



By W. Blair.

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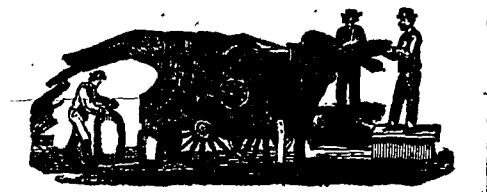
VOLUME XXIII.

WAYNESBORO, FRANKLIN COUNTY, PENNSYLVANIA, THURSDAY MORNING, DECEMBER 22, 1870.

NUMBER 27

OH! WHO! JUST THE THING WHICH ALL MUST HAVE!

GEISER'S PATENT SELF-REGULATING GRAIN SEPARATOR CLEANER HOGGER AND POWERS.



NOW is the time to economize when money is scarce. You should study your interest by supplying your wants at the first class store of C. N. BEAVER...

No implement more important to the farmer than a FIRST-CLASS GRAIN THRESHER AND CLEANER—for none pays him so well and speedily. The above cut shows the ONLY GEISER A-CHINE...

EXPLODED. RUINED. Call and examine our fine stock and don't be RUINED

by paying 20 per cent. too much for your goods elsewhere. We will challenge the community to show forth a more complete stock of

- HATS, all of the very latest styles and to suit all, C. N. BEAVER'S. BOOTS, all kinds and prices, C. N. BEAVER'S. SHOES, of every description for Men's, Ladies', Misses' and Children's wear, C. N. BEAVER'S. CLOCKS, every one warranted and sold by C. N. BEAVER. TRUNKS, of all sizes, the very best manufacturers, also warranted and sold by C. N. BEAVER. VALISES, of every kind, also very cheap, C. N. BEAVER'S. HATS, for Ladies, Misses and Children, a fresh supply received every week and sold by C. N. BEAVER. NOTIONS, a full line as follows, sold by C. N. BEAVER. PAPER COLLARS, for Men and Boys wear, the most complete and finest assortment in town, by C. N. BEAVER. HOSIERY, of every kind, for sale, by C. N. BEAVER. GLOVES, for Men and Boys wear, C. N. BEAVER'S. SUSPENDERS, for Men and Boys wear, C. N. BEAVER'S. CANES AND UMBRELLAS, a complete stock at C. N. BEAVER'S. BROOMS AND BRUSHES, of the very best kind, at C. N. BEAVER'S. TOBACCO, to suit the taste of all, at C. N. BEAVER'S. CIGARS, which cannot be beat for sale, by C. N. BEAVER. SNUFF, which we challenge any one to excel in quality, for sale at C. N. BEAVER'S. INK and PAPER, of every description, at C. N. BEAVER'S. CANDIES, always fresh to, for sale, at C. N. BEAVER'S. SPICES, for sale at C. N. BEAVER'S. CRACKERS, of every kind, at C. N. BEAVER'S. INDIGO BLUE, at C. N. BEAVER'S. CONCENTRATED LYE, for sale, at C. N. BEAVER'S. KEROSENE, of the very best quality, at C. N. BEAVER'S. LAMP CHIMNIES also, at C. N. BEAVER'S. And many other articles not necessary to mention. We now hope that you will give us a share of your patronage. We are indeed, thankful to you for past patronage, and hope a continuance of the same, and remain yours truly, CLARENCE N. BEAVER. Waynesboro, June 2, 1870.

POETICAL.



ON THE DEATH OF A FRIEND.

Our worlds begin in Paradise, And 'tis a bright world still, When we have left our earthly ways, To climb some happy hill, Whereon an Eden-beauty shines, A presence full of light, We heed no sorrow while we tread Our youth-time's sunny height; Our worlds begin in Paradise, Though dead men slumber round; We cannot grieve for their poor dust, At rest in holy ground. The smiling stars look down on us, Our hopes rise mountain high, And we forget that life has thorns— While life's bright rose is nigh. Our worlds begin in Paradise, We toil and toil for naught; Life's happiest hours are nearest birth, Life's crown with tears is bought, Encompassing our dream of Heaven Is one gross-covered gale, Where birds shall sing sweet songs in spring And green boughs gently wave. Our worlds begin in Paradise, But who shall dare to say The end of all is not more bright When daylight fades away! When earth slips from our languid hold, And our poor, tired feet Find rest among the pleasant paths Where mourners sadly meet! Their tears fall down on lowly graves, Their voices, and low, Make music out of loving thoughts, That in the silence grow, And who is happier—those who stay Amid the mists of Time, Or they who climb from earthly heights To heights that are sublime!

MISCELLANY.

REFORMED MENNONISTS.

From Menno Simon, a celebrated German reformer of the sixteenth century, arose the denomination of Christian professors known by the name of Mennonites, or Menonites, in common parlance, Meneests. In the early part of the eighteenth century, a few of his followers from Switzerland settled in Lancaster county, Pa., and founded a branch of the church, which has neither increased in numbers nor extent far beyond the original settlement in Pennsylvania. Their religious tenets are the doctrines of the New Testament, both literally and spiritually, unaltered by man's interpretation, mutilation or interpolation. They reject war (even self defence) judicial oaths, and everything else forbidden by the literal text of Scripture, as incompatible with the true spirit of Christianity. About the beginning of the present century, John Herr, a plain farmer of Lancaster county, Pennsylvania, perceiving that the Mennonites had departed from the principles of Menno Simon, and being impelled by a strong religious zeal, began to meet, from time to time, with a few of his friends and neighbors whom he had inspired with his own religious fervor, for mutual instruction and improvement in the work of Divine Grace. He was a powerful speaker, and his ministrations, reaching the witness in the hearts of numbers who claimed to be true followers of Menno Simon, as well as others, their meetings were made public, and a new denomination was founded, which took the name of Reformed Mennonites, or, in the language of the world, New-Meneests. This society, which was first established as a church in 1811, has extended, though thinly, through the German counties of Pennsylvania, some parts of Maryland and Virginia, and several of the western States, and some of the British provinces of North America. Their profession of faith is, the pure and unadulterated doctrines of the New Testament—they being accepted as their only guide in faith and practice, as they stand literally in the text, without the commentaries and explanations of man. Although they have not the habitually solemn aspect of puritanical sects, yet they eschew all worldly amusements as incompatible with the pure and simple life of a Christian. Sculpture, painting, and music—except the singing of spiritual songs—are abominations in the sight of God. They do not, however, condemn their indulgence by children of this world, nor do they forbid them to their own children while they are in the natural or worldly condition, and before they have become members of the church. They hold that war, in all its phases, is forbidden by the New Testament, except to children of this world, as well as oaths, a paid and educated ministry, and an appeal to the civil law in any case whatsoever. But these are forbidden only to the church—those who have come out of the world. To those who are yet without the pale of the Church, and have not renounced the world and its vanities, all these things are permitted; they, some are enjoined as rights and duties. To defend his life, and the lives of those under his protection, and to take up arms in defence of his country, are rights, nay, duties of a man of the world. A voter and supporter of the government, they cannot consistently withhold his support in the time of its greatest need. They hold that what is morally right, or even a duty, may be religiously wrong—

Dancing and theatrical entertainments are not more immoral than other amusements of the world. To take any part in the temporal government of the world is forbidden to the followers of Christ. Although the "powers that be are ordained of God," yet those powers are for the government of this world alone, which is still under the Jewish dispensation, and at enmity with Christ; the followers of Christ themselves need no government but His.

In conversation with one of the members upon the evils of war, I, as an advocate of the peaceful principles of William Penn, joined him in his religious condemnation of war; when, to my surprise, he defended it as being not only right, but necessary for the world to wage war in defence of its rights. I had thought that he considered, as William Penn had, war to be an evil, that it is wrong and wicked; but, no—it is perfectly right for me, though not for him. This led us to the question of—Morally right and religiously wrong.

"How," I asked, "can it be right for me, a man of the world, to do an act which it is wrong for you to do?—a sin, for the committing of which you would be sentenced to everlasting perdition?" He answered: "For those outside of the pale, who are already in the broad road to destruction, to pluck a few of the fruits and flowers does not aggravate the sin; it is their being in the road, that is the sin, not the tasting of its fruits." "Is it wrong," he asked, "for you to assist in the election of a President of the United States? Is it an immoral act? No, you will say, it is not. And it is, undoubtedly, as much your duty—your moral duty—to defend the government of your choice against invasion from without, and treason within. Yet it is religiously wrong, and in direct contradiction to the teaching of the Word of God. In a state of nature, we are permitted, nay, commanded, to defend ourselves and our families against lawless depredators upon our rights and upon the peace and safety of society. Yet, this is also religiously wrong—wrong for a follower of him who says, 'Resist not evil.' We profess to have come out from the world, and to have placed our defence in the arm of Jesus Christ; although under the Constitution and law of our country, we render unto Caesar the things that are Caesar's, refusing only for conscience sake."

Your arguments," I replied, "are undoubtedly strong; yet, I do not think because I assist in putting a public servant in the chair of State, who becomes the means of executing unjust laws, that I am morally bound to assist him in their execution. The man whom I assisted to place in the Presidential chair, was mainly instrumental in the passing of one of the wickedest laws which ever disgraced the annals of human law, compelling me to assist in returning to slavery those who escaped tyranny and oppression. Am I morally bound to sustain this law? No, not more than you. So with a war which our rulers may bring upon us. Our rulers are but our public servants, and are elected to obey our will. 'My friend,' he said, 'we are not talking about justice or injustice, but, about those things (including war) which are forbidden to Christians, but which a moral man and a good citizen may justifiably do. One of the chief duties of the President of the United States, is to command the army in repelling invasion and quelling insurrection; and every man who has assisted in his election, owes to him his assistance in the performance of these duties, for could we expect them to be done by the single arm of the President alone? 'The powers that be are ordained of God'; but those powers are only for the ruling of the government of the moral world. For the Christians, no government is needed except the government of Christ, our ruler and law giver, submitting always, however, to the government of Caesar, when it does not conflict with the law of God.' 'Was William Penn then wrong,' I continued, 'in establishing his government upon the principles of peace and good will towards men?' 'No,' he replied, 'he was not, as a moral man; but as a Christian, he was wrong in accepting a position as one of the powers of the world. God governs not by human wisdom, nor the world by Christian rulers. As a moral man, Penn was right in founding his government as far as it was possible upon the principles of peace; but, after all, if the sword had been needed, the sword must have been used; and it was used, as far as it was necessary, in his support. For, what would be the civil law without the military power with which it must be supported? It is customary to make a difference between the civil and the military law, but, there can be no law without the power to enforce it, and, that power must be the sword.' 'Has God, then,' said I 'two governments—one for saints, and another for sinners? And, if the world's government is constantly in rebellion against God, and those connected therewith, in the road to everlasting perdition, why should He countenance, encourage and assist them in their wickedness, by placing rulers over them and supporting by law that wickedness which He will eventually punish, and to come out from which, is the only way to be saved?—What would you think of the governor of a State who would thus assist a band of aggressors against the law of the State, appoint their chiefs, and declare to them that, as good subjects, they must assist the chiefs, in their depredations upon mankind; and at the same time hold them all to a strict accountability to the laws of the State? Will God doom me to eternal punishment for fulfilling his own desires?' 'My friend' said he 'you equivocate. Your doctrine leads directly to infidelity. God, himself says in his word that he ordains the power of this world; and he also plainly tells us, that those who are to be saved, must come out from the world, and be separated

therefrom. God foresaw that all men would not submit to his will, therefore, he instituted governments or powers among men, and made them a terror to evil doers, that they, by violence, may not destroy one another, and that the righteous may live under their protection to the glory of God. God works by instruments of evil as well as instruments of good. Pontius Pilate was an instrument of God's in the fulfillment of his law; and Pilate belonged to 'the powers that be, which are ordained of God'; and to which Christ himself, as a citizen of the world was morally and religiously bound to submit.'

Having thus given the substance of our conversation, I proceed with my description. When a member offends against the rules of the church, he is dealt with in strict accordance with the spirit and the letter of the New Testament: 'If thy brother trespass against thee, go and tell him his fault between thee and him alone, if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the Church; and if he neglect to hear the Church, let him be to thee as a heathen and a publican.' And, to the letter do they keep these commands, neither eating nor drinking with an excommunicated member, nor transacting with him any worldly business whatever, even though the offender be a husband or wife, brother or sister, father or mother. All members are expressly commanded to 'withdraw from them, to shun them in all temporal and secular affairs—eating, drinking, buying, and selling, daily walk and intercourse—not excepting husband and wife, parent or child.'

Most other professedly evangelical Christian sects, or denominations, dispense with those scriptural ordinances which do not suit their taste, convenience, or comfort, such as washing of feet, and the Christian kiss of fellowship—and disavow those points of doctrine which do not accord with their carnal views—such as peaceful submission to injustice, oppression, and wrong, but the Reformed Mennonists accept of the whole book as it reads, without addition or abbreviation.

They do not appeal to the civil law to protect or defend their rights. If unjustly sued at law, they quietly submit, without resistance or appeal. They even refuse, for conscience sake, to assist in bringing a thief to justice, who has stolen their property. They are not permitted to hold office themselves, nor assist others in any way, to obtain office.

They recognize but one faith, and bat one church; and refuse to acknowledge any divisions of the church, into different sects or denominations; nor is there more than one way recognized in the Holy Scriptures, for the worshipping of God. In accordance with this belief, they refuse to attend at the religious services of any other church or denomination, or to hear a sermon delivered by one of their ministers, even at the funeral of a dear friend. They hold all but one church to be false and heretical no matter what may be their faith, creed or works, for as there is but one God, so there are but the scriptures confirm this truth; but 'ONE CHURCH, ONE FAITH, ONE BAPTISM.' They do not, however, openly declare their Church to be that one; although they think that they have a well-founded hope that they are, at least, trying to keep in the narrow road that leads to life.

This, as far as I have described, is true history of a branch of the professedly Christian Church, scarcely recognized by the community of professing Christians, and, to them, almost unknown, but, if purity of life and doctrine according to the literal teaching of the New Testament, is a test of Christianity, its members, certainly and truly deserve the name of Christian.

A TOUCHING INCIDENT.—The world is full of mournful incidents. How little do we know of the poignant sorrow myriads of our fellow creatures are compelled to suffer. The following touching event we take from the Boston Journal: 'An express man upon reaching his office early one cold morning in January, observed on the sidewalk, a lone heavy box, which his practiced eye at once identified as containing a corpse. Upon the half of the box, shivering with cold, sat a little half-old boy, about seven or eight years of age. Addressing him kindly, he said: 'My lad, don't sit there, you will freeze; come in and sit by the stove.'

Bursting into tears the little fellow replied: 'No, I can't come, my mother is in this box and I promised her that I would not leave her until we got home.'

Deeply affected by the touching devotion of this brave little fellow, he finally succeeded in convincing him of the entire safety of his precious charge, and taking him to a neighboring restaurant, gave him a warm breakfast, and then learned the particulars of his story. His father died about a year previously, in a remote village in Minnesota, leaving his mother in poor health and nearly destitute. She died but a few days before the boy's sad journey, charging the little hero with the duty of conveying the remains to her friends in a distant State, and furnishing him with (all she had) a sum of money barely sufficient to carry them both by freight cars to their destination. The little fellow had actually ridden night and day in a freight car with his melancholy trust, never for moment losing sight of it.

Punch thinks it would be a real blessing to mothers, if somebody could invent a soap that would enable mamma to get their daughters off their hands.

Beauty, unaccompanied by virtue, is a flower without perfume.

A proverb Criticized.

Among the many proverbs that apparently have a great deal of wisdom, but which need a little analysis before accepting, is that which declares that we should not put off until to-morrow that which can be done to-day. Now this proverb is erroneous in philosophy and it strictly followed, would often lead to a great deal of mischief. While nothing should be delayed beyond the proper hour for its doing, nothing, on the other hand, should be performed or executed until the proper hour arrives. If, in obedience to the instruction of the proverb quoted, we pursue the plan of doing everything to-day that can be done to-day we should soon discover that we do a great many things needlessly, and a great many things wrongly. To-morrow may develop new circumstances, bring in new conditions, alter essentially all the bearings, and hence require the 'doing' to be entirely different; and time also settles many matters, so that, if a thing is left until to-morrow, it may not be necessary to do it at all. A general never fights a battle so long as he can postpone it. A lawyer never brings a suit to trial so long as he can hope for new developments or additional facts. Wise men in all things never delay a moment when the crisis arrives. Do nothing to-day that you can postpone until to-morrow, is the cunning of policy, and the craft of the diplomatists, but 'do everything to-day that ought to be done to-day,' is the true wisdom of life, and to this expression—the proverb should be amended.

A DISCOURAGED HUSBAND.—In the Hartford public court, Henry Starbuck was accused of an assault upon his wife. The court wanted to know what he had to say for himself.

Mr. Starbuck—'I was in bed, and she told me some things which discouraged me—that she knew a man who comes to mine house so often that I, and I was very much discouraged.'

Court—'But what did you strike her for?' Mr. Starbuck—'I tell her to get up and make do fire and she no get up.'

Court—'Why didn't you get up and make the fire yourself?' Mr. Starbuck—'I want a woman for fire she no get up and make do fire; I think she ought. I want get up and make do fire for no woman!'

Court—'But you had no excuse for beating her.' Mr. Starbuck—'I say I was discouraged and I takes a chair and a stick of wood, I ought not to do it, and I vood not if I vood vat she said about do man was not true; but if I know it was true I vood not be sorry Court—'While the court admires your frankness, Mr. Starbuck, it cannot excuse your conduct. You must pay a fine of \$5 and costs.'

A BEAUTIFUL COMPARISON.—Rev. De Witt Talmadge, now of Brooklyn, closed a sermon as follows: 'Seated at a country residence, the other day, I saw the fire kindle, blaze and go out; and I gathered up from the hearth enough for my reflection. Our mortal life is just like the fire on that hearth. We put on the fresh fragment, and the flame bursts through, and up, and out, gay of flash, gay of crackle—emblems of boyhood. Then the fire redens into coals. The heat is fiercer, and the more it is stirred the more it reddens. With sweep of flame it clears its way 'till all the hearth glows with intensity—emblems of full manhood. Then comes the whiteness in the coals. The flickering shadows have died along the walls. The faggots drop apart. The hearthhold hover about the expiring embers. The last breath of smoke has been lost up the chimney—Fire is out. Shovel up the white remains. Ashes!'

As a "war anecdote," how is this? During the 'troubles' a young Confederate was passing through one of the hospitals, when it was remarked that a prisoner, a lieutenant, had died that morning. 'Oh, where is he? Let me see him! Let me kiss him for his mother!' exclaimed the maiden. The attendant led her into an adjoining ward, when, discovering Lieutenant H—, of the Fifth Kansas, lying fast asleep on his hospital couch, and thinking to have a little fun, he pointed him out to the girl. She sprang forward, and bending over him said: 'Oh, you dear lieutenant, let me kiss you for your mother!'

What was her surprise when the awakened 'corps' ardently clasped her in his arms, returned the salute, and exclaimed: 'Never mind the old lady, miss, go on your own account. I hav'nt the slightest objection.'

A story is related of a boy who was watching his schoolfellows as they snowballed an old gentleman's windows. The old gentleman rushed out of his house, determined if possible to inflict some severe corporal punishment on the offender, saying, when he caught the boy, 'now you rascal, I'll thrash you within an inch of your life!' Accordingly, he began to beat him, when the boy immediately commenced laughing, and continued until the old gentleman stopped him with the exclamation: 'Boy, what are you laughing at?' 'Well,' said the boy, 'I'm laughing because you are awfully old; I ain't the boy.'

It turns out that the woman who hasn't spoken to her husband for twenty years, never had one to speak to.

Taken down in 'black' and 'white'—The names of voters.

The height of impertinence—Ruin staring us in the face.

When is an original idea like a clock? When it strikes one.

Towa talk—Bad English.

See Here Read This! NOTICE!

THE subscriber has just returned from the East with a large stock of Goods, such as BOOTS, SHOES, GAITERS, BALMORALS and all kinds Boots and Shoes for Men and Boys, Women, Misses and Children, which he is selling at prices that will please.

HATS OF EVERY STYLE

- For Men and Boys, Caps of all the leading styles to suit and fit any head. We bought our stock cheap and are determined to sell accordingly. Notions! Notions! Notions! READ THE LIST. Shirts and Drawers, Suspensers, Paper Collars, Buck Gloves, Sheep Skin Gloves, Woollen-knit Gloves, List Thread Gloves, Woollen-knit Gloves, Butte ties, Fancy Silk Ties, Ladies & Girls' Pa cuffs, Lotion Handkerchiefs, Pocket Books, Brushes, Cloth Brushes, Shaving Brushes, Hair Brushes, Tooth Brushes, Shoe Brushes, Combs, Razors, Comb Caps, Violin strings, Note Paper, Envelopes, Hair Oils, Toys, Crochet Needles, &c. &c. &c. Gauntlets, Driving Gloves, Fur-top Gloves, Hosiery, Wool knit Half Hose, Cotton Hat: Hose, Germantown Half Hose, Black Silk Ties, Broad End Ties, Ladies' Lotion Handkerchiefs, Portmonies, Pocket Knives, Pen Knives, Fancy Snaps, Perfumery, Albums, Pins and Needles, Lead Pencils, Slates, Ink, Pen Holders, Racking, Memorandums, Carpet tacks, Fancy Toys, &c. &c. and so forth.

GOLD AND SILVER WATCHES,

American, Swiss and English; Seth Thomas and other dies, Gents, Misses and Children at greatly reduced prices. Finger Rings, a large stock, plain Gold, Fancy Setts, Chased and Fancy Finger Rings; Silver and other Plated Rings in great variety, watch chains, Goggles, Ribbons, Bracelets, Charms, Slit Buttons, Gold Pens and Pencils; watch chain books keys, &c.

Trunks, Canoes, Umbrellas, Baskets, Mats, Valises, Carpet Baps, R. R. Bags; Tobacco, Cigars and Snuff. Canities, Fruit, Raisins, Nuts and Confectionary's of all kinds. Come one, come all, and—buy. Thankful for past favors he hopes by a desire to please to merit a liberal share of public patronage

EZEKIEL ELDEN, Oct. 8 1869.

FAIRVIEW MILL! FAMILY FLOUR, ETC.

THE undersigned having refitted and added all the latest improvements to his Mill, (formerly Frantz's) announces to the public that he is now manufacturing a superior article of FAMILLY FLOUR, which will be delivered to persons at market prices. He has also on hand a supply of MILL STUFF of all kinds, which he will wholesale or retail at the Mill, or deliver if desired, at the lowest market rates. Having refitted his Mill with the most improved machinery he feels that he is enabled to give general satisfaction. His Flour in sacks can be had at Reid's Grocery, where orders may be left. The highest market price paid for WHEAT delivered at the Mill. COOPER STUFF wanted. mar 24—[4] DAVID PATTERSON.

NOTICE. GREAT BARGAINS FOR CASH IN PIKESVILLE!

ROZNER & FRANTZ intend doing a regular cash business, commencing the last day of April, 1870. They are determined to sell goods as cheap as they can be sold. All they ask is to give them a trial. They are very thankful for past favors and hope a continuance of the same. ROUZER & FRANTZ.

The World Renowned MEDICINE Dr. D. Fahrney & Son's CELEBRATED PREPARATION FOR CLEANSING THE BLOOD. WILL CURE SCROFULA, GOUTANOUS DISEASES, ERYTHELMA, SORE EYES, SCALD HEAD, PIMPLES, and BLOTCHES ON THE FACE, TETTER AFFECTIONS, old and STUBBORN ULCERS, RHEUMATIC AFFECTIONS, DYSPPEPSIA, GOUTY ERUPTIONS, SICK HEADACHE, SALT RHEUM, JAUNDICE, GENERAL DEBILITY, CHILLS and FEVER, FOUL STOMACH, TOGETHER WITH ALL OTHER DISEASES ARISING FROM IMPURE BLOOD AND DISORDERED LIVER. TRY ONE BOTTLE OR PACKAGE And be convinced that this medicine is no humbug Sold by all Druggists. CAUTION. Dr. D. Fahrney & Son's Preparation for Cleansing the Blood is COUNTERFEITED. The genuine has the name 'D. FAHRNEY & SON' on the front of the outside wrapper of each bottle, and the name of Dr. D. Fahrney & Son's Preparation for Cleansing the Blood, Boonsboro, Md., blown in each bottle. All others are COUNTERFEITS. Recollect that it is Dr. D. Fahrney & Son's Celebrated Preparation for Cleansing the Blood that is so universally used, and so highly recommended; as do not allow the Druggist to induce you to take anything else that they may say is just the same or as good, because they make a large profit on it. PREPARED BY Dr. D. FAHRNEY & SON, BOONSBORO, MD., And Dr. P. D. Fahrney, Kedsyville, Md. Be sure to get the genuine. None genuine unless signed D. FAHRNEY & SON. Sold by Dr. J. B. Amosson, Waynesboro; Dr. J. Buzzard, E. B. Wilson, Quinry; Farnsworth, Shady Grove. June 30—[1000]