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East Tenn., Va. and Ga. Railroad.

No 1, Mixed Train, Leaves Bristol	4 35 a m
Arrives at Knoxville	11:38 a m
Leaves Knoxville	11:53 p m
Arrives at Dalton	6:30 p. m
Arrives at Chattanooga	6 30 p m

No 1 makes connection at Chattanooga with the Nashville and Chattanooga Roads, and at Dalton with the W. & A. RR

No. 2 Mixed Train, leaves Chattanooga	8 30 a m
Arrives at Knoxville	4 00 p m
No. 3 Leaves Bristol	10 37 p m
Arrives at Knoxville	2 34 a m
Leaves Knoxville	3 42 a m
Arrives at Dalton	8 04 am
Arrives at Chattanooga	8 15 a m

No 3 connects at Dalton with the Western and Atlantic and Selma, Rome and Dalton Roads and at Chattanooga with Alabama and Great Southern Road; and Memphis and Charleston Railroad. A connection for Nashville is made by this train with 3 hours' delay at Chattanooga, except on Sundays.

No. 4 Leaves Chattanooga	6 40 p m
Leaves Dalton	7 00 p m
Arrives at Knoxville	11 08 p m
Leaves Knoxville	11 15 p m
Arrives at Bristol	4 25 a m

No 4 makes close connection at Lynchburg for Washington and Eastern cities.

Knoxville and Ohio Railroad.

Leaves Knoxville	4:15 p m.
Arrives at Careyville	7:15 p m.
Leave Careyville	6:00 a m.
Arrive at Knoxville	10:20 a m.

Make connections with both day trains on the E. T., V. & G. R. R.

Cincinnati, Cumberland Gap and Charleston Railroad.

Leaves Knoxville (Freights)	7:30 a. m
Leaves Morristown	11 10 a m
Arrive at Wolf Creek	1 45 p m
Leave Wolf Creek	3 00 p m
Arrive at Morristown	6 35 p m

Connection is made at Marristown with the E. T., Va. & Ga. trains No. 4 East and No. 3 West. Also connection at Wolf Creek with tages for Warm Springs and Asheville, going and returning.

Knoxville and Charleston Railroad

Leave Maryville at 8:00 a m.
Arrive at Knoxville 9:20 a m.
Leave Knoxville 3:00 p m,
Arrive at Maryville 4:20 p m,

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THREE ANGELS.

They say this life is barren, drear and cold;
Ever the same sad song was sung of old,
Ever the same long, weary tale is told,
And to our lips is held the cup of strife,
And yet—a little love can sweeten life.

They say our hands may grasp but joys destroyed,
Youth has but dreams, and age an aching void,
Whose Dead Sea fruit long, long ago has cloyed
Whose night with wild temptestuous storms is rife—
And yet a little hope can brighten life.

They say we fling ourselves in wild despair
Amidst the broken treasures scattered there,
Where all is wrecked, where all once promised fair;
And stab ourselves with sorrow's two-edged knife—
And yet a little patience strengthens life.

Is it then true, this tale of bitter grief,
Of mortal anguish finding no relief?
Lo! midst the winter shines the laurel's leaf;
Three angels share the lot of human strife,
Three angels glorify the path of life.

Love, Hope and Patience cheer us on our way,
Love, Hope and Patience form our spirit's stay,
Love, Hope and Patience watch us day by day,
And bid the desert bloom with beauty vernal,
Until the earthly fades in the eternal.

—Temple Bar.

THE PLAY GROUND OF THE PETS.

"This," said Miss Silverind, opening a door in the ancient red brick wall from her own private garden—"this, Sir Charles, is the recreation-ground. Here is the gymnasium, and here they can play any game they please during the hours not devoted to study." Sir Charles raised his hat in honor of the bevy of fresh young beauties of all ages that were scattered over the lawn, and turning to the accomplished lady principal, said, with an old-fashioned courtesy, "Miss Silverind, this might almost be called 'The play-ground of the pets.'"—The Dulwich Infant: a Novel.

Winsome young witches of supple sixteen,
Pouting young poppets of nine;
Vain little virgins in brown velveteen,
Pinafored peris divine.

Shuttlecock sirens in shortest skirtettes,
Eves with an instinct to cry;
Battledore beauties in tucked trouserettes,
Clever young kittens in fur.

Romping young rebels in open-worked socks,
Children in skipping-rope skilled;
Damsels still wearing the briefest of frocks,
Fairies most famously frilled.

Plump little rosy-cheeked, kissable pets,
Bonnily booted *croquenuses*,
Dimpled young darlings and graceful girlettes,
Babies in sandals and shoes.

Muscular maidens in neat knickerbocks,
Dainty, demure little doves;
Light-hearted lasses, with free-flowing locks,
Lawntennisonian loves.

Sparkling bright row of the prettiest pearls,
Joy of a sweet, sunny day!
Blooming bright boquet of beautiful girls,
Shower of blossoms in May!

CORRECTING THE BIBLE.

[New York Times.]

The Rev. Philip Schaff, D. D., a member of the American Committee of Revision of the Old and new Testament, delivered an address last night, in St Paul's Methodist Episcopal church, on the subject of "Bible Revision." Dr. Schaff took for his text the last verse of St. Peter, and said that this was one of the proof texts for the doctrine of the inspiration of the Holy Scriptures, and applied to the Old Testament. The Bible, whether considered in a literary, historical, theological or inspirational view was the greatest book in the world, and was of universal and perennial interest. The Book of God, the Church of God, and the day of God were the three pillars of the structure of society, and it was important, therefore, that we should have that book in its purity brought home to us in our own vernacular tongue. Although given originally only to the Jews, it was intended and designed for all mankind, and now nearly 300 languages, by their translations, speak these oracles of God. They have been translated more widely than any book the world ever saw. It was originally written in the Hebrew, next in the Greek, about two centuries before Christ, and next in the Latin tongue. The first translation of it made in Great Britain was about the Seventh century, and later it was rendered by the venerable Bede into the Anglo-Saxon tongue. In 1380 just 500 years ago, John Wyclifle's translation into the English language was issued, but that was made from the Latin vulgate and embraced only the Old Testament. In the Sixteenth century, the era of the Reformation, the crowning event of that great movement was the retranslation of the Gospel by Tyndal, upon which was based the revision of it now in ordinary use known as the King James or "authorized" version, which revision was begun in 1603 and ended in 1611. It is the product of the Church of England, and has been carried out of that body by all the dissenting bodies which have sprung from it, and all alike carried with them whatever errors existed in it. For years these errors and discrepancies and mistranslations, have been the subject of discussion and controversy, and finally, about twelve years ago, a number of people began to agitate the subject of a revision. It was a great task, and was confronted with many obstacles. It could not well be carried out as a denominational or sectarian scheme, for the revised version would have to be such a one as Methodists, Episcopalians, Presbyterians, Baptists, all the sects or churches, in fact, could and would accept. In 1870 the congregation of Canterbury, England, undertook, under God's spirit and influence, to secure a revision, and appointed a board of scholars to take the work in hand. Among the rules laid down by the congregation was the injunction that the idiom and vocabulary of the present version should be retained, so that it should not be a new translation or version, but simply a revision of the present volume, and all such changes were to be made as were calculated to bring out more literally and clearly the spirit of God, as revealed in His book. That English Committe on Revision was composed of professors of Greek and Hebrew, theologians, ministers, students of Biblical history and scholars of the highest grade, embracing all the Protestant creeds among their numbers. The commission meets monthly in the Jerusalem Chamber at Westminster. But after they began their work it occured to them that they had no right to ignore America, and they requested the Christian Churches of the United States to organize a similar commission here to co-operate with the English body, believing that it would tend to insure greater accuracy and a nearer approach to perfection. The American commission was organized in 1871, and meets every month in the Bible house in this city. It consists of well-known Biblical scholars, representing all the leading American religious denominations, and all the principal American literary institutions, universities, colleges and seminaries, nearly all of them being professers of Hebrew and Greek, or of Biblical literature. The English commission is divided into the Old Testament Company and the New Testament Company. At their monthly meetings they submit their translations and renderings of the books made from their own examinations of all the translations and versions, and from the original manuscripts. Each book and chapter is taken up successively and discussed, and no change from the existing version can be agreed on by less than a majority vote. They then consider such changes a second and a third time, and the change is only finally authorized if it secures a two-thirds vote in its favor. They then send a confidential transcript of their recommended version to the American commission, and it is similarly acted upon here and as fully considered, and the American commission may confirm, modify, or reject, or make new suggestions in the work, sending its transcript in a similar confidential way to the English commission for their approval, modification, or rejection. The British and Foreign and the American Bible Societies have nothing to do with the work, though they take great interest in it, because by their constitution they are limited to the production and dissemination of the King James or authorized version, but it is probable that efforts will be made to change the constitution so as to enable them to publish and distribute the new version, if not alone, at least with the present version. All the proposed changes which can not be agreed on will be printed in an appendix, but the list of these changes will be small and will touch mainly on minor points of language and spelling, and matters of national taste rather that as affecting the merit of the work. Some of these points relate to the rendering into equivalent English or American terms the coins and weights and measures now expressed in the Greek and Latin terms, or whether the modern equivalents or the ancient ones shall be given in the marginal notes. When finished, the version is to be printed and published by the University press of Oxford and Cambridge, so that no part of the pecuniary burden is borne by America, and in consideration of that the English Commission will claim the exclusive copyright. The New Testament will be copyrighed by the coming fall, so that it may be issued in the fifth century after Wycliffe's first English edition was given to the world. The Old Testament will not be completed for two or three years to come, and the Apocrypha will be delayed two or three years still later. When the edition is completed, the commissions will retire from control, and it will soon be a question for every Christian family to decide whether they will adopt the new Bible or not.

Dr. Schaff, in conclusion, said that he had no doubt the new copy would soon take the place of the "authorized" version, although some were already much troubled about it, and thought it would unsettle people's minds somewhat. But to that he replied that minds were already unsettled concerning the accuracy of the Bible when the work was begun, and they must be settled again. The existing version often required explanation and correction from the pulpit, and to his judgment it seemed that the pulpit was not the place for it, and he believed the best way was to avoid such a necessity by obtaining the best rendering of God's Book that our learning, scholarship, and intellectual advancement could procure, and that ultimately it would tend to the greater glory of God, the spread of His power, and the influence of His Holy Spirit.

England's Wicked Wars.

[Extracts from John Bright's Recent Speech in Birmingham.]

We now come to another question, and that is the question of the habit which the people of this country have had for a long time past, and especially just lately, of entering into savage and cruel wars. I believe all wars are savage and cruel but I mean harsh and cruel; wars on uncivilized or half-civilized men. When I read of transactions of that kind something always puts to me this question: What is it that makes, if anything makes, this needless and terrible slaughter, different in its nature from those transactions which we call murder? We call one set of transactions war, which has a totally different sound to what we term murder, and we do not appear to inquire when thousands are guilty what it was that brough it on, and why it was that we should inflict that terrible slaughter, while weare all excited to the last degree if some individual by the individual act of somebody else, is put to death, and that act is called murder. Take the wars with the Zulus and Afghans. We know we have had excuses made for them, and excuses which were not justified by the facts—excuses that the Zulus attacked Natal, which is absolutely and notoriously and entirely false. We have had statements with regard to the Afghans very much of the same character, that they were going to throw their influence with another and a northen power, and that they insulted outrageously the envoy sent to negotiate with them—all of which I believe, there is not a particle of foundation for. These are excuses offered by persons who commit crimes in order that they may say these acts were not crimes, but necessary acts of statesmanship. Well, at most, in regard to either of these powers, the case was one of suspicion, but suspicion which the most experienced persons said there was no ground for. But is it right upon mere suspicion, that a country like this should send in one case 20,000 and in the other 40,000 troops to invade territories and to put to death not less than 20,000 men engaged in the defense of their own country, which, in our case, we consider honorable and needful? * *

We may be quite sure that in some shape, if we, the people of England, tolerate the bloody and sanguinary crimes which are committed in our country's name, if they are so committed, and we do not remonstrate and condemn, we shall have no acquittal at the tribunal by which the actions, not of individuals only, but of nations and peoples are finally judged. Now that is my view. Perhaps I have spoken too strongly, and perhaps with a warmth and an earnestness which some of you may think unnecessary. [Cries of "No, no!"] I believe that it is not possible to too strongly condemn a policy by which the hard-earned treasure of our people is wasted, by which the blood of our brethren and those who we are to call our foes is shed. To day is the anniversary of the battle of Isandula. I do not know how many lives were sacrificed in it, but there were 1,500 lives lost on the British side, namely, officers, soldiers and native troops, and I know not how many of the Zulus were slaughtered in a war which has never been proved to be necessary. Sad day! Can any one show us the justification for the enormous and incalculable loss of life in that one day's war? Well, in Afghanistan—a country as large as France and as mountainous as Switzland—our troops are engaged in slaughtering and hanging the natives of the villages, and women and children are turned out into the frost and the snow of this inclement season, and this is done at the command of a government professing to be wiser and more Christian and more humane than those with whom our troops are contending. I say let us abandon our pretensions; let us go back to the heathen times whilst we adhere to the heathen practices. Let us no longer, as I see some of the leading men of this country have within the past few weeks at the opening of churches, join in a mere regard for the Christain religion. I say, take down at any rate, the ten commandments inside your churches, and say no longer you believe in or read the sermon on the Mount. Abandon your Christian pretenses or else your savage and heathen practices.

MRS. WILLIAM M. TWEED.

Incidents of Her Earlier and Happier Life in New York.

New York Sun.

The announcement of the death or Mrs. William M. Tweed, in Paris, on Friday, was a frequent topic of con versation in this city yesterday, especially in the 7th Ward, where she was born and brought up, where she was married, and where she lived with her husband until a year or two before her downfall. Her father, who died about six months ago, leaving her about $36,000 as her share of his estate, was Joseph C. Skaden. Her name was Mary. At the time of her marriage Mr. Tweed was about 25 years old, and she was several years younger. Her father was a well-to-do brush manufacturer on Pearl street. In 1849 they lived in Rutgers street, near Madison. Mr. Skaden gave his daughter, soon after marriage, the three story brick house 197 Henry street, where she lived until the time of her removal from the 7th Ward to the 5th avenue residence, where trouble overtook her. This houses stood on leased ground belonging to the Rutgers estate. She sold it when she removed from it for $9,000. Mary Skaden is remembered as a bright-faced, interesting girl. She was never fond of dress, and when her husband controlled millions of dollars, it is said of her by her old friends in the 7th Ward that she remained as plain and simple in her manners as ever. She was deeply interested in her children, and is credited with bringing up a good family, notwithstanding the exceptional temptations to which they were exposed. They were two boys and four girls. Two of the latter married two brothers, named McGinnis, of New Orleans, and another married a Mr. Frederick W. Douglas, from whose house in East 77th street Mr. Tweed's funeral took place. The fourth daughter, for whom he is said to have had a peculiar affection, died during his incarceration in Ludlow street jail. He said it was the severest blow he had received.

Mrs. Tweed is said to have given generously to the poor. During a hard season, when her husband gave $60,000 to the poor of that part of the city where he lived, it is remembered she interested herself in seeing it was properly bestowed. At the time of his death, in Ludlow street jail Mrs. Tweed was in Europe, whither she had gone in the previous fall for the benefit of her health. But before she went her eye was severly injured by a piece of a percussion cap from a toy pistol fired near her by her grandson, a son of William M. Tweed, Jr. She completely recovered from this injury, however, before she went abroad. Her health suffered greatly from constant mental depression. The immediate cause of her death was not telegraphed. At the time of the marriage Mr. Tweed was interested with his father and his brother in the chair-making business. Their office and salesroom was at 5 Cherry street, and their manufactory was at 9 Ridge street. Mrs. Tweed owned the property at Greenwich, Conn., on which the American Club-house was situated.

A Preacher's Trick.

[New York Times.]

This minister had been invited to preach as a candidate in a little rural curch in Northern Pennsylvania, where the members, although only on a par with most distant country churches, liked to flatter themselves that they were "pretty well posted." Before starting for the place, the minister met an old clerical friend, who had had some experience in the same neighborhood, and who advised him to "give them some Latin and Greek; it will tickle their vanity, and they'll set you down for a very smart man."

There was a little difficulty in the way of the minister's giving his hearers a dose of Latin and Greek, for he knew no more of either language than the people he was to preach to. But he was equal to the emergency. He was a native of Wales, and spoke Welsh as well as he did English, though these two were the only languages he knew anything about. When he had got nicely into the sermon, he introduced a little passage of scripture, and said: "This passage, brethern has been slightly altered in the translation. It is only in the original Hebrew that you can grasp its full meaning. I will read it to you in Hebrew, so that you may comprehend it more exactly," and he gave them the passage in very good Welsh. The old deacons looked at each other, and nodded approval, as though they would say: "That's the stuff; that's the kind of thing we want."

Presently the minister, who saw by the faces of his hearers that he had made a hit, come upon another scripture passage that could not be correctly rendered in English.

"This passage," said he, "has to be read in the original to be appreciated. In all the languages there is none I know in which the meaning can be so well expressed as in Greek. I will read you this verse in Greek," and again he gave then a long Welsh sentence. Again the deacons nodded approvingly, and before long the minister found it necessary to read a verse in Latin, "so his rearers might understand it thoroughly," and gave them a little more Welsh.

Every thing was going along smoothly, and the minister, as he approached the end of his sermon, thought he would give them jest one more taste of the dead languages. "I am about to read you," said he, "another passage on this subject. But it is another of those passages that have been altered in the tranlation, and I will read it to you in the Chaldaic, in which it was written." He was just about to give them a little more Welsh when, casting his eyes over the congregation, he saw seated near the door a jolly-looking man, who was holding his sides tight to keep from bursting with laughter. The minister took in the situation in an instant. Here was a man in the church who understood Welsh, and who was laughing at the trick that had been played upon the congregation. But not a feature in the minister's face changed. Fixing his eyes straight upon the laughing man, just as the congregation through he was about to give them the Chaldaic version he said again in Welsh

"For God's sake, my friend don't say a word about this till I have a chanc to talk with you."

The congregation went home satisfied that they had listened to one of the most learned of sermons; the laughing man never told the story, and the minister was soon settled over the church, the people believing that a clergyman who could read the scriptures in five languages, was just the man for them.

The "Shot-gun Policy."

The Litchfield (Ill.) Democrat is the authority for saying that a few days ago a young lady of Carlinsville sent the following note to a young gentleman of that place:

"DEER WILL: Doant kum to see me enny more for a whial eny way. Fauther has got awfully skeered about burglars, and he sits up every nite till late with a double-barreled shot-gun, watching the back yard. He put moren pound of lead into Brown's nufoundland dog which was kummin over the fens after a bone last nite.

"The rose is red, the violet is blue,
I wouldn't kum now if I was you."

Another Real Romance.

The following story has come to the hearing of the Atlanta (Ga.) Constitution:

"Many years ago there was a young fellow named Bigelow sent by his father to Yale College. The father was very rich, and the youngster lived in grand style at the university. Suddenly the old gentleman broke, and had to withdraw his son from college. The boy, however, felt the necessity of an education, and determined to have one anyhow. He therefore went to work to learn a trade as a machinist. While he was at work his old associates cut him, and refused to have anything to do with him. The young ladies, with whom he had been a great favorite, failed to recognize him when they met him. One day, when he was going from his work, he met a wealthy young lady who had been his friend. He had his tin dinner bucket over his arm, and supposed she would cut him as all the rest had done.

"She smiled pleasantly, addressed him as 'Tom,' and insisted that he should call and see her as he had always done. She said: 'There is no change in you as far as I am concerned.' The years rolled on. The young workboy became immeusely wealthy and is now the Mayor of New Haven, with an income of $100,000 a year, and the owner of a factory in which 1,500 men and women are employed. The young girl grew to womanhood and married. Her husband borrowed a large sum of money from Mr. Bigelow, and died before he had paid it, leaving his family with but little property. Mr. Bigelow sent her, with his condolence, a receipted note for her husband's indebtedness, and now the son of Mr. Bigelow, the millionaire, is going to marry the daughter of the one woman who was faithful and true to the young workboy at college."

MARKET REPORTS.

Wholesale Grain and Produce Market

[CORRECTED DAILY.]

CHRONICLE OFFICE,
KNOXVILLE, TENN., Feb. 28, 1880.

The advance in Wheat noted in Saturday's quotations applies to large sales of choice white. There is no advance in small quantities and irregular grades. Corn and Oats are very dull. The millers purchase all offerings of Corn for local consumption.

There is an active demand for Field Seeds: Clover, $5.50a$6 per bushel; Timothy, $3.25a3.50, Red Top, $1.10a1.25; Orchard Grass, $2.00a2.25; Blue Grass, $1.25.

Bacon finds ready sale at quotations.

Country cured Bacon, hog round, 6a6½c. Lard, new country, buying at 7½a8c; selling at 8½c; city rendered 8½a9c.

WHEAT—Active; buying at $1.20a1.30 for white; Lancaster and Fultz, $1.15a1.25 per bushel.

CORN—New, dull, 46a48c, loose; selling in car loads, 55a56c.

OATS—New crop; buying, loose, 35a37½c selling, 46a48c.

POTATOES—Loose, scarce, 65a75c.

HAY—Loose, 90ca$1.00 per 100 lbs; baled hay $1.25.

DRIED FRUIT—Apples firm, 4½ to 5c per pound: Peaches; halves, 7c. Blackberries, 7½a8c.

FLOUR—Nominal; country extra, buying, dull, $2.25a3.00; selling, $3.00a3.25; family, buying, $3.00a3.25; selling, $3.25a3.50 per sack.

FEATHERS—Prime, firm, 42a43c; mixed, 25a30c.

BUTTER—Choice roll, 16a18c; prime, 10a14c; grease butter, 5a7c.

EGGS—Buying 9c.

POULTRY—Live, Hens, active; 4a4½c per lb.; Roosters, 2½c; Turkeys, 5a5½c. Dressed Hens, 7c per lb.; Turkeys, 8a8½c.

RAGS—Cotton, 3c.

BEESWAX—21c per pound.

GINSENG—Fall, $1.15a1.25.

SENECA SNAKE—35a40c.

HIDES—Dry 14a15c.; green, 6½a7c

TALLOW—5c.

FLAX SEED—Per bushel, $1.00a1.10.

BRASS—10a12c.; Copper, 10a12c.

WOOL—Per pound, firm at 50a52.

APPLES—Green, $1.25a2.00 per bushel.

Wholesale Grocery Market.

[CORRECTED DAILY.]

KNOXVILLE, Feb. 28.

Coffee.		**Soaps.**	
Rio—Good	15¼a17½	Town Talk	$4 00
—Prime	18¼a19	Standard	2 25
—Choice	19½a20	Japan Olive	2 75
O. G. Java	29	German Olive	3 25
Sugars.		Indigo	3 75
Hards	11c	Sterling	3 50
Coffee A	10	**KNOXVILLE SOAPS.**	
" B	9¼	Laundry, 60 lbs	$3 85
Extra C	9 a 9½	Family, 65 lb boxes	3 00
Yellow C	8¾a 9	**Tobacco.**	
New Orleans	8a9	Common, 11 in, ⅌ lb	30a40
Syrups.		Bright, " "	50a55
Common	35a40	Caddy, 6 inch	55a75
Prime to choice	50a55	Fancy Brands	55a65
Fancy	60	Smoking	30a50
Teas.		**Snuff.**	
Hyson	50a 75	1 oz packages	$3 50a 3 75
Imperial	55a 75	4 oz, per box	13 25
Gunpowder	50a1 00	**Cigars.**	
Oolong	55a 75	All brds, ⅌ M	$12 00a50
Eng. Breakfast	40a 75	**Shot and Lead.**	
Spices.		Drop Shot	$2 40
Pepper	18a 19	Buck Shot	2 25
Alspice	19a 20	Bar Lead	8
Nutmegs	1 00	**Powder.**	
Ginger	12	Rifle, per keg	$6.50
Cloves	50a 60	Rifle, per ½ keg	3 50
Canned Goods.		Soda	3 35
Sardines, per case	12 50a13 50	Saltpetre	3.85
2 lb Peaches, 2 dozen to case, ⅌ case	5 00	**Sundries.**	
Pine Apples, per case	3 00	Layer Raisins	$3 25
Strawberries	3 50	Wrap'g Paper	35, 4, 60
2 lb Tomatoes	2 50	Twine	17a18
Cove Oysters 1 lb	1 00a 1 25	Blacking	30a60
2 lb	1 75a 2 60	Cap, G D, ⅌ M	3¼a3½
Groceers' Drugs.		Water Proof	60a70
Indigo, S. F, ⅌ lb	85a$1 00	Musket	75a80
" Madras	75a 1 00	Soda	4¾
Dutch Madder	12a 13	Parlor Matches	2 50a3 50
Candles.		Drawing-room	3 50
Paraffine, per lb	23a25	Stick Candy	12½a12¾
Star, full weight	14	Mixed Candy	10
" light	12½	Sole Leather	26a32
		Rice.	
		Carolina, per lb	7¼a8½
		Rangoon	7a7½
		Rope.	
		Cotton	2a22
		Jute	10

Knoxville Retail Market.

[CORRECTED DAILY.]

KNOXVILLE, Feb. 28.

Apples—dried	8@10	Molasses	35@60 ⅌ gal
Apples, gre'n ⅌ bu	2.00@2.40	Meal, ⅌ bush	65@75
Butter,	15@25 ⅌ lb	Nails,	6 ⅌ lb
Beans, dried,	$1.00@1.50	Oats, ⅌ bush	30@35
Bran ⅌ bushel,	20@25c	" sheaf, new	80@1 00
Bacon, hams, c.,	12@13	Onions,	$1.50@2.00 ⅌ bus
" country,	8@10 ⅌ lb	Poultry, chik's	20@20
" sides,	8@10	" ducks,	12½@16¾
" shoulders,	5a6¾	" geese,	35@40
Beeswax,	30@35 ⅌ lb	" turkeys,	50@$1.00
Beef—green,	4@6 ⅌ lb	Peas, dried,	60@75
" dried,	15@20 ⅌ lb	Potatoes, sw't	1.00@1.25
Candles, ⅌ lb	15@16¾	" Irish,	60@75c
Coal Oil,	25@30 ⅌ gal	Powder,	40@50 ⅌ lb
Coffee,	15@27 ⅌ lb	Peaches, dried,	8a10c
Cheese,	12@20 ⅌ lb	Rice ⅌ lb	8@10c
Cotton Yarns	9@11	Sugar, crushed,	7c
Corn,	55@60c	" coffee,	12½c
Cabbage,	5@20	" yellow,	10a12c
Eggs,	10@12½	" brown,	9@10c
Flour, family,	3.75@4.25	Soap, ⅌ bar	3@8c
do extra,	3.25@3.50	Salt, sack,	$1.40a1.45
do superfine,	2.50@3.00	Syrup,	60@75 ⅌ gal
Fish, fresh,	8@10 ⅌ lb	Shot,	15@20 ⅌ lb
do cod,	8@10 ⅌ lb	Tea, green,	50@1.50 ⅌ lb
do mackerel,	8@20 ⅌ lb	do black,	50@$1.25 ⅌ lb
Feathers,	⅌ lb 55@65	Tar,	50c ⅌ gal
Hay	75@$1.00	Tewt Tallow,	⅌ lb 8¼c
Lard,	10@12 ⅌ lb	Vinegar,	⅌ gal 35@40

Live Stock Market.

[CORRECTED DAILY.]

Reported for the CHRONICLE by Jones, Lee & Caldwell, Butchers.

KNOXVILLE Feb. 28

There has not been much doing in shipping cattle as yet, as the figures of holders are too high. Stock steers in good demand at fair figures. Sheep and hogs quiet.

HOGS.

200 pounds and upwards, 3¼a4¼c. Less than 200 pounds 3½c. Net hogs 4a4½.

BEEF CATTLE.

Small fat cattle 1½a2c; 600a800 pounds do. 1½a2½c; best 3½c.

SHEEP.

No. 1, 2½a3c; common, $1.25a1.50.

VEALS.

$1.50 to $2.50, according to quality.

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AND OTHERS SEEKING

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N. E. SCALES.

Chancery Sale of Valuable Lands.

No. 3269.

James S. Hall and others vs. Adaline Gibson and others.

PURSUANT TO A DECREE PRONOUNCED in the above cause at the January term, 1880, of the Chancery Court at Knoxville, Tennessee, I will sell at public auction, to the highest bidder, in front of the Court House door in Knoxville,

ON SATURDAY THE 13TH DAY OF MARCH, NEXT AT 11 O'CLOCK, A. M.

The tract of land mentioned and described in the pleadings, lying on the waters of Beaver Creek, in the 7th civil district of Knox county, Tennessee, adjoining on the east the lands of the heirs of Joshua Brown, dec'd., on the north the lands of Wm. B. Hall, and on the west and south the lands of Charles Weaver, W. L. Ledgerwood, W. B. Hall and perhaps others, containing about 117 acres, more or less, and being the tract of land upon which Absalom Hall resided at the time of death. Said land will first be offered in three separate lots, containing about 36, 48 and 33 acres, and numbered 1, 2 and 3, in a plat now on file in this cause; and then offered as a whole, and will adopt that sale which realizes the highest price.

TERMS.

Ten per cent of the purchase money will be required in hand, and the remainder on a credit of 6 and 12 months, taking from the purchaser, or purchasers, notes with good security, bearing interest from date, and retaining a lien as further security. This February 14th, 1880.