

THE "CLEARFIELD REPUBLICAN," PUBLISHED EVERY WEEK-DAY, BY GOODLANDER & LEE, CLEARFIELD, PA. ESTABLISHED IN 1857.

The Largest Circulation of any Newspaper in North Central Pennsylvania.

Terms of Subscription. In Advance, or within 3 months, \$3.00. If paid after 3 months, \$3.50. If paid after 6 months, \$4.00. If paid after 9 months, \$4.50. If paid after 12 months, \$5.00.

Rates of Advertising. Transient advertisements, per square of 10 lines for 3 days, 10 cents. For each subsequent day, 5 cents. Advertisements of 10 lines or more, 10 cents per square for the first day, 5 cents for each subsequent day. Classified advertisements, 10 cents per line for the first day, 5 cents for each subsequent day.

W. C. ARNOLD, LAW & COLLECTION OFFICE, CURRWISVILLE, CLEARFIELD COUNTY, PA.

MURRAY & GORDON, ATTORNEYS AT LAW, CLEARFIELD, PA.

FRANK FIELDING, ATTORNEY-AT-LAW, CLEARFIELD, PA.

WALLACE & KREBS, ATTORNEYS-AT-LAW, CLEARFIELD, PA.

A. G. KRAMER, ATTORNEY-AT-LAW, CLEARFIELD, PA.

McENALLY & MOURDY, ATTORNEYS-AT-LAW, CLEARFIELD, PA.

G. R. BARRETT, ATTORNEY AND COUNSELOR AT LAW, CLEARFIELD, PA.

WM. M. McCULLOUGH, ATTORNEY AT LAW, CLEARFIELD, PA.

A. W. WALTERS, ATTORNEY AT LAW, CLEARFIELD, PA.

H. W. SMITH, ATTORNEY-AT-LAW, CLEARFIELD, PA.

WALTER BARRETT, ATTORNEY AT LAW, CLEARFIELD, PA.

ISRAEL TEST, ATTORNEY AT LAW, CLEARFIELD, PA.

JOHN H. FULFORD, ATTORNEY AT LAW, CLEARFIELD, PA.

JOHN L. CUTLER, ATTORNEY AT LAW, CLEARFIELD, PA.

DR. W. A. MEANS, PHYSICIAN & SURGEON, LUTHERSBURG, PA.

DR. T. J. BOYER, PHYSICIAN AND SURGEON, CLEARFIELD, PA.

DR. B. M. SCHEUBER, HOMOEOPATHIC PHYSICIAN, CLEARFIELD, PA.

J. H. KLINE, M. D., PHYSICIAN & SURGEON, CLEARFIELD, PA.

DR. J. P. BURCHFIELD, SURGEON, CLEARFIELD, PA.

DR. H. B. VAN VALZAH, PHYSICIAN AND SURGEON, CLEARFIELD, PA.

DR. JEFFERSON LITZ, PHYSICIAN AND SURGEON, CLEARFIELD, PA.

D. M. DOHERTY, FASHIONABLE BARBER & HAIR DRESSER, CLEARFIELD, PA.

HARRY SNYDER, BARBER AND HAIR DRESSER, CLEARFIELD, PA.

G. W. WEAVER & CO., DRUGGISTS & APOTHECARIES, CLEARFIELD, PA.

GEORGE M. PERSGON, WIGS, CLEARFIELD, PA.

W. V. LIPPINCOTT & CO., HATS & CAPS, BOOTS & GROOMING, CLEARFIELD, PA.

CLEARFIELD REPUBLICAN.

PRINCIPLES, NOT MEN. TERMS—\$2 per annum in Advance.

GEO. B. GOODLANDER, Proprietor. CLEARFIELD, PA., WEDNESDAY, JANUARY 26, 1876. VOL. 50—WHOLE NO. 2455. NEW SERIES—VOL. 17, NO. 4.

Cards.
JOHN D. THOMPSON, Justice of the Peace and Notary, Currisville, Pa.

W. ALBERT & BROS., Manufacturers of Stoves and Ranges, Sawdust Lumber, Square Timber, &c., WOODLAND, PENN.

FRANCIS COURTNEY, Merchant, Frenchville, Clearfield County, Pa.

THOMAS H. FORCEE, General Merchant, Grahamton, Pa.

REUBEN HACKMAN, House and Sign Painter and Paper Hanger, Clearfield, Pa.

G. H. HALL, Practical Pump Maker, Clearfield, Pa.

E. A. BIGLER & CO., Dealers in Square Timber, &c., Clearfield, Pa.

JAS. B. GRAHAM, Dealer in Real Estate, Square Timber, Boards, Shingles, Lath, & Pickets, Clearfield, Pa.

JAMES MITCHELL, Dealer in Square Timber & Timber Lands, Clearfield, Pa.

H. F. NAUGLE, Watch Maker & Jeweler, Clearfield, Pa.

S. I. SNYDER, Practical Watchmaker, Clearfield, Pa.

REIZENSTEIN & BERLINER, Wholesale Dealers in Gent's Furnishing Goods, Clearfield, Pa.

JAMES H. LYTLE, Dealer in Groceries, Provisions, Vegetables, Fruit and Perfumery, Clearfield, Pa.

JAMES E. WATSON & CO., Real Estate Brokers, Clearfield, Pa.

MITCHELL WAGONS, The Best is the Cheapest!

JOHN A. STADLER, Baker, Market St., Clearfield, Pa.

ANDREW HARWICK, Hardware, Saddles, Bridles, Collars, &c., Clearfield, Pa.

MILITARY UNIFORMS, AND EQUIPMENTS, No. 1208 MARKET STREET, PHILADELPHIA.

UNDERTAKING, AT REASONABLE RATES, AND SUPPLYING THE BURIAL SERVICE.

LET EVERY ONE SWEETEN HIS OWN SOUP. (A Parable.) Do we heed the kindly advice, handed down from days of yore...

1816. To turn a piece of hard coal from Philadelphia, & failure.

1817. To see a boat go by steam on the Hudson.

1818. Holds a little convention at Hartford, Conn., and proposes a disunion.

1819. To see a steamboat on Long Island Sound, and takes passage on it to New York after making his trip.

1820. To see a steamboat on the Atlantic in a steamer.

1821. Lights gas in Boston (but doesn't light Boston with gas till 1829).

1822. Buys his first pair of trousers.

1823. Buys his first pair of trousers.

1824. Buys his first pair of trousers.

1825. Buys his first pair of trousers.

1826. Buys his first pair of trousers.

1827. Buys his first pair of trousers.

1828. Buys his first pair of trousers.

1829. Buys his first pair of trousers.

1830. Buys his first pair of trousers.

1831. Buys his first pair of trousers.

1832. Buys his first pair of trousers.

1833. Buys his first pair of trousers.

1834. Buys his first pair of trousers.

1835. Buys his first pair of trousers.

1836. Buys his first pair of trousers.

1837. Buys his first pair of trousers.

1838. Buys his first pair of trousers.

1839. Buys his first pair of trousers.

1840. Buys his first pair of trousers.

1841. Buys his first pair of trousers.

1842. Buys his first pair of trousers.

1843. Buys his first pair of trousers.

1844. Buys his first pair of trousers.

1845. Buys his first pair of trousers.

1846. Buys his first pair of trousers.

1847. Buys his first pair of trousers.

1848. Buys his first pair of trousers.

1849. Buys his first pair of trousers.

1850. Buys his first pair of trousers.

1851. Buys his first pair of trousers.

1852. Buys his first pair of trousers.

1853. Buys his first pair of trousers.

1854. Buys his first pair of trousers.

1855. Buys his first pair of trousers.

1856. Buys his first pair of trousers.

1857. Buys his first pair of trousers.

Behind legends such as these is hid a useful moral lesson, which may instruct the philosophic mind, also to the legends themselves may seem to be the quaint and whimsical creations of the old-fashioned fancy.

1816. To turn a piece of hard coal from Philadelphia, & failure.

1817. To see a boat go by steam on the Hudson.

1818. Holds a little convention at Hartford, Conn., and proposes a disunion.

1819. To see a steamboat on Long Island Sound, and takes passage on it to New York after making his trip.

1820. To see a steamboat on the Atlantic in a steamer.

1821. Lights gas in Boston (but doesn't light Boston with gas till 1829).

1822. Buys his first pair of trousers.

1823. Buys his first pair of trousers.

1824. Buys his first pair of trousers.

1825. Buys his first pair of trousers.

1826. Buys his first pair of trousers.

1827. Buys his first pair of trousers.

1828. Buys his first pair of trousers.

1829. Buys his first pair of trousers.

1830. Buys his first pair of trousers.

1831. Buys his first pair of trousers.

1832. Buys his first pair of trousers.

1833. Buys his first pair of trousers.

1834. Buys his first pair of trousers.

1835. Buys his first pair of trousers.

1836. Buys his first pair of trousers.

1837. Buys his first pair of trousers.

1838. Buys his first pair of trousers.

1839. Buys his first pair of trousers.

1840. Buys his first pair of trousers.

1841. Buys his first pair of trousers.

1842. Buys his first pair of trousers.

1843. Buys his first pair of trousers.

1844. Buys his first pair of trousers.

1845. Buys his first pair of trousers.

1846. Buys his first pair of trousers.

1847. Buys his first pair of trousers.

1848. Buys his first pair of trousers.

1849. Buys his first pair of trousers.

1850. Buys his first pair of trousers.

1851. Buys his first pair of trousers.

1852. Buys his first pair of trousers.

1853. Buys his first pair of trousers.

1854. Buys his first pair of trousers.

1855. Buys his first pair of trousers.

1856. Buys his first pair of trousers.

1857. Buys his first pair of trousers.

WILL NEW YORK REMAIN THE EMPIRE STATE?

Mr. Paul B. DuChailin lectured on Monday evening in the Swedish Evangelical Lutheran Church of Gustavus Adolphus, New York, the subject being "Wild Africa." A large map of Africa formed the background of the platform.

Dr. DuChailin began his lecture, narrating how he set sail for Africa in a little schooner when he was only eighteen years of age. When he landed, he found a street about two miles long, and a crowd of people gathered around him. He was taken to a large building, the only one in the village, and the school was sent for, who appeared in a small tail coat of a couple of centuries old, and a shirt that had been washed for a couple of years. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were covered with flowers, the sugar cane was wild, and here was the home of the men of the woods. Polygamy and witchcraft were institutions of the interior. The King asked him if he had come to buy slaves or gold or ivory or oil. He said no; that he wanted to sell him and his children and his wife.

He then went on to give a pleasant description of the people of the interior, from two or three degrees north to two or three degrees south of the equator, extending several hundred miles inland. There were no beasts of burden there, and all the traveling had to be done on foot. The people were of the tribes, each fighting against the other, and each had a different language, fortunately, however, containing only a few words as a vocabulary. The first that he saw and the first he saw were