AFITE THE WAR.

The miserable days come not again. Shed not these skies the woe of all the world The sanguine banners of the sun have furled Over a ransomed empire, stormed in valuation And Peace bath come to harvests and to graves Blazon of wrath and victory, and wild wat's Alluring eye, charm nevermore our braves, Whose souls are watch-fires and our wiser stars Whose youth we mourn not: they the ages' sires. And we but children. O sleep well their fires, Where Shaw buth earned the privilege of time, Where Lyon, like a lion, lay sublime, His promise o'er him. Earth and skies Rear their memorial. Rise, Freedom, rise KANE O'DONNELL.

## RECONSTRUCTION.

Universal Suffrage and Unlimited Kindness.

Henry Ward Beecher's Lecture at the Academy Last Evening.

A ter the flattering onthosiasm that followed his Introduction and subsided, Rev. Heary Ward Beeche, spoke substantially as follows:—
For eleven months not a gun has been fired in the For eleven months not a gan has been fired in the whole Southern States in war, so completely has rebellion been des royed. It is the marvel of foreign specialors, and may well be. Our own lears prognosticated a long-continued war; but since last May there has been no conflict in that way, and were it not for the blacks, so perfectly have things changed within the year, there could be scarcely the shadow of a reason why all the lately second States should not be represented in Congress to day. There is no just reason why, in so far as the whole people of the South are consected, and their relations and reclure.

to the Government, they should not be included in their representation in Congress.

It is just and right, also, that these freedmen should be effectually guaranteed in their liberties, before the country dismisses this question from the people and success a vicinity of the country dismisses the country dismisses the forest the country dismisses the forest the first them. and adopts a system of representation for them in the halfs of Congress. This should be done for the sake of humanity, and because, also, of this-that Providence has put the future regeneration of the South and the North upon this question. It is just, on both accounts, that we sould insist on a settlement of the condition of the black man—that he should have his literty—for that which works for the lowest class in the community works for every class. If you secure justice for the middle classes it must not be but you benefit all classes.

But in the nature of things you cannot adopt a principle and a policy which shall rise up to empower the bottom of society that shall not carry up

with them every rank and degree in society. When, therefore, we demand that there shall be a liberty and a citizenship or the least and the lowest, it is in effect a plea, not for the bottom, but for the whole of society which stands upon its foundations. Allow me, then, to consider the substance of that herry which our amended Constitution has given to all those who were in bondage. That liberty is not to be merely a name; it is a carred ark with contents. It is a matter of importance that we should see to it that we have got something better than a title—a name. And when we look at the contents of liberty we have not father a content of the results. we are not to take a foreign manifest; they select and pack the contents of their word liberty different in France from what we do in America. We do-mand that liberty here shall be American liberty. It is to contain rights of person, rights of labor, rights of property, rights of civil life, rights of suffrage.

When our amended Constitution gave to the black man liberty, it declared that he was erected into manhood out of chattelhood; he was conveyed from the condition of a beast into the condition of a man and that must be secured to him, and all that which and that must be secured to him, and all that which belongs to the man in the social economy of iberty, that which makes love a ministering angel of God, and parentage and the family—'sod's best church upon earth—that must meet in him. His rights of person are to enable him to stand for the first time in his life and say to the one best beloved, "Thou art mine and I am thine;" for all their life long four millions of men had so power of love thus to ceclare, for between heart and heart forever hovered the dark shadow of one tout owned both, and everybody free to own the other.

the dark shadow of one tout owned both, and everybody free to own the other.

Is there any scene on earth that is more trauscendent than that which one sees by the crade side
when the mother reads stange prophesies in the
isce of the child and says, 'It is mine; it is his; it is
ours." And yet in all this generation there have
been millions of mothers sitting by the side of their
cradle with bitter panes to think that they must
rear the daughter to feel "Mother is not mine; there
is one that is greater than she; and father is not
mine; master is higher than father." When liberty
came for the first time, the mother could say to ber came for the first time, the mother could say to her daughter, 'Obey me as God, as in his place and none other, for mother is now more than mistress, and father is more than master throughout the

South."

The next element that must be in liberty, if it is to be American interty, is the rights of lator. What are the rights of free labor? Tell ye me what they are and I will cobo them back, and say what they are the rights of free labor? Tell ye me what they are and I will cobo them back, and say what they are to you here that are they to be in Georgia, in Alabama, in Florida—everywhere. We hear much of the rights of labor and the necessities of labor. Whatever laborers in the North claim as a part of their rights as freemen, that I demand for the black men of the Souta. To work or not to work is the right of men North; to work or not to work is the right of men North; to work or not to work is the right of the men or the Souta. If you say these men must be burdensome to society, I reply, "Wait till they are before you meddle with them" It is not considered a necessity for a man o work if he has money to support himself; and if a man can find lood in roots as squirrels do, a though it may not be best for him, yet he is to be the judge, and not me mor you. I demand that work shall as free to the black man there as to the white man here. You may work as you please, for whom you please, as long as you please, and for as much or as little as you please. I should like to see the audacious man that hoped to live in public lite that should dare to introduce a bill mot the Legisature that a man should work for one year for any one foundry, or for one man at a stipulated price agreed upon by another. It is a meckery to say that those workmen of the South are tree if their labor is not free.

But it is replied "They will not work, they must

But it is replied "They will not work, they must be brought to liberty of work gradually." Who says they won't work? Not they who are best acquainted with them. I say that the men who know the least about the negroes are the Southerners. We have had abundant; ridence that they lived so near to them that they could not see them. We know that opin one in the North have been substantially correct, for we haved our conjuders on our know correct, for we based our opinions on our know-ledge of human nature at large, whereas they were perpetually in commerce with black men in the administration of a system that misinterpreted human ministration of a system that misinterpreted human nature and contravened God's great laws; consequently they were continually administering Government on wrong principles. It was said that the black man was cruel. Oh what oratory have I heard—what streams of blood have run down platforms in Democratic speeches for the last twenty years! We have gone through a war that has tried men's manhood. Protesser Wolcomb told me that within the sound of a horn were four thousand ablebodied slaves and not twenty able-bodied white men within the sound of a horn were four thousand ablebodied slaves and not twenty able-bodied white men
in that region, and the slaves knew it; yet neither
you, nor I, nor any man can point to an instance in
which, during this terrific struggle, there was one
single case of insurrection, or violence, or untempered judgment. There has been none; they have
conducted themselves with a forbearance and with a
prudence that I think scarpey loss than a divine
inspiration in this much suffering people. But they
were declared to be less than men, unit for liberty,
cowards; and we were laughed to score when we
proposed to make soldiers of them. Not those men
that ever received a charge from them after they
were in battle will again deny the courage of the
black man.

Asain; they say they won't work. Well, they won't if they can help if. That is the best thing I ever knew of them. Would you work under such circumstances as they hitherto have been in—circumstances as they hitherto have been in—circumstances as they hitherto have been formed against them? Would you work if every doliar you earned were taken from you? How hard would you work? How early would you get up? How late would you toll, if you did not get a cent tor it? Would you work if your tamily were not to be bettered by it? Would you work if there was no possibility of lifting yourselyes in the civil status of the community, or leaving your children better than you found them? When a lad, though not cruci, I was sometimes heedless and thoughtless.

I recollect on one occasion to have taken an inno-

I recoilect on one occasion to have taken an innocent fly and pu'led off one wing, another wing, one leg, another leg, another, and there, and another, and I laid him down on the table and wondered he did not go. Here are these black men; we pull off their wings and their lens, and then say, "The lazy nigger won't work." But experience is now showing that they will work; in fact they do work—for wages. It is the concurrent testimony of impartial men in the South that for wages they are working better than before they worked under the lash. I call the aftention of those who are disposed to be despondent to this extraordinary fact that since the last Christings holidays the total industrial

system of the Senth has practically and really un-dergone a revolution, now that the whole able-bodied force of the laboring men of the south are transformed from enforced laborers into paid workmen, and are working to-day for wages. This mapersible thing—this mountain of difficulty—has all
been moved out of the way so quietly, that we
scarcely think what has taken place as siently as the
hight sips into the day, and men hear no friction,
and feel no jar; so these men have come out from the
state of unjaid and unwilling laborers involve condition of paid laborers for wages, and are doing their
duty faithfully.

I affirm as a part of this bill of liberty that they

tion of paid laborers for wages, and are doing their duty faithfully.

I affirm as a part of this bill of liberty that they are to have rights of property; just the same man er of to carn it that you have; just the same man er of convening it that you have; just the same nower to be queath it that you have; just the same nower to be queath it that you have, they are to be raised up into all the rights and immunities of property as they exist according to the law of the land in the most invoiced classes of the land. Then they are to have likewise their civil rights—one e-initial law—not a cone for blacks and a code for whites. This country despises class legislation. Class legislation, unjust always and odous now here, is just as unjust and should be just as odious in the South as in the North; one crime whether committed by black or white. Murder is as murderous at a white man's hands as at a black mon's hands. There is no more theft if a man carries midnight on his face than it he carried the morning on his brow. And as with regard to the crimical law, there is to be one court of ac jud cation, and equal rights in that court for all, upon the ground that to manhood belongs the law and that courts are for its protection; and they are to have the right of ampearing of pladding and law and that courts are for its protection; and they are to have the right of appearing, of pleading and or being impleaded, of bearing witness and being witnessed against, just as any other tree man in the

witnessed against, just as any other free man in the cen munity is.

Then instry, they are to have the right of suffrage—not merciy because it is best to give it, but suffrage is the logical sequence of emancipation. There are two doctrines of suffrage; one, that it is a boon or prerogative conferred by society. That is the old monarchical occirine whittled down small. It is an essential e-ement in monarchy vet. There is but one other ground—that is, that suffrage belongs to manhood, and that every man that is born is born to suffrage, and no to suffering alone. I claim suffrage trage, and no to suffering alone. I claim suffrage for the black man simply because he is a man, and on that ground only I claim it for every man; not as a boon given to him, mark you, but as an inherent right; because we have taken the doctrine that every man has a natural right to liberty. Now, in our age, in our country, and under our institutions it is im-possible for a man to have liberty unless he has all that is indispensable to liberty, by which it is secured

and or erated. If a man says I have a right to my ear, then I have a right to the pulsations of the atmosphere, without which the car is nothing. It I have a natural right to my eye, then I have a na ural right to that with-out which my eye would be of no account. A natu-ral right owns its instruments; and when you say a man has a right to his liberty, under our Govern-ment, in our nation and in this age of the world, he has with that natural right, and as a part of it, a has with that batural right, and as a part of it, a right to all those instruments that are indispensable to the acquiring and executing of it. Now, it there be one thing that stands plainer than another, it seems to ne that it is that a man has a right to a voice in the policies, in the laws, in the legislation that is to determine his character, his place, his iamily, his condition, his reputation, and his property. It is monstrois to say that a man is free when everything that is dearest to him may be legislated and managed by others, he having no voice lated and managed by others, he having no voice and no influence in it. I am, therefore, not only for impartial suffrage—that is better than nothing, but t is not the true grand-but I am for universa

Mr. B. echer adverted to the necessity of allowing foreigners to vote, and was content to have the question of women voting to women. He then continued :-

This, then, is what I understand to be this full bill of rights, guaranteed now by the proclamation of the people of the United States through their late martyred President, and solemply rainfied in the amendment to the Constitution of the United States, which is one of the great events of the gay in which we live. The question will naturally arise in your minds, how shall these rights on secured? First, by constitutional amendments. Our most excellent President has lears lest we should make too many amendments in that immortal instrument, the Constitution of the United States. I am not alraid of too much, but of too often. It is not dangerous when you begin to amend it that you should amend it in every point in which it is deficient or weak.

The Constitution may be compared to a patient lying upon a surgeon's table, who finds it needful to open him in the visceral region to extract ailing parts or to infuse medicinal quaities; but when he is ofen do all you want to do for his inferime. Don't put him there every year. And now that the Constitution of the United States is undergoing a surgical operation, don't let us have to cut again in your lifetime, nor in our children's lifetime. There is one simple principle that I think will meet the acceptance upon the statement of severy wear, where the ance, upon the statement, of every man-whatever was put into the Constitution of the United States for the sake of slavery must come out of it now that

God has exorcised slavery.

The Constitution ought to be amended, first, as it has been decaring liberty to be the law of this land. We ought, then, as a necessary logical sequence, to amend the tasis of representation, which was notoriously made on account of slavery, and is different and unequal in the North and in the South. And since citizenship is one and the same where hierty is universal, the declaration of one citizenship without regard to nationality, without citizenship without regard to nationality, without regard to class or complexion, should be a component part of the Constitution of the United States. These rights are, first, then, to be guaranteed by amending the organic law of the land; secondly, we are to guarantee these rights to every man by efficient legislation. A part of that has taken place. Other parts of needral legislation are now under consideration of the Supreme Coart of the land.

These rights are to be secured, thirdly, by the great laws of self interest, and I contest look to the ereat natural laws of God in human affairs chiefly. Not that there is no work for leg station; no work for voluntary Christian charity and munificence; but that, as man is made, the great laws of

cence; but that, as man is made, the great laws of political economy, the great law of labor-supply and demand—that works unconsciously, makes men work willingly, and teaches them justice through the porta s of selfishness; these laws I think, are likely to compose the difficulties between masters and their late servants faster than almost anything else. The South cannot resuscitate without cotton They cannot have cotton without negroes. The cannot have negroes without treating them justly I would give more for two good cotton crops raised by the freedmen than for five Congresses, though I highly respect Congresses. You are to remember that negro labor has greatly diminished, unforcu-nately in part by death. We have no statisfical record, but I have a strong impression from reports made to me that in another year it will be found that more than a fourth part of this active laboring force of the late slaves has been destroyed.

Recause the planters don't make a great deal of money, had for the State, had for the community, good for a small class. Slavery and cotton made a few men enormously rich teyond all estimate, in the South; but it made several persons lower in civilization, in religion, in political conomy, and in actual money; but now, on the overthrow of slavery, these few growers of cotton, who before were raising two hundred. There is a large class in the community who are for n aking use of black labor. The owner's son will be seen working in the field with the black man, as I was brought up in the field with the black man. It is not despicable for a white free-born boy to work with a black boy. The time is coming when with cotton raising black labor will go up, and persons who had been giving twelve dollars, will then give twenty dollars. Every year cotton will go up. It is too precious not to be raised. Next year men will make as much money in raising cotton as in digging for oil or gold. It is extraordinary to see what South: but it made several persons lower in civiliza-

will make as much money in raising cotton as in digging for oil or gold. It is extraordinary to see what a civilizing influence is effected by the pocket.

If we get these men out of Egypt into Palestine, only one-fourth of faem, we will show a moral problem solved, after four thousand years, that in the early period of the world they did not dream or. For myself, if you show the black man, broken down here and there, I shall not be prepared to say on that account that emancipation is a failure. If one-half of the black race ten years hence stand firm and strong on the broad platform of liberty, and begin at that recuperate I shall consider the price paid for liberty has been cheap. It is an easy thing to be born; but when a whole people is born again, and emerges out of bonasage into the blessings of liberty, you may expect pains and suffering. It is better that one-half of the people be assured of liberty forevermore for themselves and their posterity—aye, better than that for one-fourth the time the rame number lived grovelling in bondage.

the same number hved grovelling in bondage. I do not speak as a conservative, or as a radical,

I do not speak as a conservative, or as a radical, but as one cinzen before his fellow-cit zens, to five my views for your consideration, and for which no one is responsible but myself. I have repeatedly spoken upon this question as it relates to the black. Let me now consider the question of the States and condition of the South.

I hold the seceded States that they be reinstated as soon as possible, and as zoon as may be consistent with the public interests. True, some colay is nec stary. But this delay, though necessary, is an evil notwithstanding—a necessary evil it may be, but yet an evil. Quickness and promptness are the things to be regarded, and delay a thing to be deprecated. It might not be right to do it to-day; it might not be best to do it this week, or the next, but the necessity or delay is as much an evil notwithstanding. When a man is sick the physician as it is necessary that the fover be subdued, but it may not be right to break it down at once, but let it run, but the very necessity of let-

I hold that it would be better that the States should be brought into the Union to morrow, every one of them. And in this recard allow me to say that I council so with either the President or Congress. I would bring all in at once; they mean to keep them sile out at once. They would let in a part, and let the rest wait and see how they would like it. I know they are sumbling on this point. If you let in Tennessee on that principle you will have to let in all the rest. I like to see a man stand upon principle—upon sound principles. They would let in Tennessee, and Alabama, and Georgia, and when south Carolina came and asked why not let us in on

South Carolina came and asked why not let us in on the same principle as Tennessee and the others, they would answer, "Because we shought they would be better in than out, and we thought you wen do be better out than out, and we thought you wen do be better out than in." On what principle do they do that? I will consider that afterwards. This does not seem to be states manable. But, not to dwell upon that, let us consider how they argue the matter. They say we must keep these States out till we get guarantees?

You are going to keep them out until you are certain it would be best to let them in. It is impossible to give a certainty. What are the things that you want guarantees about? Secession. Rebellion, the condition of the friedmen. What a guarantee of Secession? We want a guarantee that the South are willing to give it up. How long would you take belion; or ou would consider that experiment as settled—five years? Would that cure them? What has the war done? The war has settled the fact, whether they believe it or not, that it shan't be. The fact is settled it shan't be and all that you can ask the South is, will you can ask the settled it shan't be and all that you can ask the South is, will you give up the fact and say so? Will you give up the fact, though you still believe the coeffine?

octrine?

Are you going to keep them out till they don't behieve the doctrine? The question is settled when they say. "We have referred this question to the court and arbitration of war, and war has declared as ainst us, and we accept the verdiet; we bow to it." Can you in honor ask anything more than that? "But then we want guarantees against rebelion." Four parts out or five of the total property of the South have been destroyed by war, and is not that a guarantee that they won't fight again very soon? The copulation of the South has been more than decimated, doubly decimated.

I hey are so siez of it that for one hundred years cursed, they will say, be the man that talks of war. "But we want guarantees that they will give the freedmen their rights."

Is not the Constitution a guarantee? Is not the

Is not the Constitution a guarantee? Is not the whole law of labor in the South a guarantee? Is not the whole law of labor in the South a guarantee? Is not the whole public sentiment of this nation mighty enough, with the Constitution on its side now, and all natural laws and laws of political economy on our side? Are not these guarantees enough? I cannot pay any compliment to the South, to their courage, and to their intensity of sincerity and zeal, greater than the state of panic and fear which I see in the Northern mind.

Northern mind.
You seem to be so stricken with fear that you have lost all thought of God, and Providence, and natural law, and all power of moral influences and public sentiment, but I have that faith in the cause, and that faith in God, and that faith in you, when you wake up to the full consciousness of what you are and what your powers are, that I am willing to risk, if the South were twice as strong, with what we have now on our side. They cannot be long in withholding from the treedman us rights guaranteed to Northern mind.

holding from the freedman his rights guaranteed to him by the Censtitution.

On the other hand, look for one moment at the effects of a prolonged exclusion of the Southern States. It is weaning the citizens of those States more and more from the National Government. For the very they have not thought of Washington five years they have not thought of Washington except to cure her. They have not felt the need of it. They have not telt any blood running through them that came from the national heart. It is proposed to make them live five years more out of the Union. Is that the way to make them love it? Is that the way to make them love it? Is that the way to make them feel their need of the Government?

Government? The utmost evil in admitting them that can result will be that we shall be obliged to take a longer time

The utmost evil in admitting them that can result will be that we shall be obliged to take a longer time to do some things, which now we mean to do by legislation. Many of the things which we seek to accomplish by moral means. I have seen this anxiety to do everything by legislation, legislation, legislation, waiting for it, and I have seen the power of great moral causes. Although there is a wisdom in legistation which I would be far from invalidating—the forms of wholesome legislation—atil I would balance that by the other consideration, that it may take too long a time, and we may rely too much upon legislation. I rely upon reason and conscience. Churches are my Congress-s, and school houses are my legislators. Kindness—equal, reciprocal, oridentical interests—these are renovating influences.

I will now glange at the state of feeling in the South. When we consider what they suffered who they were that suffered; when I consider where they started from and where they brought up; when I consider the whole history of the case, the state of public feeling South is far more peaceful than we could expect. Letter-writers, travellers, say a "reconstructed South," "a nice condition the South is in to be reconstructed." They are our bitter enemies; they grash their teeth and all. I wonder if you think that after you soundly whip a man that he is going to thank you for it. Do you suppose that General Lee when he surrendered should have thrown his hands around teneral Grant's neck and thanked him for whipping him and compelling him to surrender? or that General Johnston should have regarded Sherman as his benefactor? And should the South gou upon its knees when it sees a Yankee, and say "God bless you, Yankee, tor And should the South so upon its knees when it sees a Yankee, and say "God bless you, Yankee, for all you have done for me?" These men that talk thus do not like the state of feeling at the South. The Yankees tell us that the South is not fit to be reconstructed. It you do not take the South in titl she heals of her wounds, you will not take her in for a long type, to come. for a long time to come. Human nature does not run this way. It is not a question of abstract jus-tice; it is a practical question, and you must decide

according to known aw and to human nature.

I know the South will red sore. They believed in their cause; they were defeated, and a greater disaster could not beint them. They lost everything-money fame ambition, character and all: deep gloom everhangs them, and projound sorrow oppresses overhaps them, and protound sorrow oppresses them and they are expected to give evidence of thankfulness and joy. They must first have the hand of kindness stretched to them. You must give them new hopes. Now business will lead them to forget old graves; new thoughts will check old tears. Kindness and business that is what they want. I hold no community can do better than to take the example of Christ in this matter, who, though pure and just was the object of all offense, the most forgiving and forbearing, and who suffered rather than that we should suffer; and as He was to us let us be to others. There is a Christian magnanimity in it for wounds and woe that no other medicine will touch. It is asked, why not leave, them out fall they learn better? For the same reason that the lather and the mother do not throw the rebellious son out of doors, and expel him till he learns. No, but by kindness, and love, and patlence, they endeavor to reinspire him with hope; they open anew the spent fountains of virtue, and he is again taken is to the family.

I am asked if I would take a man into my church knowing him to be a sinner if I didn't take them in while they were still sinners I wouldn't have enough in the church to sav "we." I take the sinner in to reform him. If they do not want forgiveness and pahence I don't know what need they would have tor a church at all. I would let them walk on their own legs—throw away the crutches and ordinances of the Church. The South want kindness, words of graciousness and truth. They need no patronizing, but they need traternal sympatry, and that, with them, will go further and bring them a better mind than any denunciations you can utter. I have made war fer thirty years against slavery, and wherever I saw the serpent without hesitation I smote him. I thank God the work is done. The Constitution stands now as the summer sky stands—advancing and advancing; and I am asked if I would take a man into my church summer sky stands-advancing and advancing; and though no causies blossom, nor sun warms do we not know that every advancing month brines us nearer to the summer and to the perfect day of heerty?

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Sets of Patterns now ready for Merchanis and Dressmakers. All the Fashlon Books for sale.
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3 15 Im No. 1631 CHESNUT Street Philadelphia.

SPRING. 1866.

OPENING On Tuesday, March 20,

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No. 1227 CHESNUT Street, 3 15 lm) Below Thirteenth, North side, Philadelphia

MRS. R. DILLON, Nos. 323 and 331 SOUTH Street,

Has a handsome assertment of SPRING MILLINERY; Misses' and Iniants' Has and Caps, Sika, Velvets, Crapes, Ribbons, Feathers, Flowers, Frames, etc. [3 154m

FURNITURE.

GEORGE J. HENKELS,

THIRTEFNTH AND CHESNUT STS. FURNITURE WAREHOUSE.

A large assortment of

Rosewood Drawing-Room Furniture Walnut Drawing-Room Furniture. Walnut Dining-Room Furniture. Walnut Library Furniture. Walnut Hall Furniture. Rosewood Chamber Furniture. Walnut Antique Furniture.

Prices are as low as the quality of the work will admit of. GEORGE J. HENKELS. 32 lm Late of Nos. 809 and 811 CHESNUT Street.

TO HOUSEKEEPERS. I have a large stock of every variety of Furniture

which I will sell at reduced prices, consisting of PLAIN AND MARBLE TOP COTTAGE SUITS WALNUT CHAMBER SUITS. PARLOR SUITS IN VELVET PLUSH. PARLOR SUITS IN HAIR CLOTH. PARLOR SUITS IN REPS. Sideboards, Extension Tables, Wardrobes Book-cases Mattresses, Lounges, Ltc. Ltc.

P. P. GUSTINE, 1 15 8m\* N. E. Cor. SECOND AND RACE STS.

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Letter from Wells, Fargo & Co. \$10,000 SAVED IN HERRING'S PATENT SAFE.

PHILADELPHIA, January 2, 1866. MESSES, FARREL, HERRING & Co.-Gentlemen :- We have just opened our Safe, one of your manufacture, which passed through the destructive fire in Chesnut ercet last night. The Safe was in our office, No. 607 which building was entirely destroyed. The baie was in a warm place, as you may well suppose and was red hot when taken out of the embers. We are well satisfied with the result of this trial, and find our books, papers and some ten thousand do lars in money almost as perfect as when put in the Sate. Nothing is injured, if we except the leather bindings of the books, which are

> Truly yours, WELLS, FARGO & CO., Per J. H. COOK, Agent.

The above Safe can be seen at our store,

steamed; the money and papers are as good as ever.

FARREL, HERRING & CO., No. 628 CHESNUT Street.

LEGAL NOTICES.

IN THE ORPHANS' COURT FOR THE CITY AND COUNTY OF PHILADELPHIA.

Estate of JAMES S. SM.TH. Jr. deceased.

The Auditor appointed by the Court to audit, settle, and adjust the second account of JOHN B. AUSTIN, Trustee under the will of JAMES S. SMITH. Jr., deceased, and to report distribution of the balance in the hands of the accountant, will meet the parties interested, for the purposes of his appointment, on MONDAY, March 26, 1866, at Il o'clock A. M. at the office of JAMES W. PAUL. Fsq., No 220 South FOURTH Street, in the city of Philadelphia.

3 18 nmw5t

ESTATE OF THE HONORABLE OSWALD Letters of Administration upon the Estate of the Honorable OSWALD THOMISON, deceased, having been granted to the under-signed by the Register of Wils for the City and County of Philade pnia, all persons having claims or demands against the Estate of said decedent, are requested to make known the ame, without delay, and those indebted to make payment to JOHN CLAYTON, Administrator,

No. 717 WALNUT Street, Philadelphia, NOTICE.-LETTERS TESTAMENTARY IN upon the estate of MARY HANGOCK, deceased, have been granted to the undersigned. All persons having calms or demands against the estate or the said decedent are requested to make the same known to him without delay. No. 336 CATHARINE street

ESTABLISHED 1795.

A. S. ROBINSON, French Plate Looking-Glasses,

ENGRAVINGS, PAINTINGS, DRAWINGS ETC. Manufacturer of all kinds of

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A LARGE LOT OF NAW U. S. WAGON HAR-NESS, 2 4, and 6 horse, Also, parts of HAR-NESS, SADDLES, COLLARS, HALIERS, etc., bought at the recent Government sales-to be sold at a great sacrifice Wholesale or Retail. Together with our usual assortment of

SADDLERY AND SADDLERY HARDWARE, WILLIAM S. HANSELL & SONS, 2 15 No. 114 MARKET Street,

WILEY & BROTHER,

We offer the finest Havana Clears at prices from 20 to 30 per cent, below the regular rates.

Also, the celebrated.

LONE JACK" SMOKING TOBACCO, which is far superior to any yet brought before the public. "SEER NO FURTHER FOR NO BETTER CAN BE FOUND." 1153m

GEORGE PLOWMAN, CARPENTER AND BUILDERS

No. 232 CARTER Street And No. 141 DOCK Street.

Machine Work and Millwrighting promptly attended

FITLER, WEAVER & CO. MANUFACTURERS OF Manilla and Tarred Cordage, Cords,

Twines, Etc., No. 23 North WATER Street and No. 21 North DELAWARE Avenue, FILLADELPHIA.

FITTER, MICHAEL WEAVER, CONBAD F. CLOTHER. 2145

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TOMBS, AND GRAVE-STONES Will be sold cheap for cash. Work sent to any part of the United Staces. HENRY S. TARR,
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No. 113 N. FEONT and No. 114 N. WATER Street,
Fuladaiphia,
DEALERS IN BAGS AND BAGGING
oi every description, for
Grain, Flour, Sait, Super Phosphate of Lime, BoneDust, Etc.
Large and small GUNNY BAGS canstantly on hand.
2225)
Also, WOOL SACKS.
JAMES CASCADEN.

RESTAURANT ON THE EUROPEAN PLAN. Finest old and new ALES, at 5 cents perglass.

GOOD ONE-DIME EATING BAR. The choicest Liquors always on hand. No. 533 CHESNUT STRKET. HENRY BECKER, Manager. C. PERKINS,

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MACHINERY FOR COTTON AND WOOLLEN MILLS,
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Tent. Awning. Trunk and Wagon-Cover Duck. Also, Paper Manulacturers' Drier Felts. from one to seven feet wide; Paulins, Belting, Sail Twine, etc.

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CONTINENTAL HOTEL HAIR DRESSING,
BATHING AND PERFUMERY
ESTABLISHMENT.
PETER SIEGFRIED.
Providetor

DYEING, SCOURING, ETC. FRENCH STEAM SCOURING ESTABLISHMENT, No. 510 RACE Street.

We beg leave to draw your particular attention to our new French Steam Scouring Establishment the first and only one of its kind in this city. We do not dye, but by a chemical process rea ore Ladies, Gentlemen's, and Children's Garments to their original states without injuring them in the least, while great experience and the best achinery from France enable us to warrant, periect satisfaction to all who may avor us with their patronage. LADIES DRENSES of ever, description, with or without trimmings, are cleaned and invished without being taken apart, whether the color is genuine or light.

Or Hot. Cleaks and Mantillas, Curtains. Table Covers, Carpets. Velvet. Ribbons, Kid Gioves, etc. cleaned and remished in the best manner. Gendemen's Summer and Winter Clothing a camed to perfect a without injury to the stuff. Also Flags and Panners. All kinds of stains r-moved without c-caning the whole. All orders are executed under our immediate supervision and satisfaction guaranteed in every insuance. A call and examination of our process is respectfully solicited.

ALBEDYLL & MARX,

No. 510 RACE Street. HE STATEN ISLAND FANCY DYEING ESTABLISMENT. AT THE GLD STAND, NO. 47 N. EIGHTH Street, East side.

NO OTHER OFFICE IN THIS CITY.

With the benefits of an experience of nearly fine years on Staten Island, and inclinies unequalicity any other establisment in this country, we ofter superior inducements to those having Sik, Woodlen or Fancy Goods for DYEING GR CLEANSING.

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REVENUE STAMPS, REVENUE STAMPS
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Of all descriptions.
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AT P'ORENCE SEWING MACHINE CO.'S OFFICE AT FLORENCE SEWING MACHINE CO.'S OFFICE AT FLORENCE RIWING MACHINE CO.'S OFFICE No. 500 CHENUT Street, One door below Seventh street. One door below Seventh street. The most liberal discount allowed the most liberal

WATCHES AND JEWELRY,

TO OUR PATRONS AND THE PUBL

We are offering our stock of

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JEWELRY,

AND SILVERWAR AT A DISCOUNT. Fully equivalent to the heavy decline in Gold

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LEWIS LADOMUS. DIAMOND DEALER & JEWELER, WATCHES, JEWELRY & SELVER WARE, WATCHES and JEWELEY REPAIRED. 802 Chestnut St., Phila-

Has just received a large a d splendid assertment of ]

LADIES' GOLD WATCHES. Some in plain cases, others beautifully enamelled a

engraved, and others inlaid with diamonds. Purchasers wishing a HANDSOME LADIES' WATCH Will do well to call at once and make a selection. Price s-

moderate. All watches warranted. Also, a large assortment of GENTLEMEN'S AND BOYS' WATCHES, IN GOLD AND SILVER CASES. 224

WATCHES, JEWELRY, &co.

MUSICAL BOXES.

A full assortment of above goods constantly on hand at moderate prices—the Musical Boxes playing from 240 10 beautful Airs.

FARR & BROTHER, Importers, No. 824 CHESNUT STREET. Below Fourth.

RIUH JEWELRY JOHN BRENNAN,

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HENRY HARPER, No. 520 ARCH STREET. Manufacturer and Dealer in

Watches, Fine Jewelry, Silver-Plated Ware,

> Solid Silver-ware. LIQUORS.

CHESNUT GROVE WHISKY.

No. 225 North THIRD Street. If anything was wanted to prove the absolute purity of this Whisky, the fellowing certificates should do it. There is no alcoholic stimulant known commanding such

ecommendation from such high sources :-Philadelphia September 9, 1838.

We have carefully tested the sample of CHESNUT GROVE WHISKY which you send us, and find that it contains None of the Poisonous Sunstance known as FUSIE oil, which is the characteristic and injurious ingredient of the whiskies in general use.

BOOTH, GARREIT & CAMAC,
Analytical Chemists.

I have analyzed a sample of CHESNUT GROVE V. HISKY received from Mr Charles Wharton.Jr., of W. HISKY received from Mr. Charles Wharton, Jr., of Philadelphia: and having carefully tested it, I am pleased to state that it is entire, First From Poissonous on Deleterous substances. It is an unusually puro and fine-flavored quality of whisky. JAMES B. CHILTON, M. D., Analytical Chemist.

I have made a chemical analysis of commercial samples of CHENUT GROVE WHISKY, which proves to be tree from the heavy Fusil Olis, and periceily pure and unadulterated. The fine flavor of this whisky is derived it om the grain used in manufacturing it

Respectfully, A. A. HAYES, M. D.,

State Assayer, No. 16 Boyiston street. Boston, March 7, 1859.

For sale by barrel, demilohn, or bottle, at No. 226 North THIED Street Philadelphia.

J. W. HAMMAR,

Importer and Wholesale Dealer in Foreign BRANDIES, WINES, AND .

FINE OLD WHISKIES. No. 620 MARKET STREET PHILADELPHIA.

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COAL. JAMES O'BRIEN DEALER IN

LEHIGH AND SCHUYLKILL COAL, BY THE CARGO OR SINGLE TON.

Yard, Broad Street, below Fitzwater.

Has constantly on hand a competent supply of the above superior (cal, suitable for family use, to which be calls the attention of his friends and the public generally
Orders left at No. 206 S. Fith street, No. 22 S.
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A SUPERIOR QUALITY OF BLACKSMITHS
COAL. 78\$

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PHILADELPHIA. None but the best WEST LEHIGH, all sizes, from the Greenwood Colliery, on hand, and for sale for CASH Also, ENGINE, HEATER, AND FURNACE COAL.

GREEN PEAS, GREEN CORN,

FRESH PEACHES, FRESH TOMATORS, PLUMS STO. ALBERT C. ROBERTS.

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