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the cheapest. Call and see.

BLOOMINGTON PROGRESS.

ISSUED EVERY WEDNESDAY, at \$2 per year.

WILLIAM A. GAGE, Editor and Proprietor.

THE WEEK OF PRAYER.

The churches of Bloomington will keep the week by Union Meetings held daily at 12 P. M.: At the M. E. Church on Tuesday, and at the U. P. Church, on Wednesday.

The following is the programme: **Sunday, January 7th.**—Sermons: "The faith once delivered to the saints," a universal and everlasting bond of union in the Christian Church. The duties of its defense and extension binding on all believers.

Monday, January 8th.—Thanks-giving: God's "unspeakable gift;" for mercies, personal and relative; for National mercies; for the maintenance and restoration of peace; and for preservation from famine and other National calamities; for mercies to the Christian Church; for the progress of Christ's kingdom, and the usefulness of the Christian ministry.

Tuesday, January 9th.—Humiliation: For personal and National sins, weakness of faith, disobedience, and worldliness in the Church. Acknowledgments of Divine judgments, confession of unrighteousness, and prayer for the revival of religion as in past times.

Wednesday, January 10th.—Prayer, (intercessory:) For families; for the sons and daughters of Christian parents at home and in other lands; also for those at school, at colleges, and universities; and for all entering upon commercial or professional duties; for the increase of spiritual life in those who confess Christ; for the conversion of the unconverted; and for the sanctifying of affliction both of parents and children.

Thursday, January 11th.—Prayer, (intercessory:) For kings, and all in authority; for nations, especially those recently visited with the calamities of war; for the prevalence of peace in the councils of statesmen; for righteousness, harmony, and good will among all classes; for the spread of sound knowledge, and for God's blessing upon special efforts to resist the progress of infidelity, superstition, intemperance, and other kinds of immorality.

Friday, January 12th.—Prayer: (intercessory:) For the Christian Church; for bishops, elders, deacons, and all missionaries; for translators of the Holy Scriptures into various tongues; for office bearers, and for committees, societies, and authors engaged in Christian work.

Saturday, January 13th.—Prayer: For a larger outpouring of the Holy Spirit; for the increase of Christian love and holy zeal, and the union of believers in prayer and effort for God's glory.

Sunday, January 14th.—Sermons: "Thy kingdom come, Thy will be done, on earth as it is in Heaven."

Matt. vi. 10.

For Wayne gave the Ft. Wayne,

Muncie & Cincinnati Railroad \$15,000 in bonds for locating the shops at that city.

A Simple and Effective Cure for Cancer.

Some months ago Major D. A. Carpenter of this city, received a letter from a friend in Georgia, requesting him to send some clover, as a lady sufferer, with that dread disease, cancer, was earnest in her belief that the cancer could be cured by the use of the clover. Major Carpenter sent the clover as requested, and yesterday received the following letter:

Brooks Co., Ga., Oct. 31, 1871.

Dear Sir: The clover you sent me has effected a wonderful cure. I received the clover and delivered it to the afflicted lady, and she is now well. The cancer had attacked her on the right cheek, just below the eye, and had eaten pretty much all that side of her face, together with her eye and the greatest portion of her nose.

The cancer was of eighteen years' standing, and the best medical skill had long been exhausted in vain on endeavors to effect a cure, or even the alleviation of the disease. But the clover has proven to be the remedy, and has completely cured the cancer. You can safely recommend it to any one suffering from the terrible disease. Just boil the clover, make a tea, wash the sore twice a day, and drink of the tea, about one quart a day. The cure is so remarkable that five sufferers from cancer, in this vicinity, write to request me to obtain more of the clover from you to cure their cancers. Respectfully,

A. B. WATKINS.

Major D. A. CARPENTER, KNOXville, Tenn.

Maj. Carpenter is well acquainted with Mr. Watkins, and places entire reliance upon his statements.

The *Laurel*, published in London, calls attention to the enormous manufacture of the new sedative drug known as chloral, and throws out several suggestions as to the use which is made of it. The quantity manufactured in German laboratories alone is so enormous that it can at possibly all be used for its

legitimate purpose, viz: medicine, and the *Laurel* is half afraid that much of it finds its way into beer. According to a communication from Baron Liebig upon this subject, this drug is sold in Germany by tons a week; and one chemist manufactures and sells, to his part alone, not less than half a ton regularly every week. But there's another explanation besides that of its use in the manufacture or "drugging" of beer, which accounts for the large quantities of chloral which are disposed of. "Taking chloral" has become a new and quite popular vice in England and Germany, and, to some extent, in France and in this country also, especially among women; and there can be no doubt that this pernicious drug is kept in thousands of dressing cases, and is doing at least as much harm as alcohol, absinthe, and opium. According to the *Laurel*, its use is rapidly spreading, and those who begin to take chloral often grow so addicted to it that they pass their lives in a sort of a dead stupor. Chloral drunkenness will soon be an admitted variety of the species.

AN OLD SUPERSTITION.—The action of a railroad conductor a few days since draws attention to a common error. The train struck a man on the track, and threw him into the cowcatcher of the engine. Supposing him to be dead, the conductor, without removing the body, started the train back to a way station. The body was shaken to the ground by the motion of the engine, and it was found that life still remained. Had he been taken off when the accident first occurred there might have been a chance for his recovery. The conductor, when asked why the man was not at once taken up, replied that he supposed he had no right to remove a body until a coroner had seen it. Singular as this reason may appear, it nevertheless proves a superstition that exists throughout the country among all classes. At what period or in what manner this absurd belief originated we cannot say. It may possibly have grown out of a statue of Edward I, which rendered it imperative that the jury should hold their deliberations "super visum corporis"—without sight of the body—a custom which has as the present day also become obsolete, as it is considered sufficient for the jury merely to view the body—although they may not sit for several weeks afterward. In whatever manner the idea expressed or acted on by the conductor, originated, it is time it should cease to exist. The neglect to give immediate aid to a person found apparently dead, from lightning or other causes, may frequently lead to death.

At a Virginia watering place a batch of dough had been prepared for the oven and placed on the table. A playful kitten thought it would be nice to run over it, it looked so snowy, warm and tempting. Kitty tried it; and soon found her delicate little feet sinking in the dough. She struggled to escape, but only struggled to sink deeper, until this youthful cat disappeared entirely, and so, like young Lucifer, went into the yeast. She never rose again, but the bread did. It closed over this unfortunate specimen, not leaving a hair apparent. Cooky, of course, was not aware that, instead of a leaf of bread, she had a kitten dumpling, and put the mass in the oven and baked it. When the bread was opened the next morn the birds did not sing, but the boarders did. They fairly howled with rage. They knew that there had been a family of kittens, and as hash had been served for breakfast before this extraordinary loaf had been opened, the conclusion was natural that the other part of the family had gone into hash and down their throats. They were first taken with sea-sickness; next with home-sickness; and then ensued a general packing up. The fashionable summer resort was left with no inhabitants but the cool and bar-keeper and what remained of the family of kittens.

A party of gentlemen recently went from this city on a hunting excursion. One of the nimrods took with him an extra pound of powder wrapped in paper, which he placed in the rear pocket of a long-tailed coat. The first day out, while seated at the camp fire smoking his pipe, he saw a squirrel skipping around about one hundred yards distant. Giving the pipe a hasty knock to remove the burning tobacco, he thrust it into his coat-tail pocket, seized a gun, and started for "Barny." He sneaked along from tree to tree, and finally got within range and raised the gun. But Barney went round the tree. A little more strategy and the gun was raised again. Then there was a singular explosion. Some of the party thought the gun had busted. The squirrel skipped away as lively as a cricket, and from the way our hunter jumped around and slapped at himself it was thought he had sat down in a "yaller jacket's" nest! He explained, between curses loud and deep, that he had put the pipe in the same pocket with the powder. He sat in the creek from choice during the remainder of the hunt.

Respectfully,

A. B. WATKINS.

Major D. A. CARPENTER, KNOXVILLE, Tenn.

Why He RETURNED TO METTODISM.—Rev. W. H. Miller writes from Jacksonville, Illinois, to Bishop W. H. A. Bissell, of Vermont, withdrawing from the communion of the Protestant Episcopal Church. He left the Methodists in

1864, and was ordained Deacon in 1865, by Bishop Hopkins. He says: "A connection of seven years with your church has satisfied me that I made a mistake in entering it. When man finds he has taken a false step, the only right course left him is to retrace his way. I therefore propose to return to the communion of my fathers, in which I was born and nurtured, and in which I hope to end my days. In taking farewell of your branch of the church I can not forbear to express my grateful sense of the numberless acts of kindness which I have received from many of her Bishops, clergy and laity; nor can I withhold the statement that within her pale I have met many of the most sweet, noble, and godly men and women it has ever been my happiness to know. But as one advances in years he finds it hard to form new attachments, and the heart turns with inexpressible longing to the friends and associations of earlier days. Nothing has obliterated, nothing can obliterate, my deep and yearning love of Methodism, the spiritual mother who, under God, bred, and made me what I am."

Liquor Selling by Church Members.

The Free Methodist believes in smoking church members out of the liquor business, especially members of its own church. In a late article, after alluding to the people in the business, it proceeded in the following bold and specific terms:

"Liquor selling is fast coming to be regarded by men of principle as a crime and as a parent of crime. Those who engage in this traffic, whose fruits are evil, and only evil, do by that act forfeit all claims to admission to respectable society. Rum sellers want countenance and the church wants money. Hence we see in some instances, those whose business it is to damn their fellow men, exerting a controlling influence in the church, whose professed object is to save men. In Rochester, N. Y., the most genteel, fashionable dram-selling establishment, the Osborne House, is owned by a prominent member of the First Methodist Episcopal Church.

In Wilkesbarre, Penn., the leading hotel is owned by a leading communicant of the same denomination. We are not prepared to say in how many other places the same thing exists. In these Methodist dram shops, without doubt, many a man, who would have shunned the low grogery, has taken the first step that led him down to a drunkard's grave and a drunkard's hell. The more vice is clad in the raiment of respectability, the more dangerous does it become. It ceases to be a wonder that the sons of devout Methodist preachers in some cases become inebriates when they can form, in the houses of the brethren, the terrible appetite that has proved the ruin of so many of the strong and promising."

It is not generally known that John Wesley, the founder of Methodism, one hundred and forty years ago, was the first missionary of the Church of England in Savannah, Ga., and really the founder of what is now Christ Church. The present number of communicants in the Episcopal Church in that city, is 972.

A LIST OF LANDS AND LOTS Returned Delinquent for the Year 1870, in Monroe County, Indiana, by J. Mill. Rogers, Treasurer.

NO. 1—Bear Bloom Township.

1870—Beaman, Isaiah, in Lot No. 39 and 40, town of Stinesville. Total tax, \$11.30.

1870—Burton, James E., seq sec24, 410, 420, 430 acres. Nwq sec25, 110, r1w, 40 acres. Total tax, 12.10.

1870—Baker, Elizabeth, pt seq sec24, 110, r1w, 60 acres. Pt seq sec25, 110, r1w, 72 acres. Total tax, 12.10.

1870—Bartel, Samuel, seq sec17, 110, r1w, 40 acres. Total tax, 12.10.

1870—Bartel, Samuel, seq sec24, 110, r1w, 40 acres. Total tax, 12.10.

1870—Bartel, Samuel, seq sec25, 110, r1w, 40 acres. Total tax, 12.10.

1870—Bartel, Samuel, seq sec26, 110, r1w, 40 acres. Total tax, 12.10.

1870—Bartel, Samuel, seq sec27, 110, r1w, 40 acres. Total tax, 12.10.

1870—Bartel, Samuel, seq sec28, 110, r1w, 40 acres. Total tax, 12.10.

1870—Bartel, Samuel, seq sec29, 110, r1w, 40 acres. Total tax, 12.10.

1870—Bartel, Samuel, seq sec30, 110, r1w, 40 acres. Total tax, 12.10.

1870—Bartel, Samuel, seq sec31, 110, r1w, 40 acres. Total tax, 12.10.

1870—Bartel, Samuel, seq sec32, 110, r1w, 40 acres. Total tax, 12.10.

1870—Bartel, Samuel, seq sec33, 110, r1w, 40 acres. Total tax, 12.10.

1870—Bartel, Samuel, seq sec34, 110, r1w, 40 acres. Total tax, 12.10.

1870—Bartel, Samuel, seq sec35, 110, r1w, 40 acres. Total tax, 12.10.

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