not clear for a woman to prove her ability in any line of work she may choose. These persecuting pastors developed unsoftened tempers, and show that they are not possessed of the spirit of the gospel which they profess. They wear tin cups upon their head, which prevent all expansion, and they would better grace the darkness and cruelty of the medieval age than the present. The reformation of a hide-bound church and narrow-minded pastorate must precede the millennium.

The deep craft of swindlers is almost past finding out. Bold, audacious, shrewd, the gambler plics his art with an audacity and success truly amazing. Said a man foolishly over-confident in his shrewd ability to cope with practiced and experienced gamblers: "If I should be taken into a band of gamblers and they should accept my check for the amount of my

loss, I would not be at all concerned about it, because I could go straight to the bank and stop payment. When I said this to a detective, he replied, "You wouldn't do any such thing." Why not? Simply because that important point in the swindle has been looked after by the banco men. I have never seen this feature of their work described in print, and you may care to use it. When the rascal gets a subject who has a bank account, and lead him into making a check, they know very well that he will lose no time in stopping payment on it, unless they manage by some clever device to prevent him. This is the way they do it: A newspaper lies folded on the table as though carelessly thrown down. When the check has been made out and signed, the operator who receives it places it between the folds of the paper, and in that way blots it. Then he seems to take it out and hold it up before his eyes to examine it, but the real check has been left concealed in the paper, and he has taken out a blank one, previously placed there. At this instant the stool pigeon, who is still figuring as the innocent friend of the victim, exclaims, "This is a swindle, and we won't stand it." He snatches the sham check from his confederate's hand, tears it into very small bits, and scatters them on the floor. "Now let us get out, he says. There is a pretense of barring the way, but he and the victim are soon in the street—the latter profuse in his thanks for having been rescued. Of course he doesn't go near the bank to stop payment on the check which he believes to have been destroyed, for he is not anxious to expose his veridancy needlessly, and the swindlers thus gain time to go and get it cashed.

An onslaught is being made on gloves. That rigid arbiter, fashion, is changing the mode from gloved to gloveless hands. The new fashion has not made great progress yet, but it bids fair to triumph, as the example has been set by several of the most advanced high-toned leaders of fashion. The gloveless hand is a violent change from the long standing fashion of the gloved hand, and even the gloved arm, for the long glove has of late been much in vogue. The long glove was much affected by women of the ordinary arm, but ladies blessed with more beautiful arms, it is thought, have conspired to drive the long glove into disrepute, and those of the small and delicate digits, go farther and aim to banish all gloves entirely. With men the glove-fashion is also changing. It has not for some years past, as formerly, been the mode for men to wear gloves with evening dress. But this season, both in London and Paris, light gloves have been worn by men, light, but not pure white. Great glove manufacturers are viewing with consternation this incipient gloveless fashion, and say if women decide to go without gloves, the long-established and prosperous manufacturers of the article will be ruined.

One of the rich Astors of New York, probably one of the "hale fellows" of Chet Arthur, is at present United States minister to Rome. He is neither a statesman nor a diplomat, but simply a wealthy snob, a high liver, a diner-out and giver of dinners. He employs his time in Rome in setting up gorgeous club displays and in luxurious living. Public interests, if there are any connected with the embassy, are clearly subordinate to the shallow frippery of gay and fashionable life. His wife is now one of the dashing belles of the "Eternal City," and the American ambassador is rich enough to pave her way with gold. A newspaper journal of the snob-organ character, thus describes our American minister at Rome: "Mr. William W. Astor is already blooming out in social way. He and his wife, who was the reigning belle in New York for several years, are always very popular. Mr. Astor is a member of nearly all the reputable clubs in New York and of several in London. Without his club he is lost. As there was no social organization in Rome which exactly met our minister's views, he has started one himself, and it has proved very successful. A letter from Paris speaks of it as already in a flourishing condition. It is called the American club, has billiard, reading, card, chess and conversation rooms, and a first class kitchen. The membership fee is placed very sensibly at a low figure, so that all Americans residing in or traveling through Rome may enjoy the advantages of the club. The annual members pay 100 francs yearly, and the temporary members 50 for three months, and 25 for one month. Such a club has been much needed in Rome, where every nation has its headquarters in a club of its own. Mr. Astor has made a move in the right direction." How different this from our late minister, the Hon. Geo. P. Marsh, the scholar and statesman.

LIBERALISM is becoming very comprehensive in its outstretchings and quite ubiquitous in its opening of doors for the entrance of all comers, of all nationalities, of all religions, of all creeds, or no creeds, pagans or Christians, Buddhist idolaters, or Mohammedan devotees. A convention was lately called in New York city, having for its object the establishment of a new Unitarian church, to be known as the Third Unitarian (atheistic) church. The Rev. Mr. Schermerhorn is to be the pastor. At the convention referred to, Mr. Schermerhorn said: "The church will be Unitarian with the enthusiasm and faith of the most orthodox denominations. Any person who professes to be hungering and thirsting for truth and righteousness, and whose life is in accord with this profession, can become a member without any creed or other requirement. One of the main objects of the society is to honor and seek the reasonable faith of all religions, and to welcome the fellowship of all aspiring humanity who are trying to become better, nobler and purer. It will be the first Christian church broad enough to take in what is good in all bibles and all religions. The ministers plenipotentiary of Japan, China and Turkey, who are Buddhists and followers of Confucius and Mohammed, were invited to be present with their suites, and answered politely, regretting their inability to come. The church will be supported by voluntary contributions. Our creed consists of twelve words, which express the fundamental principles of all the religions of the world: 'God, humanity, worship, duty, providence, prayer, inspiration, revelation, retribution, holiness and the immortal life.'" Mr. Schermerhorn is a native of Poughkeepsie, became a member of the Presbyterian church in his fourteenth year, graduated at Williams

college, spent two years in Unitarian Theological seminary, heard lectures at Yale college, studied in Germany, was pastor for three years of a Presbyterian church at Amenia, N. Y., and became Rev. George H. Hepworth's successor at the Church of the Unity in Boston. He secured leave of absence from the Church of the Unity by advice of his physicians, traveled in Europe, and subsequently tendered his resignation. He was afterward pastor of the First Unitarian church in Buffalo, and has preached since in Hartford and Newport. He is thirty-eight years of age. His travels in Europe and his residence in Germany, among the deep, mystic, deistic and atheistic thinkers of that country, whose realistic and metaphysical philosophy "leads to bewilder and dazes to blind," doubtless unsettles the former beliefs of this new Unitarian pastor, and recast him into his present mold of universal enlargement. If anything in church formation can be more sweeping and all-embracing than this new departure, surely it has not been discovered or invented.

The 400th anniversary of the birthday of Martin Luther, the great reformer, occurs this year. Doubtless the occasion will be observed with more or less ceremony in many places, and religious journals will vehemently, and *con amore*, sound his praise. To one particular phase only, in the characteristics of the great leader of the reformation, we propose now to refer, and that is to his musical talent and accomplishments. When a lad, he sang songs in the streets, with wonderful power and effect. He was a charity student and as such had to aid in the musical street performances of the city in which he was educated. He never was ashamed of, or tried to conceal this portion of his history, and in his writings he refers with satisfaction to his having sung in the streets when he was young. He never lost enjoyment for music, or ceased to cultivate it. When the great work of his life opened before him, he still found time to pursue the study of music, and to perfect himself in it, and earnestly endeavored in every way possible to increase his own theoretical and practical knowledge of the art. He became a skillful player both upon the flute and the lute, and thus was enabled to solace himself and delight others in the midst of his great and exhausting labors. Luther produced a German hymn book, which spread rapidly over Germany and was immensely popular. He was the successful composer of many tunes. He fully recognized the power and influence of music, and consulted with the Saxon chapel masters as to the best means of providing good music for the people, and he, himself, received instruction from these musicians in his musical studies and attainments. It is believed that Luther thus laid the foundation for the present musical growth of Germany. Says a writer: "Whether we agree with Luther in his [theological] views or not, every German musician will, or ought to, call him blessed for his devotion to the art." He wrote several essays and a poem on music. In one of his essays he places the value of song next to the word of God itself, for, says he, song—the human voice—is the mistress of the human heart. It makes sad people more joyful, it makes the faint-hearted more courageous, and the haughty more meek-minded. It is his opinion that there is nothing so well calculated to check and to rale the emotions of man as music. It has been suggested that ministers of the present day are quite too derelict in their attention to, and culture of music. Says a writer: "How many among the clergy of the present day are qualified to advance positive ideas about music as a part of divine worship? It is but a natural consequence of the state of things, that the church at large has allowed its music to be largely an article of traffic, and that the trade has more to say to what should be sung in churches and Sunday schools than the churches themselves. If Luther in his busy life could find time to study music, if he with all his learning deemed it necessary that he should study it; if he found it to be a solace and a finding of joy in the hours of sorrow; if he found the art of service to him as a preacher and reformer, would not the ministry to-day be in a like manner benefited by making itself acquainted with the power, the mission and character of the divine art?"

Remember This. If you are sick Hop Bitters will surely aid Nature in making you well when all else fails. If you are constipated, or dyspeptic, or are suffering from any other of the numerous diseases of the stomach or bowels, it is your own fault if you remain ill, for Hop Bitters are a sovereign remedy in all such complaints. If you are wasting away with any form of Kidney disease, stop tempting Death this moment, and turn for a cure to Hop Bitters. If you are sick with that terrible sickness Nephritis, you will find a "Balm in Gilead" in the use of Hop Bitters. If you are a frequenter, or a resident of a miasmatic district, barricade your system against the scourge of all countries—malaria, the epidemic, bilious, and intermittent fevers—by the use of Hop Bitters. If you have rough, pimply or sallow skin, bad breath, pains and aches and feel miserably generally, Hop Bitters will give you fair skin, rich blood, and sweet breath, health and comfort. In short they cure all Diseases of the stomach, Bowels, Blood, Liver, Nerves, Kidneys, Bright's Disease. \$500 will be paid for a case they will not cure or help.

That poor bedridden, invalid wife, sister, mother, or daughter, can be made the picture of health, by a few bottles of Hop Bitters, costing but a trifle. Will you let her suffer? A Montana stage driver a few weeks ago showed as practical a comprehension of the maternal instinct as did "the nurse of ninety years" in Tennyson's ballad "Home by the Roadside," wrapped his overcoat around her, and drove on. She would have been grateful for a fan the rest of the way to Missou! "Ladies of all ages who suffer from loss of appetite, from imperfect digestion, low spirits and nervous debility may have life and health renewed and indefinitely extended by the use of Mrs. Lydia E. Pinkham's Remedies for all complaints. We have not only a living faith in Mrs. Pinkham, but we are assured that her medicines are at once more agreeable and efficacious.

Quick, complete cure, all annoying Kidney, Bladder and Urinary Diseases. \$1. Druggists

SUNDAY GLOBELETS.

FLATMAN: What vigor absence adds to love.

CICERO: Nature has inclined us to be men.

EPHES SARGENT: The star-light smiles of children.

QUAILES: He who has no cross, deserves no crown.

BAILEY: The worst men often give the best advice.

COLTON: We ask advice, but we mean appropriation.

WADSWORTH: Heaven lies about us in our infancy.

BOVEE: Many children, many cares; no children, no felicity.

MICHAEL DAYTON: Our souls march faster than our eyes can see.

JAMES MARSTON: Through danger safely comes; through trouble, rest.

LONGFELLOW: Know how sublime a thing it is to suffer and be strong.

BISHOP HORNE: Adversity borrows its sharpest sting from impatience.

ZIMMERMAN: Comedians are not actors, they are only imitators of actors.

GETTIE: I can promise to be candid, but I cannot promise to be impartial.

MENANDER: To live is not to live for one's self alone; let us help one another.

HORACE: The more a man denies himself, the more he will obtain from God.

LORD JOHN RUSSELL: Astronomy is the science of the harmony of infinite expanse.

FULLER: Moderation is the silken string running through the pearl-chain of all virtues.

SIR W. DAVENANT: It is the wit, the policy of sin, to hate those men we have abused.

SAVILLE: A man who cannot mind his own business is not fit to be trusted with the king's.

DAYDEN: Love reckons hours for months, and days for years; and every little avails an age.

SENeca: However wretched a fellow mortal may be, he is still a member of our common species.

WILLIAM PENN: Always rise from table with an appetite, and you will never sit down without one.

YOUNG: It is great, it is mainly, to disdain disguise; it shows our spirit or it proves our strength.

HAWTHORNE: A singular fact it is, that when a man is a brute he is the most sensual and loathsome of all brutes.

HORACE: Adversity has the effect of eliciting talents which in prosperous circumstances would have lain dormant.

ADAM CLARKE: The old proverb about having too many irons in the fire is an abominable old lie. "Have all in, shovel, tongs and poker."

BALZAC: The winter's frost must run the but of the but before the fruit is seen. So adversity tempers the human heart to discover its real worth.

ADDISON: Notwithstanding that natural love in brutes is much more violent and intense than in rational creatures, Providence has taken care that it should be no longer troublesome in the parent than it is useful to the young; for so soon as the wants of the latter cease, the mother withdraws her fondness and leaves them to provide for themselves.

There are 4,000,000 Methodists in the United States.

There is said to be an increased interest in religion in Chicago.

Three prominent Protestant Episcopal churches in Philadelphia are without rectors.

The jubilee fund of the Congregational church of England and Wales is now over \$1,000,000.

The Rev. Thomas K. Beecher, of Elmira, N. Y., half brother of Henry Ward Beecher, is visiting southern California.

Tokio, Japan, has twelve Presbyterian churches, and the presbytery is made up almost entirely of native preachers.

A Russian priest, who has traveled around the world, says the English speaking people have taken the lead every where.

One hundred years ago there were 180 Methodists in the conference bounds of Philadelphia. Now there are over 50,000.

The Rev. J. H. Eccleston, of Newark, N. J., has refused three bishoprics during the last few years. An unambitious servant of the Master.

Many colored persons living in Denver, frightened by Wiggins' prognostications, have joined the church. The Canadian weather wizard, in the unconscious role of an evangelist, builded better than he knew.

The Christian Union sees a decided movement in theological circles in Boston and throughout New England towards more religion and less theology. That is getting back to a Puritanism, from an aesthetic ecclesiastical basis.

A Western colporteur was once conversing with an Illinois man on his religious duties. Said he: "Do you attend church regularly?" "Oh, no; I never go to church, but I ailers make it a point to tend all the funerals. They are just as solemn, and that isn't no kerlection."

The bishop of Oxford sent to the church warden in his diocese a circular of inquiries, among which was: "Does your officiating clergyman preach the gospel, and is his conversation and carriage consistent therewith?" The church warden of Wallingford replied: "He preaches the gospel, but does not keep a carriage."

"Which is the deepest, the longest, the broadest and the smallest grave in this churchyard?" said a pedestrian to his companion, while meditating among the tombs in a cemetery. "Why," was the answer "it is that in which Miles Baton is buried, for it is five miles below the sod, Miles in length, Miles in breadth, and after all it is but a Baton-hole."

It is noticed as a curious fact that among the Pioche mines loss of memory frequently results from inhaling the smoke of giant powder. It is also to be noticed as a curious fact that when charges of bribery and corruption are under investigation by a legislative or congressional committee, the witnesses appear to be chiefly Pioche miners in disguise.

The pastor of the Weaverville (Pa.) Mennonite church died some time since, and last week the congregation selected his successor by chance in the following manner: The names of the candidates were announced and as many books as there were candidates were placed in a row. One of these books contained a slip of paper, and the candidate who drew it was the selected preacher.

It is stated that fashionable Philadelphians do not ride to church in their carriages, as is the custom in New York. It is more esthetic, then, to walk than to

ride. Fashion, then, is the genius of the world. It rules all things, even the ways and modes of Sunday observance and sanctuary worship. The "fashionable" doubtless have a mode of their own in entering heaven.

The canons of the Episcopal church require the pastor to devote the alms received at the communion service to the poor of the parish according to his own discretion. A rector about to retire from his parish was requested to make a report of these funds. He reported that, as he considered himself the most needy person in the parish, he had judiciously appropriated the money to his own needs.

When the women of Shelbyville, Ind., began their crusade in 1870, among the saloon-keepers was a Captain Maze, a man who had served with distinction during the late war. He finally opened his saloon door to the crusaders, gave up the business and started for Kansas. He has with in a short time announced that he would start a religious revival and from the beginning has met with great success. He is spoken of as a powerful exhorter.

The youthful son of a Connecticut nihilist converted the contents of a powder flask into paste, out of which he made a ball and surreptitiously placed it in the oven of the kitchen stove. As a consequence of this ingenious device the family went without any hot food that day. When his father asked him what in the name of jumping Jupiter he did it for, he promptly explained that the cook was a tyrant and he wanted to blow her up.

There are eleven religious societies in the new and lively city of Winnipeg, Man., and their aggregate wealth is estimated at the immense sum of \$11,300,000. In the early history of the country the Hudson Bay company made grants of lands to the various churches, Protestant and Catholic. These lands were practically valueless then. The Roman Catholic church has been the most fortunate, having a title to lands now valued at \$10,000,000.

A Scotch minister, forgetting his spectacles, could not read the hymn, so he said: "My eyes are dim; I cannot see." The preacher immediately sang, "My eyes are dim; I cannot see." The minister explained: "I spoke of my infirmity." This was sung as the second line. The minister pleaded: "I did not mean to sing a hymn." These words were sung and he sat down, saying: "I merely said my eyes were dim." When this line was sung the services closed.

New York Catholic Review: Where there is so much sorrow it is difficult to single out even one case for special sympathy. But a wide circle know Mr. Fischer, the eminent organist and musical reformer of the church of the Holy Redeemer, and it will be a personal sorrow to them to know that his beautiful little daughter—one of the most beautiful of children—was among the victims of the late disaster in the Fourth street school. To her, peace; to her parents, consolation!

Pope Leo XIII, on last Tuesday, completed the fifth year of his pontificate, as he was elected the successor of Pope Pius IX. on February 20, 1878. His coronation as pope, however, did not take place until nearly two weeks later, on March 4, 1878. In the churches throughout the world the clergy recited, during the masses that morning, the special prayers which have been set apart for the benefit of the pope; and, in Rome a special service, attended with much pomp, was held at the Vatican.

From particulars published in the Japan Mail it appears that the Buddhist priests in that country have commenced an agitation against the obligation both of celibacy and of an exclusively vegetarian diet. It is stated that a grand meeting of representatives from the various sects is announced to be held at Koyasan to discuss the advisability of removing vexatious and needless restrictions upon the liberty of the Buddhist priesthood. Some sects, it is added, have already taken the initiative in these matters, and it would seem as though their example has proved too much for their more ascetic brethren.

Toward the Rising Sun.

THE "Albert Lea Route," Which is composed of the Minneapolis & St. Louis Railway, Burlington, Cedar Rapids & Northern Chicago, New York, Boston, Philadelphia, Baltimore, Washington, Toronto, Montreal, Quebec, and in fact to all Eastern points in the United States and Canada. The 6:30 p. m. train from Minneapolis runs through to Chicago, arriving in the latter city at 8:15 p. m., in ample time to connect with the Limited and Fast Express Trains to the East.

TRAVELERS FROM Northern Minnesota, Dakota & Manitoba Will find this the best and most convenient route to the East, as connections are made in the Union Depot at Minneapolis, guarding against loss of time. Remember, St. Paul passengers leave the Union Depot at 7:25 a. m. and 5:30 p. m., and leave the Union Depot at Minneapolis at 8:10 a. m. and 6:30 p. m.

Re-Assessment for Opening and Extension of an Alley 16 feet wide, through Block 30, Rice and Irvine's Addition. OFFICE OF THE BOARD OF PUBLIC WORKS, CITY OF ST. PAUL, MINN., March 22, 1883. Notice is hereby given that re-assessment of benefits, damages, costs and expenses, arising from the opening and extension of an alley 16 feet wide, through block 30, Rice and Irvine's Addition, from Sherman street to Elm street, in the city of St. Paul, Minnesota, has been completed and entered of record by the Board of Public Works in and for said city, and that said re-assessment was duly confirmed by said Board on the 12th day of March, A. D. 1883. JOHN FARRINGTON, President. Official: R. L. GORMAN, Clerk Board of Public Works. 83-85

Re-Assessment for Opening and Extension of an Alley 16 feet wide, through Block 30, Rice and Irvine's Addition. OFFICE OF THE BOARD OF PUBLIC WORKS, CITY OF ST. PAUL, MINN., March 22, 1883. Notice is hereby given that re-assessment of benefits, damages, costs and expenses, arising from the opening and extension of an alley 16 feet wide, through block 30, Rice and Irvine's Addition, from Sherman street to Elm street, in the city of St. Paul, Minnesota, has been completed and entered of record by the Board of Public Works in and for said city, and that said re-assessment was duly confirmed by said Board on the 12th day of March, A. D. 1883. JOHN FARRINGTON, President. Official: R. L. GORMAN, Clerk Board of Public Works. 83-85

Proposal for Bids. COUNTY AUDITOR'S OFFICE, Ramsey County, Minn., St. Paul, March 14, 1883. Sealed proposals will be received at the office of the county auditor at the city of St. Paul, until 8 o'clock p. m. on Friday, the 30th day of March, 1883, for Five (5) per cent. bonds of Ramsey county (on pass attached), maturing in twenty (20) years from April 1st, 1883. These bonds bear interest at the rate of five (5) per cent., payable semi-annually. Both principal and interest payable at the financing office of the county of Ramsey, in the city of New York.

The bonds will be issued in denominations of one thousand dollars each, and delivered to the successful purchaser in the city of St. Paul. No bid will be entertained at less than par, as provided by law. The right is reserved to reject any or all bids. Bids to be marked "Sealed Proposals for Ramsey County Bonds." R. C. WITKESER, R. C. POLLEY, HENRY SCHUMMEYER, Committee on Ways and Means.

GROCERS. J. A. McCONKEY, DEALER IN Groceries, Flour, Feed, &c., WEST ST. PAUL. Dakota Avenue, Near Isabel Street.

The undersigned respectfully informs the citizens of the Sixth Ward that he has this day opened a grocery store on Dakota avenue, and is now ready to supply his friends and all others desiring first-class articles, with a new, fresh and complete assortment of the finest groceries, bought at cash prices, selected with care, and everything used in the practical and economical household.

In opening this store, it is with the intention of keeping constantly on hand nothing but the freshest, finest and best of groceries, and everything used in the household, usually kept in first-class groceries. I earnestly invite you to try my new stock of Teas and Coffees, they will be found the best and cheapest in the market, new, fresh and unadulterated. The very fine and large stock of Sugars, Spices, Canned Goods, Jellies, Preserves, etc., etc., are the best that cash can buy, and the last season's products. Among the canned fruits is a full assortment of the celebrated and famous brand of the Oveida Community Preserves. I have also a full line of Dried Fruits, including Apples, Peaches, Prunes, Cherries, Currants, Plums, etc.

In my line of Fish is included Mackerel, Round Herring, White Fish, Cod Fish (whole and boneless), etc. Smokers are invited to try my fine stock of Cigars and Tobaccos. No better selection to be found in the city. Please call and see and try for yourself, and I feel confident that if you once try my goods you will concede that they are first-class in every particular, and as cheap as they can be purchased in St. Paul. J. A. McCONKEY, Dakota Avenue, West St. Paul.

MUSICAL INSTRUMENTS. MRS M. C. THAYER, MUSIC DEALER. Pianos, Organs, Small Instruments and Sheet Music. 418 WABASHAW STREET. HEALTH IS WEALTH

Dr. E. C. West's nerve and brain treatment, a specific for hysteria, dizziness, convulsions, nervous headache, mental depression, loss of memory, premature old age, caused by over-exertion or over-indulgence, which leads to misery, decay and death. One box will cure recent cases. Each box contains one month's treatment. One dollar a box or six boxes for five dollars, sent by mail prepaid on receipt of price. We guarantee six boxes to cure any case. Will each order received by us to six boxes, accompanied with five dollars, we will send the purchaser our written guarantee to return the money if the treatment does not effect a cure. Guarantee issued only by Lambie & Co., corner Third and Wabashaw streets, 808 Pa. Minn. Order by mail promptly attended to.

Supposed owner and description. Lot. Block. Assmt. Mary L. Olivier. Except S. 12 feet of (undivided) 1/2 1 60 \$68 25 Same. N. 12 feet of 1 1 60 21 00 Same. N. 30 feet of 2 60 52 50 Same. S. 3 feet of E. 7 1/2 2 60 52 50 Honora Tougher. N. 30 feet of E. 82 feet of 3 60 52 50 Peter Berkey 5 56 262 50

Supposed owner and description. Lot. Block. Assmt. Henry Justus 6 56 \$262 50 Same 6 56 17 50

Supposed owner and description. Lot. Block. Assmt. Aug. Botzet. N. 100 feet of 1 55 \$17 50 Same 1 55 105 00

Supposed owner and description. Lot. Block. Assmt. All in the city of St. Paul, county of Ramsey and State of Minnesota. \$1-85 GEORGE REIS, City Treasurer.

Supposed owner and description. Lot. Block. Assmt. All in the city of St. Paul, county of Ramsey and State of Minnesota. \$1-85 GEORGE REIS, City Treasurer.

Supposed owner and description. Lot. Block. Assmt. All in the city of St. Paul, county of Ramsey and State of Minnesota. \$1-85 GEORGE REIS, City Treasurer.

Supposed owner and description. Lot. Block. Assmt. All in the city of St. Paul, county of Ramsey and State of Minnesota. \$1-85 GEORGE REIS, City Treasurer.

Supposed owner and description. Lot. Block. Assmt. All in the city of St. Paul, county of Ramsey and State of Minnesota. \$1-85 GEORGE REIS, City Treasurer.

Supposed owner and description. Lot. Block. Assmt. All in the city of St. Paul, county of Ramsey and State of Minnesota. \$1-85 GEORGE REIS, City Treasurer.

Supposed owner and description. Lot. Block. Assmt. All in the city of St. Paul, county of Ramsey and State of Minnesota. \$1-85 GEORGE REIS, City Treasurer.

CITY NOTICE.

OFFICE OF THE CITY TREASURER, ST. PAUL, MINNESOTA, March 22, 1883. All persons interested in the assessments for Opening and Extension of an Alley 16 feet wide, through Block 30, Rice & Irvine's addition, from Sherman street to Elm street; Also,

Opening, Extending & Straightening University avenue, 60 feet wide, from the east line of Brewster's addition to Jackson street; Also,

Opening and Extension of Baker street, from Mohawk avenue to Cherokee avenue, in the Sixth ward; Also,

Grading the Alley through Block 31, St. Paul Proper, (from Robert to Jackson street), and opening an Alley along the east line of Lot 1, Block 7, Robertson's addition to West St. Paul; thence southerly to Lot 1, Block 12, West St. Paul Proper, in the Sixth ward;

WILL TAKE NOTICE, that on the 21st day of March, 1883, I did receive different warrants from the City Comptroller of the City of St. Paul, for the collection of the above named assessments. The nature of these warrants is, that if you fail to pay the assessment within

THIRTY DAYS after the first publication of this notice, I shall report you and your real estate so assessed as delinquent, and apply to the District Court of the county of Ramsey, Minnesota, for judgment against your lands, lots, blocks, or parcels thereof, as assessed, including interest, costs and expenses, and for an order of the Court to sell the same for the payment thereof. \$1-91 GEORGE REIS, City Treasurer.

CITY NOTICE. Notice for Judgment. OFFICE OF THE CITY TREASURER, ST. PAUL, MINN., March 22, 1883. I will make application to the District Court in and for the county of Ramsey and State of Minnesota, at the special term held Saturday, April 7th, 1883, at the Court House, in St. Paul, Minnesota, for judgments against the several lots and real estate embraced in a warrant in my hands for the collection of unpaid assessments, with interest and costs thereon for the following named special assessments. All in the City of St. Paul, county of Ramsey and State of Minnesota, when and where all persons interested may attend and be heard. The owners and description of real estate are as follows:

Assessment for Opening and Extension of Morton street, from Moh