SPECIAL NOTICES.

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BUT ROBACK'S BITTERS

ARE BETTER.

☞THE GREAT NEW ENGLAND REMEDY.—Dr. W. Fahnestock's White Pine Compound, is now offered to the afflicted throughout the country, after having been proved by the test of thirty years, in the New England States, where its sale has become as well known as the trees from which, in part, it derives its virtues. The White Pine Compound cures Sore Throat, Colds, Coughs, Diphtheria, Bronchitis, Spitting of Blood, and Pulmonary Affections generally. It is a remarkable Remedy for Kidney Complaints, Diabetes, Difficulty of Voiding Urine, Bleeding from the Kidneys and Bladder, Gravel, and other complaints.

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We are also constructing a wheel specially adapted to very high heads and small streams, which is really, in hydraulic motor, a desideratum, and nothing has been offered the public which would really produce a satisfactory result under 50 feet head, using a small amount of water.

All of these wheels are constructed on purely scientific principles, in the most workmanlike manner, entirely of iron, have great durability, cannot freeze up, or in the least injured by backwater. They are running in hundreds of Mills in Ohio, Pennsylvania, Michigan, Wisconsin, and other western States, to any of which we refer.

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DAILY LEADER.

SATURDAY, JANUARY 27, 1866.

☞ For Morning Edition News see outside.

☞ For Evening Edition News see inside.

MARK TWAIN AGAIN.

Mark Twain has rectified Manager Maguire's Bathos onslaught on Emily Thorne's agent:

Tom Maguire,
Torn with ire,
Lighted on McDougall,
Grabbed his throat,
Tore his coat,
And split him in the bugle.
Shame! Oh, do!
Maguire, why
Will you thus skyrocket?
Why bang and claw,
And gouge and chaw
The unprepared McDougall?
Of bones bereft,
See how you've left
Vestvali, gentle Jew gal—
And now you've slashed,
And almost hashed,
The form of poor McDougall.

"LORD, IF THOU HADST BEEN THERE."

A Tradition of the Church of Laodicea

BY MRS. HARRIET BEECHER STOWE.

[The following was first printed in the New York *Evangelist* more than twenty years ago, and is one of the earliest of Mrs. Stowe's writings.—EDITOR LEADER.

At the time when the Laodicean church was in the state described in the first part of the Revelation of John, lived the Elder Onesephorus. The world had smiled on him—and though a Christian, he was rich and full of honors. All men, even the heathen, spoke well of him, for he was a man courteous of speech and mild of manner.

His wife, a fair Ionian lady but half reclaimed from idolatry, though baptized and accredited as a member of the Christian church, still lingered lovingly on the confines of old heathenism; and if she did not believe, still cherished with pleasure the poetic legends of Apollo and Venus, of Jove and Diana.

A large and fair family of sons and daughters had risen around these parents; but their education had been much after the rudiments of this world, and not after Christ. Though, according to the customs of the church, they were brought to the fount of baptism, and sealed in the name of the Father and the Son and the Holy Ghost, and although daily, instead of libations to the Penates, or flower offerings to Diana or Juno, the name of Jesus was invoked, yet the spirit of Christ was wanting. The chosen associates of all these children, as they grew older, were among the heathen; and daily they urged their parents, by their entreaties, to conform in one thing after another to heathen usage. "Why should we be singular, mother?" said the dark-eyed Myrra, as she bound her hair and arranged her dress after the fashion of the girls in the temple of Venus. "Why may we not wear the golden ornaments and images which have been consecrated to heathen goddesses?" said the sprightly Thalia; "surely none others are to be bought, and are we to do altogether without?" "And why may we not be at feasts where libations are made to Apollo or Jupiter?" said the sons; "so long as we do not consent to it or believe in it, will our faith be shaken thereby?" "How are we ever to reclaim the heathen, if we do not mingle among them?" said another son; "did not our Master eat with publicans and sinners?"

It was, however, to be remarked that no conversions of the heathen to Christianity ever took place through the means of these complying sons and daughters, or any of the number that followed their example. Instead of withdrawing any from the confines of heathenism, they themselves were drawn so nearly over that in certain situations and circumstances they would undoubtedly have been ranked among them, by any but almost scrutinizing observer. If any in the city of Laodicea were ever led to unite themselves with Jesus, it was by means of a few who observed the full simplicity of the ancient faith, and who, though honest, tender and courteous in all their dealings with the heathen, still went not a step with them in conformity to any of their customs.

In time, though the family we speak of never broke off from the Christian church, yet if you had been in it, you might have heard much warm and earnest conversation about things that took place at the baths, or in feasts to various divinities; but if any one spoke of Jesus, there was immediately a cold silence—a decorous, chilling respectful pause, after which the conversation with a bound flew back to its old channel again.

* * * * * *

It was now night; and the house of Onesephorus the Elder was blazing with torches, alive with music, and all the hurry of a sumptuous banquet. All the wealth and fashion of Laodicea were there, Christians and heathen, and all that the classical voluptuousness of Oriental Greece could give to shed enchantment over the scene, was there. In ancient times, the festivals of Christians in Laodicea had been regulated in the spirit of the command of Jesus, as recorded by Luke, whose classical Greek had made his the established version in Asia Minor. "And thou, when thou makest a feast, call not thy friends and kinsmen, nor thy rich neighbors, lest they also bid thee, and a recompense be made thee. But when thou makest a feast, call the poor, and the maimed, and the lame, and the blind, and thou shall be blessed; for they cannot recompense thee, but thou shall be recompensed at the resurrection of the just."

That very day, before the entertainment, had this passage been quoted in the ears of the family by Cleon, the youngest son, who, different from all his family, had cherished in his bosom the simplicity of the old belief.

"How ridiculous! how absurd!" had been the reply of the more thoughtless members of the family, when Cleon cited the above passage as in point to the evening's entertainment. The dark-eyed mother looked reproof on the levity of the younger children, and decorously applauded the passage, which she said had no application to the matter in hand.

"But, mother, even if the passage be not literally taken, it means *something*. What did the Lord Jesus intend by it? If we Christians may make entertainments with all the parade and expense of our heathen neighbors, and thus spend the money that might be devoted to charity, what does this passage mean?"

"Your father gives in charity as handsomely as any Christian in Laodicea," said his mother warmly.

"Nay, mother; that may be; but I think me now of two or three times when means have been wanting for the relieving of the poor, and the ransoming of captives, and the support of apostles, when we have said that we could give no more."

"My son," said his mother, "you do not understand the ways of the world."

"Nay, how should he?" said Thalia, "shut up day and night with that old papyrus of St. Luke and Paul's Epistles. One may have too much of a good thing."

"But does not the holy Paul say, "Be not conformed to this world?"

"Certainly," said the elder; "that means that we should be baptised, and not worship in the heathen temples."

"My dear son," said the mother, "you intend well doubtless, but you have not sufficient knowledge of life to estimate our relations to society. Entertainments of this sort are absolutely necessary to sustain our position in the world. If we accept we must return them."

But not to dwell on this conversation, let us suppose ourselves in the rooms now glittering with lights and gay with every costly luxury of wealth and taste. Here were statues to Diana and Apollo, and to the household Juno—not meant for worship, of course not; but simply to conform to the general usages of good society; and so far had this complaisance been carried, that the shrine of a peerless Venus was adorned with garlands and votive offerings, and an exquisitely wrought silver censer diffused its perfume on the marble altar in front. This compliance on the part of some of the younger members of the family drew from the Elder a gentle remonstrance, as having an unseemly appearance for those bearing the Christian name; but they readily answered, "Has not Paul said, 'We know that an idol is nothing!' Where is the harm of an elegant statue, considered merely as a consummate work of art? As for the flowers, are they not simply the most appropriate ornament—and where is the harm of burning exquisite perfumes and is it worse to burn it in one place than another?"

"Upon my sword," said one of the heathen guests, as he wandered through the gay scene, "how liberal and accommodating these Christians are becoming. Except in a few small matters in the temple, they seem to be with us entirely."

"Ah!" said another, "it was not so years back. Nothing was heard among them then, but prayers and alms, and visits to the poor and sick; and when they met together in their feasts, there was so much of their talk of Christ, and such singing of hymns and prayer, that one of us found himself quite out of place."

"Yes," said an old man present, "in those days I quite methought me of being some day a Christian; but look you, they are grown so near like us, now, it is scarce worth one's while to change. A little matter of ceremony in the temple, and offering incense to Jesus, instead of Jupiter, when all else is the same, can make small odds in a man."

But now, the ancient legend goes on to say, that in the midst of that gay and brilliant evening, a stranger of remarkable appearance and manners was noticed among the throng. None knew him or whence he came. He mingled not in the mirth, and seemed to recognize no one present, though he regarded all that was passing with a peculiar air of still and earnest attention; and wherever he moved, his calm penetrating gaze seemed to diffuse a singular uneasiness about him. Now his eye was fixed with a quiet scrutiny on the idolatrous statues, with their votive adornments—now it followed earnestly the young forms that were wreathing in the graceful waves of the dance; and then he turned toward the tables, loaded with every luxury and sparkling with wines, where the devotion to Bacchus became more than poetic fiction; and as he gazed, a high indignant sorrow seemed to overshadow the calmness of his majestic face. When, in thoughtless merriment, some of the gay company sought to address him, they found themselves shrinking involuntarily from the soft piercing eye, and trembling at the low sweet tones in which he replied. What he spoke was brief, but there was a gravity and tender wisdom in it, that strangely contrasted with the frivolous scene, and awakened unwonted ideas of heavenly purity, even in thoughtless and dissipated minds.

The only one of the company who seemed to seek his society was the youngest, the fair little child Isa. She seemed as strangely attracted towards him, as others were repelled; and when unobtruded, in the frank confidence of childhood, she pressed to his side, and placed her little hand in his, the look of radiant compassion and tenderness which beamed down from those eyes, was indeed glorious to behold. Yet here and there, as he glided among the crowd, he spoke in the ear of some Christian, words which though soft and low, seemed to have a mysterious and startling power; for one after another, pensive, abashed and confounded, they drew aside from the gay scene, and seemed lost in thought. That stranger—who was he? Who? The inquiry passed from mouth to mouth, and one another, who had listened to his low, earnest tones, looked on each other with a troubled air. Ere long he had glided hither and thither in the crowd; he had spoken in the ear of every Christian—and suddenly again he was gone, and they saw him no more. Each had felt their heart thrill within them—each spirit had vibrated as if the finger of its Creator had touched it, and shrunk sonscious as if an omniscient eye were upon it. Each heart was stirred from its depths. Vain sophistries, worldly maxims, making the false seem true, all seemed to rise and clear away like a mist; and at once each one seemed to see, as God sees, the true state of the inner world, the true motive and reason of action, and in the instinctive pause that passed thro' the company, the banquet was broken up and deserted.

"And what if their God were present?" said one of the heathen members of the company, next day; "why did they all look so black? A most favorable omen, we should call it, to have one's patron divinity at a feast."

"Besides," said another, "these Christians hold that God is always present; so, at most, they have but had their eyes opened to see Him who is always there!"

What is practically the meaning of the precept—"Be not conformed to the world?" In its every day results, it presents many problems difficult of solution. There are so many shades and blendings of situation and circumstances, so many things, innocent and graceful in themselves, which, like flowers and incense on a heathen altar, become unchristian only through position and circumstances, that the most honest and well intentioned are often perplexed.

That we must conform in some things, is conceded; yet the whole tenor of the New Testament shows that this conformity must have its limits—that Christians are to be transformed, so as to exhibit to the world a higher and more complete style of life, and thus "prove what is the good and acceptable and perfect will of God.

But in many particulars as to style of living and modes of social intercourse, there can be no definite rules laid down, and no Christian can venture to judge another by his standard.

One Christian condemns dress adornment, and the whole application of taste to the usages of life, as a sinful waste of time and money. Another, perceiving in every work of God a love and appreciation of the beautiful, believes that there is a sphere in which he is placed to see the same trait in his children, if the indulgence do not become excessive, and thus interfere with higher duties.

One condemns all time and expense laid out in social visiting as so much waste. Another remembers that Jesus, when just entering on the most vast and assorbing work, turned aside to attend a wedding feast, and wrought his first miracle to enhance its social enjoyment. Again, there are others who, because some indulgence of taste, and some exercise for the social powers is admissible go all lengths in extra agance and in company, dress and the externals of life.

In this matter, there are some things about which, on reflection, most devote Christians are agreed. All are agreed that any custom of indulgence, however in itself beautiful, becomes sinful when its effect is to countenance any form of evil. In the first ages, when a Christian could not adorn his house with a statue, without giving countance to idolatry, the indulgence of taste in this form became sinful; and now there are many indulgences of taste, held forth in theatres and operas, and in some popular forms of social amusement, which the Christian must abandon for the same reason. He may have as fine an ear for music, as quick an eye for scenery and decoration, as vivid an appreciation of artistic grace as any other man, yet he must not indulge it—simply bebause he shall become an encourager of very serious evils, if he does.

In the same manner, with regard to style of life and social entertainment—most of the items which go to constitute what is called style of living, or the style of particular parties, may be in themselves innocent, and yet they may be so interwoven and combined with evils, than the whole effect shall be felt to be decidedly unchristian, both by Christians and the World. How then, shall the well disposed person know where to stop, and how to strike the just medium?

We know of but one safe rule; read the life of Jesus with attention—study it—enquire earnestly of yourself, "What sort of a person, in thought, in feeling, in action, was my Savior?"—live in constant sympathy and communion with Him, and there will be within a kind of instinctive rule by which to try all things. A young man, who was to be exposed to the temptations of one of the most dissipated European capitals, carried with him his father's picture, and hung it in his apartment. Before going out to any of the numerous resorts of the city, he was accustomed to contemplate this picture, and say to himself—"would my father wish to see me in the place in which I am going?" and thus was he saved from many a temptation. In like manner the Christian, who has always by his side the beautiful ideal of his Savior, finds it a holy charm, by which he is gently restrained from all that is unsuitable to his profession. He has to but inquire of any scene or employment, "Should I be well pleased to meet my Savior there? Would the trains of thought I should fall into—the state of mind that would there be induced, be such as would harmonize with an interview with him?" Thus protected and defended, social enjoyment might be like that of Mary and John, and the disciples, when, under the mild, approving eye of the Son of God, they shared the festivities of Cana.

CITY NEWS.

ROBERT BURNS.

Celebration of the Anniversary of the Poet's Birth—Oration and Songs—Highland Fling—Supper, Dancing, &c.

The Cleveland Burns' Curling Club, and a large number of guests, met in Garrett's Hall Thursday night to celebrate, with speech and song, music and dancing, the one hundred and seventh anniversary of the birth of Robert Burns, Scotia's immortal Bard. Mr. Wm. Lowrie, President of the Club, made a few introductory remarks, congratulating all on the happy occasion, after which he introduced Wm. S. Kerruish, Esq., who pronounced a brief, but appreciative and gracefully written oration on the character of Burns and his poetry. On the conclusion of his oration, Mrs. L. L. Deming sang with fine effect the song, "O' a' the art' the wind can blaw." Mr. Colin McKenzie, in full costume, danced the Highland Fling to the music of Tudor's band. This was a novel feature of the proceedings, and the feat was well performed.

Prof. Wm. H. Black, teacher of music in Wasonville school, St. Clair street, we believe, sang in a very creditable manner the the song, "A man's a man for a' that.

Of course no festival is perfect in which Mr. John Proudfoot does not make his poetical "say." The announcement of his name was the signal for demonstrations of applause, amid which he stepped forward and entertained the audience by reading the following poems:

FOR BURNS' ANNIVERSARY.

Just as it ought to be—all social, hearty,
Distinction none of nation, sect or party,
Auld Caledonia gave the plough-boy birth,
But Genius stampt him bard for the whole earth.
So be it known to all whom it concerns,
This is the Anniversary of Burns.

My Brother Jonathan! you laugh at kings—
At belted knights and all their gewgaw things!
And in the spirit of Democracy
Would worship at the shrine of Liberty,
As all the patriot in your bosom burns,
Well—such like Yankee notions, kindled Burns.

My "gentle sister," woman!—yes—you know
That you're Creation's crowning work below,
But "let me whisper in your ear" refined,
Not half your charms of person or of mind—
Of loveliness and goodness which adorns,
Had e'er been told save by the lyre of Burns.

Ye who "for bonnest poverty's" abashed,
Or ye, who 'neath oppression's rod are crushed,
Think on the "Bard of independent wish,"
Who laughed at rank, and all its tinsel trash,
"A man's a man"—tho' Fortune frowning spurns—
That's "got the pith of sense and worth" like Burns.

Ye prudes of Virtue, and ye critics wise,
Spare now your cant, nor dare to criticise;
The taper yours but vinflicts life fame,
Wide as the world resounds his honest name,
And last it shall—while earth "diurnal turns"—
Time's mighty ages are the years of Burns.

Ye boys of fun, of humor, wit and cheer;
And ye who give to human woes—a tear;
Ye Nature's votaries; ye who admire
The scenes of Scotia and her lovely lyre—
Come one and all, till "the short hour" adjourns,
And, as true brothers, feel at home with Burns.

Making some side-splitting remark, he proceeded to read in his peculiar manner, which adds largely to the effect of his verses, the following

CURLING SONG.

[Tune: "Bonnie Dundee."]

Come on my brave Curlers! in life's slippery game,
We a'hae a part, and should a'hae an aim;
The rules are before us, and, let us rejoice,
We may one and all gain an infinite prize.

In choosing the course of life's rink let there be
Nae prejudice warpings to set us a-gee.
And when passion is keen, or alluring the ice
With caution let's guard a' temptation to vice.

And lest ours be shame, and the skip become wroth,
Let none o' us lag on the hog-score of sloth:
When drug is the play, and we sauna' get up,
With the broom perseverance, boys swoop! let us swoop!

To reach our ambition—to rest on the tee,
Let's down thro' the crowd justle in honestly:
Both in-wick and out-wick, strike, guard, stop, and lie,
"Fairplay, love and friendship, each clan's slogan cry.

'Gainst every opponent of evil to sope,
Place firmly your foot on the crampit of hope,
And nerve'd wi' resolve play wi' science and skill,
Resigning to Fortune the rest, good or ill.

Should the play o' our neighbour be not just the thing,
Let's chip him obligingly into the ring;
Let all of our stones by some Virtue be named,
And our curlicues and words be the Graces proclaimed.

When done is our playing, when ended life's game,
'Neath the shades o' the evening w'll then toddle home:
O boys! may it be to a Supper Above,
Prepared, a reward of true merit and love.

"John Anderson, my Jo," was sung by Mrs. Deming as she alone can sing it, and was received with the warmest expressions of applause.

This part of the exercises was concluded by the singing the song by Mr. Black, "England expects every man to do his duty." He was arrayed in seaman's costume, and sang the song with spirit.

The chairs were then removed from the hall, and the dancing began. Supper was served at midnight by Garrett, after which the gay company again sought the hall, and tripped away the hours until every toe must have felt "fantastic" indeed.

GREENBACKS ARE GOOD,
BUT
ROBACK'S ARE BETTER.

THE MELIGAN-SPANGLER CASE—VERDICT OF THE JURY.—We have detailed the facts in the great iron case of Morgan vs. Spangler, but will state them again, now the jury have rendered a verdict, which is appended. In the year 1855 the Cincinnati and Chicago Railroad Company bought three several lots of iron: 942½ tons of English iron, known in the verdict as the Litchfield iron, 500 tons of American iron, and another lot the amount of which we have not learned. The company were unable to pay for it, and so engaged E. C. Litchfield to advance money for payment of the 942½ tons, and McCready, Mott & Co., to advance money for the payment of the 500 tons of American iron. Joseph H. White & Co. endorsed certificates of deposit issued by the American Bank of Trenton to the amount of $80,000.

The three lots of iron were shipped in 1855, to Anderson, Indiana, and got as far as this city. A part came in Litchfield's name, a part in McCready's, and the rest in the name of the C. & C. road aforesaid.

Now White & Co. held the claim of McCready on the 500 tons of iron, the railroad company having mortgaged or sold to them all the iron except the Litchfield lot, to secure them for their endorsement of the certificates of deposit. McCready assigned all his interest in the iron to White & Co., who, in turn, together with Litchfield, assigned their respective interests to Edwin D. Morgan & Company, the railroad company assenting to the transfer. But before this assignment had been made to Morgan & Co., the iron was seized by Sheriff Spangler, of this county, on executions issued upon the judgment of T. S. Goodman, *et. al. vs.* the C. & C. road aforesaid, rendered by the Superior Court of Cincinnati, and assigned to Henry Valette, and several attachments were afterward upon put it. Morgan & Co. replevied it, claiming to be the absolute owners of the property, and not merely mortgagees, as the jury in their verdict consider them.

It will be seen, in the verdict, that the plaintiffs get the 942½ tons of Litchfield iron; that as they are considered, not owners, but mortgagees only, the common carriers, Bronson and Crocker, are recognized as having a lien on the iron in the sum of $2,484 94; that Vallette, the assignee of the judgment of T. S. Goodman and others against the Cincinnati and Chicago Railroad Company and others, is allowed damages in the sum of $17,743 39.

The case is by no means cleared up yet. The court has yet to settle the claim of the plaintiffs on the whole amount of iron. Furthermore, the executors of Robert B. Bowler, of Cincinnati, Geo. H. and E. G. Pendleton, claim that they hold certificates of deposit in the sum of $5,000, each. And the claims of those holding attachments on the iron are to be considered.

We append the verdict of the jury, which was agreed upon by them after two and a half days' consultation:

State of Ohio, Cuyahoga county, ss. } In DISTRICT COURT, Sept. term, 1865.

Edwin D. Morgan *et al.* vs. Miller M. Spangler *et al.* } In replevin.

We the jury do find the issue with the plaintiffs in this case as to 942½ tons of iron known as the Litchfield iron, and assess their damage at ten cents.

And as to all the balance of the iron claimed by the defendant Spangler in his answer we find the issue with the defendant Spangler, and find that he had the right of possession only of said iron for the satisfaction of the executions issued upon the judgment of T. S. Goodman *et al.*, *vs.* the Cincinnati and Chicago Railroad Company *et al.*, rendered by the Superior Court of Cincinnati and assigned to Henry Vallette, and assess the damages of said defendant Spangler, by reason of the same, at $17,743 39.

And we further find that Bronson and Crocker, as common carriers, had a prior lien upon the whole of said iron for the sum of $2,484 94.

And we further find that said plaintiffs were not the absolute owners of any part of said iron.

And we farther find that said plaintiffs were mortgagees of the whole of said iron, and that said Bronson and Crocker have the first lien upon all of said iron for $2,484 94, the amount of their lien as common carriers, and that subject to said carriers' lien the plaintiffs have the prior lieu upon said 942½ tons of iron known as the Litchfield iron, and that defendant Spangler subject to said carriers' lien of Bronson and Crocker, by virtue of the execution in his hand at the time of the service of the writ of replevin in the case issued on said above named judgment of T. S. Goodman *et al. vs.* the Cincinnati and Chicago Railroad Company *et al.* had the first lien upon the balance of the iron claimed in the answer of said Spangler, and that said plaintiffs have a lien on mortgages subject to the lien so found in favor of defendants Bronson, Crocker and Spangler upon said balance of said iron. A. QUINN, Foreman.

January 25th, 1866.

Greenbacks are Good

BUT ROBACK'S BITTERS

ARE BETTER.

NOTICES.

PARTNERSHIP NOTICE.—The undersigned hereby give notice that they have formed a co-partnership as Brokers in Petroleum and its Products, said business to be carried on in Cleveland, Ohio, and New York City, New York, under the firm name of Bartlett, Gill & Co.

JOSEPH BARTLETT,
JOHN C. GILL,
J. H. MANSFIELD.

Cleveland, Ohio, Jan. 1st, 1866. Jan18:298

THERE will be a meeting of the Stockholders of the Vermillion Oil Company for the election of Directors, and such other business as may come up, at the office of H. Garretson & Co., 145 Water street, Cleveland, Ohio, on Friday evening, Feb. 16th, 1866.

W. A. FISHER, Secretary.

Cleveland, Ohio, Jan. 14, 1866. Jan18:281

DISSOLUTION.—The firm of Morley & Cary is this day dissolved by mutual consent. J. H. Morley is alone authorized to collect and settle the debts of the firm.

GEO. CARY,
J. H. MORLEY,

J. H. MORLEY & CO., will continue the business of manufacturing White Lead and Zinc at the old Factory of Morley & Cary's until about the first of March next, when they will remove to their new Factory, foot of Canal and Champlain streets, where, with new machinery and increased facilities for manufacturing, they will be prepared to promptly fill all orders for as good and pure an article of White Lead as manufactured in the United States.

Jan17:284 J. H. MORLEY & CO.

DISSOLUTION.—The firm of WILLIAM HART & CO., is this day dissolved by mutual consent. All accounts of the above firm will be settled by their successors, Hart, Malone & Co.

WILLIAM HART,
EDWIN HART,
LEVI W. HART.

January 1st, 1866

COPARTNERSHIP.

The undersigned will continue the FURNITURE BUSINESS at the old stand of WILLIAM HART & Co., under the style of HART, MALONE & CO.

WILLIAM HART,
EDWIN HART,
H. P. MALONE.

Jan18:284

DISSOLUTION.—The firm of Taylor, Griswold & Co., is this dissolved by mutual consent. All accounts of the above firm will be settled by their successors, E. R. Griswold & Co., at 217 Superior street.

N. W. TAYLOR,
E. R. GRISWOLD,
C. H. ROBERTS,
WM. FERGUSON.

January 1st, 1866. jan1

CO-PARTNERSHIP.—The undersigned will continue the Dry Goods business at the old stand of Taylor, Griswold & Co., 217 Superior street, under the style of E. R. Griswold & Co.

E. R. GRISWOLD,
C. H. ROBERTS,
WM. FERGUSON.

January 1st, 1866. jan1

PARTNERSHIP NOTICE.—The undersigned hereby give notice that they have formed a co-partnership for carrying on the wholesale Drug business in Cleveland, Ohio, under the firm name of Benton, Myers & Canfield, commencing September 30th, 1865, and to continue five years. Horace Benton, Daniel Myers and C. C. Canfield are the general partners, all residing in Cleveland, and S. H. Crowl, also a resident of Cleveland, is a special partner only, and furnishes to the capital of said firm the sum of ten thousand ($10,000) dollars.

HORACE BENTON,
DANIEL MYERS,
C. C. CANFIELD,
S. H. CROWL, Special partner.

The State of Ohio, Cuyahoga County, } ss.

Before me, a Notary Public, in and for said County, personally came the above named Horace Benton, Daniel Myers, C. C. Canfield, and S. H. Crowl, and severally acknowledged that they did execute the foregoing instrument, and that the same is their free act and deed.

Witness my hand and official seal this 18th day of December, 1865. SAMUEL FULJAMBE, Notary Public.

dec30:286

Greenbacks are Good

BUT ROBACK'S BITTERS

ARE BETTER.

MEDICAL.

THERE IS NO SUCH WORD AS FAIL,

TARRANT'S COMPOUND EXTRACT OF CUBEBS AND COPAIBA.

Is a sure, certain and speedy cure for all diseases of the Bladder, Kidneys and Urinary Organs, either Male or Female, frequently performing a perfect cure in the short space of Three or Four days, and always in less time than any other preparation. In the use of TARRANT'S COMPOUND EXTRACT OF CUBEBS AND COPAIBA there is no need of confinement or change of diet. In its approved form of a paste, it is entirely tasteless, and causes no unpleasant sensation to the patient, and no exposure. It is now acknowledged by the most learned in the Profession that it the above class of disease, CUBEBS and COPAIBA are the only Two Remedies known that can be relied upon with any Certainty of Success. Tarrant's Compound Extract of Cubebs and Copaiba NEVER FAILS.

Manufactured only by TARRANT & CO., 278 Greenwich street, New York.

☞Sold by Druggists all over the World. my9:B4.

Greenbacks are Good

BUT ROBACK'S BITTERS

ARE BETTER.

CAUSTIC SODA!

SODA ASH!

SULPHURIC ACID!

AQUA AMMONIA!

At the Lowest Market Rates.

FOR SALE BY

Pennsylvania Salt Manuf'g Company

Jan24:B11 PITTSBURGH, PA.

Crumb, Baslington & Kendall

Piano Covers.

Just opened a beautiful assortment Embroidered Piano and Table Covers.

NEW DELAINES.

NEW PRINTS.

With a full line

Domestics.

C., B. & K.

Jan26

Greenbacks are Good

BUT ROBACK'S BITTERS

ARE BETTER.

CLOTHING AT COST—Beaver Overcoats, Pilot Over-coats, Eskimo Overcoats, both Sack and Surtout; every style and pattern of Undercoats, Pants an Vests, at cost, for the next thirty days, at

S. MANN'S.

dec22

Greenbacks are Good

But Roback's Medicines

ARE BETTER.

Greenbacks are Good

But Roback's Medicines

ARE BETTER.

TELEGRAPHIC.

Yesterday Afternoon's Report

EPISCOPAL.

The Consecration of Bishop Kerfoot.

Louisville Offers $300,000 for the State Capital.

The Philo Parsons Case.

Habeas Corpus for Charles Cole.

ANNIVERSARY MEETINGS.

Centenary of Methodists.

Another New $20 Counterfeit.

Council of Generals in Washington City.

Grut, Sherman, Sheridan, Thomas and Meade.

IMPORTANT IF IT IS TRUE.

The President Soon to Proclaim the War Ended.

From New York.

Fire.

NEW YORK, January 26.—The distillery of Ebling Bros., in 55th street, between 10th and 11th Avenues, was destroyed by fire yesterday morning, entailing a loss on the stock and building of $50,000, half of which is covered by insurance. Henry Streeter, the engineer, was badly burned.

Habeas Corpus.

A return was yesterday made by Gen. Hooker to the writ of habeas corpus issued in the case of Charles Cole, charged with being one of the Lake Erie rebel pirates. This return sets forth the facts that the prisoner was not under control of Gen. Hooker, but in charge of Col. Burke, commanding at Fort Lafayette. After some argument in the case by the counsel, it was postponed until Saturday, the 3d of February, in order to give the counsel an opportunity to traverse the return.

Anniversaries.

The one hundredth and seventh anniversary of the birth of Robert Burns was celebrated last night at Jettner's Hotel by the Burns Club of New York. Mr. Jas. Nicholson presided. After dinner an address on the genius of Burns was made by Mr. Hosea B. Perkins. A number of toasts were responded to by other gentlemen.

The first of a series of meetings to celebrate the centenary of Methodism in America was held last evening in Saint Paul's Methodist Episcopal Church, Fourth Avenue. Hon. James Harlan, Secretary of the Interior, presided, and Bishops Simpson and Janes and Rev. Dr. McClintock delivered eloquent addresses.

Alabama Senators.

The Tribune's special says ex-Governor Parsons and General Houston, Senators elect from Alabama, are reported en route for Washington, and will probably arrive today. They come for the purpose of taking their seats in the Senate.

Another New Counterfeit.

A new counterfeit has made its appearance in this city. They are 20s on the First National Bank of Indianapolis, Ind. The engraving is very poor and the paper bad and darker colored than the genuine; the picture on the back of the baptism of Pocohantas is pale and poorly executed; the lettering is very fair; the numbering bad; the United States Treasury stamp is pale and poorly defined. The bill is a very fair imition of the genuine plate.

To be Assembled.

The Herald's special says that Major Generals Sherman, Sheridan, Thomas and Meade are to assemble in Washington during the next week for consultation with the Government officials concerning the military situation in their departments.

Report.

A report was in circulation about two weeks ago that the President would speedily issue a proclamation declaring the rebellion at an end and civil law restored throughout the late insurrectionary States. His delay in so doing is now attributed to the non-arrival of official correspondence from Provisional Governor Hamilton, of Texas.

From Europe.

NEW YORK, January 26.—Arrived from Europe steamers Germania, Kangaroo and Caledonia. News anticipated.

Fenianism.

Mr. Jas. Brenan, late O'Mahony general organizer, has accepted a commission from the