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THE GAZETTE has the largest bona-fide circulation of any daily newspaper published in Texas.

THE GAZETTE is the only paper in North Texas that now publishes the Associated Press telegrams.

MONDAY MORNING, MARCH 29.

NOTICE TO THE PUBLIC.

From and after this date no receipt signed by Robert Edwards will be recognized by this office.

A STOCKHOLDER in the Louisiana lottery, who has just died, was worth $8,000,000. Those millions represent the earnings of a million hard-working fools.

A NEW YORK man has had to pay $2000 damages because his wife slandered a neighbor. This reverses an old legal principle, that there can be no responsibility without authority.

A NEW YORK club recently debated the question, Which is the most useful, man or woman? They might as well have considered the question as to the relative usefulness of a bow and an arrow. Neither is worth anything without the other.

THE boycott, as it has been used in Texas towns, did more to solidify public sentiment against the strikers than all other causes combined. Those who are still trying to work the boycott on the sly may find it a boomerang. The boycott must go.

"THE injury of one is the concern of all." What a nice thing for the charlatan and dead-beat this is capable of being made. A fraud gets into the order, he is not treated right (as he construes it) by some petty tradesman, "boycott the man who has offended our beloved leader!" What an instrument for tyranny and personal end such principle could be made. Has it ever been?

WHEN all who associate themselves together in labor organizations learn that they do so to resist aggression and injustice and not to work injustice; that the object is to free themselves and not to enslave others, there will be good accomplished. The bulldozer, the intimidator, the boycotter and the demagogue will work destruction to any order into which they creep and of which they become leaders.

THE Examiner has discovered that Col. Swain took from the new capitol the east and west end porticos which were "to cost nearly one-fourth as much as the entire building." In the state's estimates the value of the two porticos was placed at $75,000. The estimated cost of the capitol is $3,500,000. For the two porticos, and $137,000 in alterations, the state secured granite, costing $572,000 extra, and improvements in the building amounting to $81,000. The Examiner has announced, we believe, that it proposes to make a governor of Gen. L. S. Ross.

ROBERT HARLAN, a negro, ran for the legislature in Cincinnati last fall. He was defeated by 2000 majority, many of the Republicans refusing to vote for him on account of his color. In January last, when John Sherman needed a few more votes for United States senator, nine of the ten defeated Republican candidates in Cincinnati were seated, but the Republican committee on privileges and elections, bitterly partisan as it was, did not dare to propose the seating of a man who had been snowed under by 2000 majority. After another investigation, conducted by Republican lawyers, this committee recommended the seating of Harlan, even though Republicans themselves in Cincinnati concede his overwhelming defeat.

YES, the boycott has a foundation in human nature, and every free man will assert his right to withdraw his favors from those who oppress or offend him. But when a man, not content with exercising freedom for himself, endeavors to restrict the freedom of another, he becomes a tyrant, all the more odious as he has power to compel others to his wishes. Quit trading with Smith if he offends you; you would be less, or more, than human if you did not. But when you coerce Jones into war on Smith in your behalf you are a tyrant and ought to be boycotted by every man and woman who detests tyranny and loves freedom. The boycott as it has been carried on in some local communities is infamous, because the terror of it has enabled every petty despot to revenge his individual wrongs by the aid of organization that clamored for liberty.

CAPITAL AND LABOR.

There is no conflict between capital and labor, save as it is assumed by arrogance or communism. Capital and labor are one and inseparable, and reciprocally dependent. Capital and the living wealth which labor represents are the sources of strength and progress and civilized life, and only the tyrant or demagogue would even hope to separate them. It is war in the body of trade and industry and civilization for either to say to the other "I have no need of thee." There is no conflict save as it is made by men for selfish purpose. As long as the world endures there will be capital and labor, and each day the earth revolves on to a firmer purpose that each shall control his own. Capital cannot force labor to toil, and the same growth of liberty that has unshackled labor will prevent labor from shackling capital and compelling it to hire or to discharge.

There is no conflict. Let the people see to it, in discussion and law, that one does not grow out of the cormorant's greed on the one hand and the commune's ignorance on the other. To protection of the people against both, the Democratic party of Texas stands especially pledged.

A DEBT OF 1793.

"The law's delay" was one of the grievances that in Hamlet's view of life made death desirable, but the melancholy Dane knew nothing of government's delay, or he would have approved the swiftness of law. The claimants who are now, and have been for more than three-quarters of a century, urging the government to recompense them for the losses suffered on account of French depredations from 1793 to 1800 doubtless feel that Hamlet was not far wrong, if for "laws" they could read "government."

Few, perhaps, who have all their lives read about the "French spoliation claims" know anything about the history of these remarkable claims.

During the wars between England and France, when Napoleon was overwhelming Europe by the splendor of his genius, the United States assumed an attitude of neutrality, and declined to have anything to do with either of the combatants, except to furnish them with supplies, at which a thriving trade was driven. At that time the American power was insignificant, and little respect was given to our rights by either England or France. Our ships were seized, condemned, and their cargoes confiscated by both of those powers. England promised to pay, and did pay, for the damage done by her, so far as that damage could be settled by pecuniary redress. France never settled directly with the sufferers, but in the treaty of 1803, by which Louisiana was sold to the United States, it was provided that $11,250,000 should be paid by this government to that of France, and that it should assume and pay the claims of American citizens against France, to the amount of $3,750,000. When the claims were all presented, however, they made a sum so great that the $3,750,000 would not begin to liquidate them. As it was admitted that the terms of the treaty confirming the cession of Louisiana released France from any obligation to pay these claims, they were presented to the United States government for payment—and they are not yet paid. There are now 5700 claimants, the heirs of the sufferers at the hands of France, suing this government for recompense, and the amount of their claims exceeds $20,000,000.

Of course the larger part of the claims are fraudulent, and to pay them would be to allow the government to be shamefully cheated. But the lapse of almost a hundred years has made it impossible to distinguish the just from the fraudulent claims, and to refuse to pay any of them would be equal to repudiation of just obligations, for some of them represent actual losses. They have been pressed for many years, and now that the question is put to the supreme court, it is hoped that some decision may be reached and the claims gotten rid of.

THE TRUE PROBLEM OF THE AGE.

Since the people have been led to think about the social condition of the country by the strike disorganization, there is perceptible a spread of the feeling, more generally entertained than expressed, that capital is growing too strong for the good of the country. We see outcropping of this feeling, sometimes unconsciously, in the ill-will toward corporations. It is not because they are corporations, but because, being corporations, they control large capital, that they are feared and denounced. It is because, by virtue of this associated capital, they control large sums of money, wield strong influence and make impossible the success of weaker individual undertakings in competition with them. In short, it is against consolidation of money and industry that the protest of the country is heard.

Consolidation of enterprises and economy of labor are characteristics of our present civilization. All great demands are supplied by associated capital and combined effort. All important industrial enterprises are carried on now by men and means in association. The process is invariably labor-saving, and has not by any means reached its limit. Every day develops new methods of dispensing with the agency of human hands in meeting the multiplied wants of the people. If a man stays at home he is supplied through the energy of associated or incorporated capital. If he travels abroad he is carried by the contrivances and agencies of a company. If he builds a house the materials are furnished by aggregated capital. He is clothed and fed mainly by similar agencies. What he produces is taken by dealers whose capital is combined with that of others, or incorporated. All the economies of life are devised upon a plan to save labor. To many this does not appear a beneficent consummation. It is regarded as an order of things which deprives many of work, and therefore of the means of independence, if not of subsistence itself. This is the superficial view of the subject. It has been uttered as a Christian truth that he who causes two blades of grass to grow where but one grew before is a benefactor of his race. It is an equally Christian truth that he who devises the means to enable one man to produce a bushel of wheat where it took two men to do it before is as well a benefactor of his race. And this assertion is true through the whole range of human industry. One of three results must be effected by multiplied power of production: The whole people must have more to consume, the favored classes must have increased luxuries, or the hours of labor of the producing classes must be reduced. One or the other of these results, or in a limited degree all of them, must be reached, or there would be produced an excess of commodities which would remain or perish unused. In practice, all three of the results are reached. By reason of the increased productive power of labor, caused by combinations of capital and the achievements of science and invention, the body of the producing classes do have and do consume more; the favored classes do have immeasurably more of the luxuries of life, and the hours of labor of the great mass of laborers are shortened. There can be no doubt that as a general proposition this is true, though the exceptions to it are so many as to raise a doubt of it in the minds of some whose vision is too weak to take in the whole field of observation. The evils of combination and consolidation are, however, great and galling. The individual who has no capital but his labor sinks by comparison to an atom. Though he may actually receive more by comparison, he appears to receive less. Injustice becomes more formidable and the power of wealth more arrogant. Capital becomes the arbiter of its own rights and the rights of others. It gives or withholds at its own will, subject only to the ultimate peril of universal discontent. The object which the people are to strive for is not curtailed production, but more equable distribution. Wherever, by combination of capital or by the uses of applied science, one hand can be made to do the work of two or more, a possible good is revealed for the masses of producers. Increased measure of the commodities which make life enjoyable and shortened hours of toil become attainable. The fruits of multiplied productive power must not be appropriated by a class, but must be equitably shared by the great body of producers. Herein is the great problem of this era of progress: How are the gains of the more fortunate class to be curtailed, and the products of labor, made many fold more productive, to be distributed in just proportions? The end desired cannot be reached at a step, nor by any patent device, but must be approached by methods not retarding and destructive, but broad, just and philosophic.

ROCKWALL.

Tired of the Strike—Farmers Well Up With Their Work.

Correspondence of the Gazette.

ROCKWALL, TEX., March 25.—Here, as well as at almost every other point in Texas, the strike is the subject uppermost in the minds of the people. All are anxious for a settlement of the differences between the railroads and the Knights of Labor, and fear that the worst has not yet come to pass. Grave fears are entertained that, if continued much longer, it will interfere with the construction of our line of road from Greenville to Dallas.

The farmers of this county have never been further advanced with their labors than at present. Corn is making a good stand; wheat and oats are growing rapidly, and all are waiting for the proper time to plant cotton. A little has already been planted. Our railroad has been located through Hunt and this county, and the corps is now about half way between this point and Dallas; they expect to complete the location of the line next week, when work will commence at once, so reports say.

Some real estate has changed hands in our town and prospectors are here every week negotiating for lots, both business and for residences.

A man named Phillips, an escaped convict from the penitentiary, eight years ago, was arrested near here yesterday by officers from Collin county and our Sheriff Williams and passed the night here, the convict being placed in jail. They left this morning for McKinney with their man.

All Kinds of Stamping

And embroidering done at Betz's Ten-Cent store.

NATIONAL PROBLEMS.

ARTICLE XIV.

THE MORMON CURSE—HOW MORMONISM IS BRED IN THE BONE.

Responsibility of the Government—The Birth of Spirit Children—What is Being Done by the New West Education Commission.

BY THE REV. A. E. WINSHIP,
Late Secretary of the New West Education Commission.

(Copyrighted, 1885.)

How can we Americanize Utah? This is one of the leading questions before the statesmen and philanthropists of the land. We are, as a nation, responsible for the present condition of things in that strangely cursed territory. Whatever may be said of the lack of character, or lack of intellectual balance on the part of those who originated this unique combination of lust, tyranny, superstition and faith, we cannot deny the fact that most of those under forty years of age are in the toils of that wretched system because born in it, or taken into it by their parents before they were ten years of age.

I sat one day with a polygamous wife of a prominent Mormon, a lady who would grace any society, while she spoke with much ardor of the church and its distinctive characteristics in theory and practice. She stopped suddenly and said: "You are laughing at me." I emphatically denied it, saying I hoped I was too much of a gentleman to do it. She said she did not question my courteous intention, but knew by the half-suppressed smile of incredulity that I not only did not believe what she said, but did not think she believed it. I then said that I did not understand how one so intelligent as herself could accept such theories of life. I shall never forget the look upon her face as she said: "But you must remember, sir, that I was born here. My mother was a polygamous wife. I married into polygamy when I was but fifteen, and had been married six years and had given birth to children before I ever met any one to say to me that what I had been taught from the cradle was not true."

CORRUPTING FORCES OF MORMONISM.

It is humiliating to think that no civilized nation was ever cursed by a vice so prosperous and impregnable, so compact and artful, so seductive and licentious, so deceitful and hypocritical, so demoralizing in home and heart, as American Mormonism. America prides herself on being the modern "light of the world." She flatters herself that she is modifying all the monarchial governments of earth by the illustrious example of her own success as a republic. She congratulates herself that her missionaries are civilizing and ennobling every nation on earth that inherits the traits of pagan ancestors. It is uncomfortable to place beside this the fact that American Mormonism is the most corrupting phase of social life with which any nation infects other nations. The proselyting force sent forth by this organized crime is recognized as an abomination in English cities, in Germany, Norway, Sweden and other lands. America owes it to her fair name, to the deceived foreigners who are brought hither, to the nations we afflict with these falsely styled missionaries, to the fathers who gave as an inheritance this land by their sacrifices, to the coming generations who must solve the problems we leave, to rid the land of every vestige of this fanatical, beastly, cruel system.

THE PROBLEM STATED.

I assume that congress, the national executive and judicial agencies will do all in their power for the punishment of the criminals. When we have done all that the most sanguine legalists demand, we shall have remaining the multitude of sincere, deluded women, and the greater multitude of children and young people whose fathers and relatives have been imprisoned for what the almost universal sentiment of the territory believes to be the height of virtue. The question before the people is, how to deal with these women and children, and such of the men as are sincere, in a way to bring them into cordial, loyal relations with the government and those ideas of life that are our security and joy. What the public most needs is a clear understanding of the facts, a keen appreciation of the social and religious attitude of the people who have pre-empted Utah, a just estimate of their antagonism to the intelligence, home-virtue, and individual freedom which characterize our civilization. I have heard seven Mormon sermons in Utah this season, and any one of them was sufficient in itself, if accepted as the character of the system represented, to arouse the nation to a sense of danger that threatens us in the New West. I heard a bishop say that while he yielded to no one in his admiration of the heroes of Lexington, Concord and Bunker Hill, he had only supreme contempt for the tyrants and traitors who now administer the affairs of the government.

We make a fatal mistake when we unduly emphasize the ignorance of the people. They are ignorant enough certainly to attract attention and cause alarm, but our chief concern is with the quality of their intelligence.

MORMON DOCTRINE OF SPIRIT LIFE.

Credulity is the insanity of faith and through its power the church deliberately and fiendishly wrecks the moral and religious life of the people. In proof of this strong assertion I will give one phase of their belief which makes their lustful polygamic practice so secure. They teach that God is a man, that He has numerous wives by whom He has peopled space with an infinite number of spirits that have existed cycles of ages, practically for all eternity. These have all knowledge in the abstract, but none in the concrete, knowing what might be rather than what is. It is a state of perpetual unrest. They can only be transformed into human souls with the eternal possibility of a soul, through birth. Christ was a favorite son by a favorite wife, but birth into human life was the only way he could come into the enjoyment of the real life. These spirits are all the sons of God, but can only realize and enjoy their sonship through birth. They are everywhere present. They are about every one of us pleading to be born. "I was once a spirit pleading to be born," I heard an elder say at a funeral. "If our ears were spiritually open we could hear them pleading piteously to be born. The highest privilege and possibility of humanity is to liberate these spirits." Women are taught this from the cradle. I heard it preached to a church full of people, the majority of whom are young. The inevitable tendency is the early marriage of the girls. It seems too damnable to be true, but true it is, that they use this philosophy to reconcile the wife to the much married state of her husband that he may not be limited in the possibilities of releasing the sons of God from the imprisonment of spirithood. This theory in its fruitage is the reigning vice of the entire system. It magnifies animalism by means of the most sacred instincts of woman's nature. Heaven itself is viewed as the place for the limitless gratification of the passions without the limitations of the flesh.

In 1875 I heard Orson Pratt, their great historic pulpit orator, say, in a sermon delivered to thousands of people, that Gentiles who had lived virtuous, upright, truthful lives, obedient to all the light they had received, would be admitted to heaven, but they could only be "bachelor angels serving the saints." The vice is not in polygamy alone, but in Mormonism. Eradicate polygamy and leave Mormonism and you have the system with the disease "struck in." The condition would be much like that of the child with the scarlet fever who should be "cured" by a sudden cold or other experience that drove the flush from the skin into the blood. The only remedy will be one that purifies the life blood of the people until they scale off polygamy as a dead and unwelcome attachment.

THE POWER OF LAW.

What remedy is there for these evils? Law has its mission. Without it there is little if any hope of the efficient action of other remedies. Law in the statutes specifies the crimes, places a national estimate upon their wrong-doing, advertises their vices to the world, arraigns them as criminals, places them on the augmentative, defensive side, robs them of respect and enervates their courage. Law executed keeps them on the threshold of the penitentiary, if they escape incarceration; centralizes their best forces in legal activity; gives all their missionaries the taint of fugitives from justice; crystalizes their tendency to falsehood until it reveals the many-sided vices of falsehood religiously emphasized; reveals the trickery, chicanery and artfulness of the saints by the frequent crucial test of the witness stand; and gives them abundant newspaper advertising the world over of a kind they least desire, since the Associated Press by force of habit telegraphs legal action where it fails to notice other and more significant movements.

Law cannot directly purify the system of the "blood poison;" they must have different mental diet, must breathe a changed moral atmosphere, must have new inspirations before we can hope for the ultimate restoration of the life of Utah to honesty, loyalty and purity.

WHAT EDUCATION CAN DO.

Local public school education labors under the disadvantage of being supervised and taught by the priest-trained Mormons, of being unable to furnish enough qualified teachers, of maintaining all vicious local prejudices, of intensifying false theories by making them intellectually attractive.

Governmental education, with the control and supervision vested in agents politically appointed, has so many vicious and unattractive phases apparent that we need only to say that it is as little feasible as probable.

The philanthropic focus for the removal of Mormonism must be a school movement that shall be free to all, with instruction as good as pedagogical science to-day can furnish, with loyalty for the bible that can be trusted not to bound into fanaticism, with faith the farthest removed from superstitions, with the spirit of reform at the highest key that can be relied upon to escape fanaticism, with practical ethics supreme over theology. Any movement for the reform of Mormonism must run a careful line, lest by lack of mental balance it do more harm than good. Without sympathy little good can be done; with too much zeal much harm may be done. Without the bible little good will be done with people who idolize its name; without sublime sense in its use much harm may follow.

THE NEW WEST EDUCATION COMMISSION.

The New West education commission, organized by patriotic, philanthropic, Christian men of Chicago in 1879, has become a society with national backing, and of its work I speak because I studied its schools more particularly in a recent visit to Utah. I saw, personally, thirty-three of the teachers at their work and five others out of their schools. I have never seen better teaching, discipline or management in any Eastern school than I saw in these schools. Such is the quality of the teaching that Mormons, high in authority even, send their children or grandchildren to these schools, while confessing their fear of the religious influence, on the ground that there is no other way to secure equally good education. Some children go long distances, some to board in the vicinity, and other families remove their residences to be near these country schools that are so admirably taught. Although the schools are free, many Mormons pay tuition as a matter of justice on their part. The salaries are larger than for any similar mission work of which I have knowledge, on the ground that the indispensable requisite is an absolute first-class school, with as good a teacher as the East can afford. There are sacrifices in abundance even where there is a comfortable financial support.

Property for school purposes has frequently been secured by great difficulty. Teachers have met with every conceivable peaceful opposition, have been annoyed by scandalous public abuse by the bishops, have been ostracized, slighted and otherwise annoyed. There has been but one instance, however, in which there has been anything approximating a failure to succeed in securing numbers and winning popular favor. Sunday services are held with surprising success, these ladies having the nerve and ability to conduct services such as would satisfy an Eastern audience. Singing schools, literary societies, sociables, reading-rooms, sewing schools, or something of the kind, is always at the front as a varied attraction.

The result, without a single exception, is a decided change in the atmosphere of the community with both young and old. The social tone is more genial, the moral tone is healthier, profanity is lessened, intemperance reduced, personal appearance improved, Mormon edicts less feared, superstition challenged, credulity less vicious, polygamy noticeably ashamed of its vices and robbed of its defenders.

The law and the school as handmaids are surely beginning a work that cannot fail of success. If the former is strengthened at every point and its execution vigorously enforced, if the latter can be multiplied as fast as communities ripen for their reception, the day will dawn in the life-time of most of us when Utah will receive no more deluded adherents from across the sea, when its priests will be robbed of their power, when the lands they have scandalously wrung from the government will be in honest hands, when there will be no more pulpits for men to suffer abuse and Rogers, when children will no longer be taught that religion and practice, when government, society, home and church in Utah will no longer bear the accursed imprint of the vile leader in seductive arts—Brigham Young.

THE PEOPLE'S FORUM.

News From the Camp of the Mounted Posse.

CABELL'S PALACE, CANTON SOUTH, Henderson County, March 21.—Editor Gazette: Please allow me, through your valuable paper, to call attention to the above named point. No doubt it is a strange place to you, yet it will soon be a land-mark in Texas, being named after our worthy W. L. Cabell of Dallas, who is the advance guard of deputy United States marshals now stationed here. They are as gay a set of boys as ever were kept in apple-pie order on their part of the Texas & Pacific railway. We have eight men in all to watch all outlaws by day and night. This company is the pride of our worthy Capt. S. T. Madden, of your city, who keeps a watchful eye over the interests of the railroad's property in this part of the country, and sees that none of the railroad employes are molested or interfered with while at work. We have a nice place to board and sleep, and good eat, but the sleeping department is not very favorable. What little there we have is a wooden bunk, or we are found on a plank or on the floor on a flat rock. The boys say their hills will soon be equal to the famous bird for hanging on a nail to sleep. They let all "scabs" pass, however, when they see THE GAZETTE coming, and all hands get a red flag or banner at the time may require, for THE GAZETTE they must have.

One would suppose if aboard of the train that all the strikers in the West were on, and a riot expected, all for a GAZETTE.

There was, in Cabell's Palace, a general whoop went up and throughout the camp resounded, when they read in your valuable paper the announcement of the last candidate for mayor of your city. Although he is some years there are but few, in fact, not one in the queen city of the prairies, who is more capable for the high office in your city government than that of James W. Swayne. Cabell's posse has naught to say against the other two candidates who are running for the same office in your city.

We invite THE GAZETTE and all of the employes to visit our palace, where they can see the finest scenery in all the West, and have a famous wild turkey gobbler. You will also return with a new deremation and realize that you have enjoyed a free trip.

Everything is very quiet on this part of the road, a good many section hands have gone to work, all bridge gangs are at work, and trains running, etc. We have made many friends with the assistance of our captain at this camp, among whom are Mr. J. C. Bryant, the foreman, who has been here two years looking after the canyon bridges, and Mr. S. E. Pelphrey, foreman of the bridge gang, and Mr. [illegible] Palphrey, our kind and esteemed landlady.

As this is the first from Cabell Palace you will excuse its length and we will try to write shorter next time if you only allow us room in your valuable paper.

Where Does He Get His Right.

MILLSAP, TEX., March 27.—Editor Gazette: Mr. N. M. Lovin, G. M. W. of A. [illegible], is reported as having said to a GAZETTE reporter: "I have a friend who has dealings with an enemy of mine, I have a right to say to him, you will give up one of us."

Will Mr. Lovin tell us where he gets this right? Do you find it and its binding authority in the declaration of independence; or in the constitution of the United States; or in the constitution of the state of Texas; or in the Decalogue; or in the Bible; or in the Mormon bible; or in the Koran of the Mohammedans; or do you find it in the five thing of the Chinese; or in the Zendavesta of the old Aryans; or in the Hindoo Rigveda; or in the ritual of the Egyptian books of the Egyptians; or in the edda of the Scandinavians? Or do you find it in the constitution of the Knights of Labor? If so, where?

Did you not use the wrong word? Did you not mean you had the power, which does not necessarily imply the right. In what position do you not break with the spirit of the age and the customs of the country, by not ignoring the social law of equal rights?

The boycott is practiced every day [illegible] world in social and business life, and so long as it is confined to primary offenders it is [illegible] by the unchristian and human law of retaliation; but when it is extended to second, third, fourth, or to others endlessly, who have committed no wrong, and are not parties to the primary offenders, then it is not [illegible] anything but the law of tyrants.

All good and moral secret institutions are based and proceed upon the principle and spirit of their respective national governments in which they exist, and if they break with the customs of their country and its interpretation of the social law, except it be to its further development of more freedom and better order, they will soon be numbered with the perished past.

The constitution of the Knights of Labor does not teach any such thing as to enforce boycott against non-offending parties; nor does it justify the present strikes, nor the brutalities, blunderings, misapplications and mismanagements as have been manifested of late. Yours truly, G. W. BROWN.

A Correction.

FORT WORTH, TEX., March 27.—Editor Gazette: On page 3, headlined "Steeple Topsy," Mr. Bates' message is addressed to W. [illegible] Dunnahart, president Western Telegraph company, Memphis, and not president of Western Union, as you have it. We do not run in connection with the Western Union. Please correct. MANAGER B. S.

HILLSBORO.

A Verdict of Not Guilty Rendered in the Case of Neel Reed.

Correspondence of the Gazette.

HILLSBORO, TEX., March 27.—This morning the jury in the case of the State of Texas vs. Neel Reed, for the killing of A. J. Pucket in this city on the 12th day of June, 1876, brought in a verdict of acquittal. The case in brief was a follows: On the 12th day of June, 1876, A. J. Pucket, who was drinking, went into a saloon then kept on what is now the Sturgis corner, the southeast corner of our public square, and sat down by Reed who sat on a box near the east door. He then asked Reed, "how did you like the way we treated you at Kimball?" alluding to a former difficulty. Reed replied, "I thought that difficulty was settled." At this juncture, Albert Morris, the saloon keeper, ran between them and separated them they must not have any difficulty there, and then went to the door and called Sheriff Cox. Before Cox could run forty steps a pistol shot was fired by Reed, killing Pucket instantly. The evidence was satisfactory that Pucket had in his hand an open pocket-knife of good size, opened by the side with his hands behind his back; but the evidence that Pucket was advancing on Reed was conflicting.

On this case there have been [illegible] trials. The result of the first was a verdict of guilty, with a sentence of [illegible] five years in the state penitentiary. The second was ended with a verdict of guilty and a sentence of five years in the penitentiary. This time the verdict is a case of acquittal. The trial was begun on the 22d of Thursday, the 25th inst., and the case with the judge's charge given to the jury at 5 o'clock on last night. The jury at 10 o'clock the verdict of acquittal was rendered.

A Voluntary Increase.

DETROIT, MICH., March 28.—[illegible] the largest manufacturing establishments of this city, the Detroit, the Michigan and the Peninsaal Stove works, have voluntarily announced a 10 per cent advance in wages, to take effect April 1, [illegible] 2500 men are effected by the advance.

For Sale.

The Crescent restaurant, with [illegible] nished rooms attached, will be sold on such terms that anyone desiring to go into the business will secure a bargain. Inquire at office of ZANE CECIL.

Mansion, W. [illegible]; J. S. Bhunen, Cincinnati; Jno. [illegible] 112 Houston street.