

Editor's Cable.

Publishers will confer a favor by mentioning the prices of all books sent to this Department.

DR. BUSHNELL ON WOMEN'S SUFFRAGE.

The first attempt at the deliberate discussion of this subject, taking it from the hands of those "teachers of loose, disjointed thinking"—the daily press, and the magazine writers—is from the pen of Dr. Bushnell. The appearance of the book is proof of the serious dimensions which the movement has reached: and the public on both sides of the question must be grateful to the clear-minded, frank-spoken and gifted writer for putting the subject into better form for handling. For our part, we thank the writer for showing up the utterly unwomanly tendencies of the movement as it is now being pressed; the attempt to obliterate those deep distinctions of nature without which the charm and beauty of life are gone, and all the religious sanctities of home are scattered to the winds, and an iron age, in many respects below the civilization of Greece and Rome, is in danger of being brought in. Dr. Bushnell confesses that he cannot look on with indifference, or with the curiosity of a mere experimenter, far less rush on with the zeal of a reformer jealous to keep his place in the van of human progress. He says: "I am never able to look down this gulf without a shudder or a recoil." While admitting that much, very much, remains to be done for the full and necessary emancipation of woman, he holds to the position, that "Woman is not called or created to govern"—that of course being involved in the right to vote. Upon this turns a large part of the argument.

The following extracts will give the reader an idea of the drift of the book:

"Now the right of suffrage as demanded for women, is itself a function of government. Besides, it contemplates also, as an integral part of the proposed reform, that women should be eligible to office. For if this were not conceded, we know perfectly beforehand, that the women voters would so wield their balance of power as to conquer the right of office in a very short time. All office must, of course, be open to them, as certainly as the polls are open. Indeed they sometimes take the jubilant mood even now, in their anticipation of the day, when they will have their seat in Congress, on the bench of justice, in the President's cabinet, and why not in the chair of the Presidency itself? when the missions abroad, the collectorships, the marshal and police functions, will be theirs, and finally, the heroic capabilities of women so far discovered, as to allow them a place in the command of fleets and armies, and full chance given their ambition, to win, as for solid history, what many call the mythic honors of a Semiramis or a Deborah.

The claim put forward then is, and will be commonly allowed to be, a claim of authority; a claim by women to govern, or be forward in the government of men; wherein they deny, in fact, a first distinction of their sex. The claim of a beard would not be a more radical revolt against nature. It says: 'give us force, give us the forward right, give us authority, let us take our turn also at the thunder.' Just contrary to this, I feel obliged to assert the natural subordination of women. They are put under authority by their nature itself, and if they will not take it as their privilege to be, if they call it insult and oppression, they set a character on their position which no man could; they put contempt themselves on their womanhood. Indeed, their very claim of suffrage on the ground of their equality with men, ignores just what is most distinctive in their kind, and is neither more nor less than a challenge of the rights of masculinity. And the harshest thing that can be said of their reform would be, that they mean it as it is.

THE SINGLE EXAMPLE OF WOMEN'S SUFFRAGE.

"Women's suffrage is not a fact of history, but is rather a fact on the outside of history, waiting to get in. We have known but a single example of it; which continued scarcely long enough to be any example at all. I refer of course to the brief chapter furnished us by the State of New Jersey. The Constitution of '76 allowed 'all inhabitants of full age, and worth fifty pounds,' the elective franchise. Fourteen years after, viz: in 1790, the Legislature, in revising the statute, consented, at the instance of a Quaker gentleman, to take off the ambiguity some had felt as regards the meaning of the Constitution, by inserting the words 'he or she.' Seven years afterward, that is, in 1797, the amended statute was farther amended, by inserting the word 'free.' As yet, during the space of twenty one years, there had been no instance of female voting, but the contest raging now between the old Federal and Democratic parties, brought up two candidates for the Council that stood in close balance, and the committee on one side, just before the polls were closed for the day, offered, quite unexpectedly, a number of female voters—the *Newark Centinel* said seventy-five—who could not of course be rejected. Three years later, in the Presidential canvass of 1800, when Adams and Jefferson were the candidates, the women voted almost universally throughout the State—women of all colors—from the age of 18 upward. Two years later, in 1802, at a contested election, the votes of two or three colored women determined the choice of a representative. This fact excited some dissatisfaction, but nothing was done to obtain a repeal of the law, till after another election, by which it was to be tested yet more severely. The question of the county seat, that is of the location of the court house and jail for Essex County, was the point now in issue, and the trial lay between Newark and Elizabethtown. The excitement of the contest ran high, and nothing was omitted, right or wrong, probably, that could help to carry the vote. The women of all colors and ages swore to their estate of fifty pounds, and insisting on their constitutional right, would not be excluded; for what board of inspectors could be rough enough to exclude the suffrage right of women? And the voting, it seems, grew livelier all day, for as Mr. Whitehead informs us, the women voted 'not only once, but as often, as by change of dress,'—who can manage that like a woman? and where is the end of it!—or complicity of the in-

spectors, they might be able to repeat the process.' The result was that the Legislature, at their next session, thoroughly disgusted by the palpable frauds of the canvass, set aside the vote by their own act, and located the county seat themselves.

THE EFFECTS ON WOMEN.

"Be this as it may, it will be a very great oversight in us not to perceive that this introduction of women to an active part in political affairs will be followed by an immense change in the womanly habit and character, and a change about equally undesirable to both sexes. The new possibility will at first be a triumph for women, and will seem to be the dawn of a higher and more hopeful state; but in the long run of time the change will be the running down of womanhood into weakness and contempt. The beautiful prestige now held will be gone, her fatal want of facility to cope with men in public affairs will be proved, and she will be irrevocably battered and dragged by the kind of encounter in which she has so miserably failed. And it will be a failure all the worse, and more hopeless, that it will have burnt away so many fine properties and lost her the standing she had, by God's appointment, in her nature itself. Her successes will be short and partial, and when the present stock of gallantry is expended, instead of being helped and put forward because she is a woman, she will rather be hindered, because, being a woman, she can be. Coming thus to the end, where favor dies, she is neither the elect nor the elected lady longer, and no matter what her worth may be, it will be strange if she does not suffer a good deal of moral damage in her collapse.

"The active, campaigning work of political life is certainly in quite too high a key for the delicate organization, and the fearfully excitable susceptibilities of women. They have no conception now, as they look on, of the gustiness and high tempest their frail skills must encounter. The struggle is a trial even for men, that sometimes quite overturns their self mastery, and totally breaks down the strength both of their principles and their bodies. And yet if we enlarge the contest, as we must, when we bring in women, it will be manifold more intense than now. Hitherto it has been an advantage to be going into battle in our suffrages with a full half, and that the best half morally, as a corps of reserve, left behind, so that we may fall back on this quiet element or base, several times a day, and always at night, and re-compose our courage and settle again our mental and moral equilibrium. Now it is proposed that we have no reserve any longer, that we go into our conflicts taking our women with us, all to be kept heating in the same fire for weeks or months together, without interspaces of rest, or cooling times of composure. We are to be as much more excited, of course, in this new dispensation as we can be, and the women are of course, to be as much more excited than we, as they are more excitable. Let no man imagine, as we see to be the way of many, that our women are going into these encounters to be just as quiet, or as little moved as now, when they stay in the rear unexcited, letting us come back to them often and recover our reason. They are no more mitigators now, but instigators rather, sweltering in the same fierce heats and commotions, only more tempestuously stirred than we. What we take by their hand impulse they take by exaggeration. And accordingly, it will be seen that, where we are simply at red heat, they are at white; that where we deprecate, they hate; that where we touch the limits of reason, they touch the limits of excess; that where we are impetuous in a cause, they are uncontrollable in it. We knew how as men to be moderated in part, by self-moderation, even as ships, by their helms, in all great storms at sea; for the other part, we had women kept in moderation by their element, even as ships in harbor lie swinging by their anchors; but now, we get even less of help from these than they do from us. I do not mean by this that women do not show as brave self-keeping often as men, but that going more by feeling than men, they feel every thing more intensely; and with more liabilities to excess. They make more of their idols, too, than men do, raise more false halos about them, and even have it as a kind of virtue to bear defeat badly in their cause. Hard pushed by adversaries, they almost certainly count them personal enemies. It is not that some hysterical, over-delicate women are prone to such exaggerations of sensibility, but that, like our southern women, or the tough city mothers of Sparta, they too commonly allow their passions to get heated, and call it their righteous sentiment. To conceive our whole popular mass, both male and female, seething, at once, in the same vortex of party commotion—ten women taking hold of one man to at once possess and dispossess him in their higher key of excitement—is no pleasant thing to contemplate. But the specially sad thing of it is, not that men will be heated and put to a strain and made coarse, possibly violent, but that women will be. Men are made to be coarse after a certain masculine fashion, but there is no such masculine fashion for women. But whether there be or not, fifty years in such kind of training will even transform the womanly temperament. Will it not, as certainly and more deplorably, the womanly face and expression?

EFFECTS ON FAMILY TIES.

"How far these heats of partisanship will go in dissolving ultimately the bonds of delicacy and the proprieties of good manners, it may not be easy to say, but it is at least impossible that the moralities should keep their present footing. It is part of the reform, that women are to be candidates themselves perhaps equally with men, and so many, with their special friends and allies, will of course be thrown upon waves of excitement and put to a strain of principle intensely severe. And if men as we hear, will sell every thing at the polls for success, it is not to be doubted that women will show like mortal infirmities. Coming out of their now vestal retirement to make friends and political capital, we shall hear what kind of bargains this or that woman is arranging, and how she manages what is called the 'dirty work' of her canvass. They must come of course to this, else how can they get on?

"But there is a very deep, not improbable connection between this matter of women's suffrage and the family state, where it is likely to have a dangerously demoralizing power. I have purposely abstained in this discussion from any particular notice of the physiological subtractions that so largely disqualify women for an active and forward part in political affairs. I have not insisted on the inequalities of their temperaments, or the incapacities to which they are subject, or the mischiefs that may come upon children through an ante natal and post-natal nurture of two whole

years and more, disturbed in all that time by states of political excitement. Passing all these, and a hundred matters of the kind, I will simply refer to some of the reasons we have for apprehending a relaxation of the just bonds of marriage, and a greatly increased tendency, first to avoid marriage, and secondly to obtain divorce. It is even remarkable that the very point of departure in the women's suffrage argument reduces marriage to a mere partnership contract. Thus it is denied a hundred times a day in these discussions, that there is 'any more reason why the woman should take her husband's name in marriage than why he should take hers.' All which goes on the principle that the two are, in every sense, equal; that the woman is just as much head of the man as the man of the woman; that he is given as truly to be her helpmate as she is to be his, and that all the physiological distinctions we see with our eyes, which exactly declare the Scripture doctrine over again, are insignificant and of no account. The two therefore come together not to be one, a total nature, which is marriage, but to be two in equal contract, which is partnership. Of course the partnership contract may be terminated, as all other contracts may, by the parties themselves. It is no quasi sacrament, no mystic bond of God that puts the parties in their places and parts, one to be responsible for the forwarding and outside provisioning of their lot, the other to be retired and subject inside for the comforting, and right keeping, and due ornament and order of life. All this goes by under the remorseless dition of an equality never beheld in the world, and which, dropping revelation out of sight, is the poorest conceivable fiction. Is there any thing more visible than that here are two kinds, say what we will of the equalities? Is there not a man and woman, and are not the two a complete one? And is not the man as visibly head of that oneness as any head set upon two shoulders was ever head of the body? Partnerships have no head in this way, because the ditto principle exactly levels the parties. Marriage has and is to have, must have a head, and a connecting bond that runs down through, else it is a thing gone by.

"And here is the melancholy fact, as regards this boasted reform, that it loosens every joint of the family state, and is really meant to do it, as we plainly see by many of the appeals set forth. Thus a leading woman apostle of this reform gives out for her declared sentiment, that 'true marriage, like true religion, dwells in the sanctuary of the soul, beyond the cognizance or sanction of state or church; it ridicules the notion that a man's wife is his property if once married, no matter whether her affections are his or another's; laughs at his indignations, 'if any one else has dared to call out what he never could,' and finally, as if to stir up discontent with marriage, in a way of enlisting the discontented in her cause, exclaims—'Oh, what a sham is the marriage we see about us, though sanctioned in our courts, and baptized at our altars, where cunning priests take toll for binding virtue with vice, angels of grace and goodness with devils in malice and malignity; beauty with deformity, joyous youth with gilded old age—palsied, blasted, with nothing to give its victim in white veil and orange blossoms but a state of luxury and sensualism.' Whether these citations are meant to be as shocking as they certainly are, I do not know, and as it is of no great importance to inquire. Enough to see what kind of animus struggles in the utterance, and that marriage is gone down forever in the argument and reform, that are working their way by appeals so revolting. Nobody can talk in this way of marriage, who would not head a general coming out of it, and is not ready to offer that kind of leadership.

"Any one can see that a reform thus carried, carries with it discontent with marriage, and to just the same extent insures a legislation to facilitate divorce. Nobody is to blame, in this kind of casuistry, for the bad marriages, but the priests and the laws, and the woman party has a right of course to be quit, as soon as new passions rise to ask it, or the old ones die to make it a riddance. Being perfectly equal, and put upon her equality with her husband for the right to vote, she must prove her equality somehow, when she comes to the voting and how shall she do it, but by asserting her independence to vote upon the other side? Such contrary vote need not do any fatal harm, it is true, and yet there is a loosening touch in it, so that if some feeling of hurt has been stirred by hot passages of debate before, or may be afterward, there is a considerable beginning of divorce in it. No wise scheme of polity will consentingly multiply such occasions of damage, in a relation at once so sacred and so delicate."

Price of the book \$1.50.

DR. JOSEPH HAVEN'S STUDIES IN PHILOSOPHY AND THEOLOGY is among the few books which appeal specifically to the thinking class of readers. They grapple earnestly and clearly with the great problems now agitating the world of philosophy and theology, such as the question between a sensational and positive philosophy represented by Mill, and spiritual philosophy represented by Hamilton, (in which Dr. Haven takes sides on the whole—of course—with the latter); the nature of the moral Faculty, the Happiness Theory being rejected and Right regarded as something ultimate; Natural Theology, the Trinity and Arianism, Miracles and Sin, and the Place of Theology as a Science. Two Essays of more general interest on the Province of Imagination in Sacred Oratory and the Ideal and the Actual, are added. The views of the writer we believe to be sound, and judiciously and clearly expressed, and we regard him as worthy of the thanks of the busy age and busy church for placing them before the public in this permanent and attractive shape.

Turning from grave to gay, we find in Messrs. HARRPERS, FIVE ACRES TOO MUCH, a sort of ludicrous parody by R. B. ROOSEVELT of the "Ten Acres Enough" class of books, written from the point of view of one who is to be supposed to have put their rules to practice in his awkward way, and to have met with failure at every step, especially where he seemed to be succeeding. The book is in the line of the Sparrowgrass papers and parts of Gail Hamilton's Country Living. Illustrated. 12mo. pp. 296. For sale by Lippincott. \$1.50

OF JUVENILES, Henry Hoyt, Boston, republishes from the English, QUALITY FOGG'S OLD LEDGER, a story for those who are trying to trust in their good works—drawn from humble life and written with skill. ANDREW F. GRAVES, Boston, begins a three-volume "Golden Spring Series," by a very highly wrought story of such mingled elements as love, music, secret family ties between a high born Englishman and the Pawnee Indians, with religious elements in the story sufficient to characterize it, but scarcely to fit for S. S. literature. The story is quite novel, and being "stranger than fiction," we are not surprised to be told that some of the main incidents are facts, and the Indian characters are derived from history. For sale at the Presbyterian House. From the (Boston) AMERICAN TRACT SOCIETY, we have CHILDREN OF MANY LANDS, a very bright, readable, instructive book, giving rare bits of information about heathen children and their customs, in an attractive way, to young and old. 16mo. pp. 108. For sale as above.

The (Boston) Amer. Tract Society have issued in elegant style, small square octavo, on tinted paper, gilt, the London Religious Tract Society's DROPS FROM THE BROOK BY THE WAY, being a text and a brief quotation of a dozen lines from some eminent spiritual writer for every day in the year. They have also published CONSOLATION IN CONFLICT, SICKNESS AND SORROW, a small selection of comparatively new Hymns not accessible save in large and costly volumes. It will be found a profitable companion in time of need. For sale at the Presbyterian House.

Messrs. LEYPOLDT & HOLT, New York, have added to their library of choice fiction Henry Kingsley's new novel, STRETTON. We note that the writer gives a passing complimentary notice of "Cornell University," and speaks disparagingly of the education given at Oxford and Cambridge in his own country.

PAMPHLETS AND PERIODICALS.

THE SUNDAY MAGAZINE for May, contains: The Crust and the Cake, Chaps. 21-25, Ministry of St. Peter, by W. G. Blaikie; Nazareth, by Rev. Alan Broderick; A Biblical Study on Nebuchadnezzar, by Prof. Plumtre, A concluding article on Baron Bunsen, Fireside Homilies, by Dean Alford, Forgotten by the World, Chaps. 29-32, The Reign of Love, The Village Doctor's Wife, The Way of Salvation, by Dr. Guthrie; More about Miss Bertha, An Easter Story, Notes for Readers out of the Way. In this latter department, we are kept informed among many other things of the progress or hindrance of the Temperance Reform in England. New York: Routledge & Sons. \$3 50 per annum.

THE WESTMINSTER REVIEW, for April, contains: South Africa, The Gladstone Government, Liberty and Light, Domestic Fireplaces, Alfred de Musset, Mr. Mill's Speech on Capital Punishment, Philanthropy and Social Evils, Primary Education, National Duty, Cotemporary Literature. Two of this list of articles are included under the revived Department which is called the "Independent Section." It is designed to accommodate "able articles which though harmonizing with the spirit and aims of the work, contain opinions at variance with the particular ideas or measures it may advocate." There appears to be nothing very marked or startling in these "Independent" articles. The Review is published by the Leonard Scott Publishing Co., 140 Fulton St., New York. Price \$4.

THE LONDON QUARTERLY REVIEW for April, contains: Rassam's Abyssinia, Modern English Poets, Geological Climates and Origin of Species (following Lyell and Darwin to a certain extent, while candidly showing that their theories do not account for the distinctive nature of man), Cost of Party Government, Dante, Female Education, Travels in Greece, the Religious Wars of France, (based on White's Massacre of St. Bartholomew, and giving a graphic Protestant view of those direful epochs), Aims of Modern Medicine (as entering on a biological phase—one in which the interaction of all parts of the system, in any particular State, is recognized), Irish Church Bill. Published as above.

HOURS AT HOME. Contents of the Number for July, 1869. A Day on the other side of Jordan. By the American Consul General of Syria. The Romances of Arthur. By Prof. A. J. Curtiss. A Knight in Armor. By Prof. De Vere. The Divine Child. By Mrs. Hinsdale. Reminiscences of English Lawyers. By C. Lempriere, D.C.L. Recent Palestine Explorations. By Rev. Henry Hubbel. The Castle ruin of Clisson. By G. M. Towle. A Bargain. By Josephine Pollard. The Books we Read. By Rev. J. G. Craighead. Compton Friars. By the Author of "Mary Powell." Froude on University Education. (Concluded.) Mid-Day in Summer, Chamber's Journal. Sunnybank Papers. No. III. Afloat. By Marion Harland. The Night Watches. By Carl Spencer. Christopher Kroy. (Continued.) By Miss S. J. Pritchard. Leisure Moments. Books and Authors Abroad. Literature of the Day. New York, C. Scribner & Co., \$3.

THE SUNDAY MAGAZINE for June, contains The Crust and the Cake, (continued.) The Interpreter's House, by Dr. Vaughan. Three French Hymns, (Translated.) The Preaching of the Cross. Malton's Cottage. Wet Sundays. Made Holy, Part I., by Dr. Guthrie. Forgotten by the World, (Continued.) The Babylonian Captivity, II., by Prof. Plumtre. Phenomena of Growth. A Quiet Charity. How to Study the Old Testament: Genesis, Part IV., by W. Lindsay-Alexander. Notes for Readers out of the Way. New York: Routledge & Sons.

Already LIPPINCOTT FOR JULY is out, with the first instalment of a new tale by Trollope: "The Vicar of Bullhampton;" a stirring article on Nova Scotia and the United States, which is not pacific in tone towards Great Britain and which yet looks for peaceful accessions of territory from the British American possessions before long. This number will commence a new volume. Philadelphia. Price \$4 a year. Blackwood for June. Atlantic Monthly for July. Our Young Folks

—Scribner and Welford's late importations include seven important works on China, such as Summer's China Grammar, Dr. Legge's Life of Confucius, and four volumes of Chinese Classics, Chalmers on the Origin of the Chinese, &c., a very timely importation. From their late importations of religious and kindred books, we can only name the new History of European Morals by Lecky, Von Harless' Christian Ethics from the Sixth German Edition; Cox's Literature of the Sabbath Question, 2 vols. \$7 50; Ruined Cities of Zulu Land 2 vols., \$9. Eadie's new Commentary on Galatians; Five Years in a Protestant Sisterhood, and Ten Years in a Catholic Convent; Jenkin's Age of the Martyrs; a new supply of Alford's Greek New Testament, and Waddington's Congregational History. In History, and Biography there are John Foster's Life of Walter Savage Landor, and Veitch's Memoir of Sir William Hamilton.

—Sunday should contain the theory, the collective view of our work-day lives; and these work-days should be the Sunday in action. Our Sunday Books, therefore, ought to do more than afford abstract subjects of Meditation; they should exercise a living power by bringing us into direct contact with all that is true and noble in human nature and human life, and by showing us the life of Christ as the central truth of humanity. For Sunday reading, therefore, we need not only history, but history in its relation to Christianity; not only biography, but the lives of men who have consciously promoted the Christian religion—Christian heroes in art, in science, in divinity, and in social action. The history of Christianity, permanent and progressive, is also the history of civilization, and from the growth of the latter we may be strengthened in the faith that the former will ultimately prevail throughout the whole world. Books of this kind must be powerful in the promotion of all good,—social, political, and personal.—Lippincott's Magazine.

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