THE ITALIAN PEASANT.

The condition of the Italian peasant is in iome respects worse, and in many respects better, than that of his English brother. He has a better soil and a better climate, to begin with; fewer wants, and a greater capacity for enjoying life. He is often a poor man, but seldom a pauper, in the legal sense of the word. His appearance in England and elsewhere as an organ-grinder is not a result of poverty, but of a desire to escape from the conscription, or to elude the laws of his native country, which are very severe in certain cases, though much milder than they were a few years ago. Most of these vagabonds have run away from home, leaving behind them parents or families who are respectable; or, if young, have been sold or "farmed out" to master organ-grinders, with or without their parents' consent, at so much a head, or in gangs of six or eight, like convicts. It is quite a mistake to suppose that these wanderers are the outpourings of the Italian streets. They are generally vagrants and beggars-perhaps criminals-because they have come to England. In their own country they have the means of subsistence.

Many of thh organ-grinders of London are peasants from the mountain districts of Italy. They speak a language of their own-a patois made up of the waifs and strays of various dialects-a kind of Babel of sounds which would be unintelligible in the cities and large towns of their native land. Most of the image men are Tuscans, or inhabitants of Lucca and Modena. The hurdy-gurdy boys are Savoyards and Pied montese. The Pifferari, or Italian pipers, some of whom have bagpipes like the Scotch Highlanders, are Sicilians and Calabresi; but in some rare instances a Roman or a Tuscan minstrel is to be found in the streets of London dancing a jig or singing a plaintive song in pure Italian. Most of these adventurers live and vegetate in the dark courts and alleys of Clerkenwell and Sohe square-haunts of vice and misery, where Italy may look for her exiled children any day in the year, and claim them, too, if she have a mind (which she has not), together with all the organ-grinders or others who infest the metropolis. One and all are peasants, or relatives and friends of peasants; people who began life as farmers or farm servents-landlords of wretched hovels -landed proprietors of fields and cabbage

gardens. The peasantry of Italy may be divided into two great classes: the contadini and the paesani, or the upper and lower classes of peasants. The cultivators of the soil are an independent race. They are the fellowlaborers of the ox, but they are not plough-men or peasants in the English sense of the word. They associate with dogs, horses, and sheep; but they are their own masters. They are the children of nature. They call themselves the citizens of the woods. They are proud and ignorant at the same time. They have a flower's right to grow on their native heath, a lark's privilege to sing in the fields. They are as much a part of the landscape as the trees themselves. Their defect is that they take root. You may cut them down. or they will die in their places, as their fathers did before them; but you cannot induce them to leave the country, unless it be for criminal or political reasons.

Let us take a glance at the English peasant, and compare his qualities—good, bad, or indifferent—with those of the Italian contadino. We all know the defects of the English

swain; now rude he is, how unwieldy, how unable to compete with mechanics in the race for wealth. In nine cases out of ten he is a drudge, a thing, and not a man, part of the machinery of a farm-house; in some cases a pauper, and in others a slave-if people can be called slaves who have the right to die of starvation and the liberty to go to the workhouse! But, in spite of his defects, and the defects of his position, he is a more substantial being than his Italian prototype. He has greater powers of endurance, and he endures with a better grace. He is thankful for small mercies; he works and plays with a will; and he starves in a good-humored sort of way, as if he thought his time were come. But send him abroad, put him on his own land in a new country, give him in Australia or America the chances which an Italian peasant has at home, and ten to one he will prosper, and bring about, or help to bring about, the prosperity of others. For the English workingman is never more at home than when he is abroad. He knows that he is a man as well as an Englishman; an inhabitant of the earth, not of a part of it; a native of the land on whose possessions the sun neverset. Not so the Italian peasant. For him Italy is everything, the world nothing. If he transplants him-self, he languishes. He knows no history but the history of Rome, no sun but that which shines on his father's fields. He likes money well enough, but he would rather live on a crust of bread or chestnut flour in his own land (chestnut porridge is the great staple of food in Central Italy) than live on milk and honey in a foreign clime. He owns, or partly owns, the field he cultivates. He is never very rich, and never utterly destitute. He may send his wife and children out to beg, or become a beggar himself when work is slack and the winter harvest-that of the chestnut-tree-has been gathered in, but he has always a roof to cover him, a household fire from which no landlord can expel him, a hut which he has inherited with his name, and which is as much a part of his

The contadini of the North of Italy make, as a rule, very good farmers. They are more industrious than the peasants of Naples, and better educated than the men who work in the fields and vineyards of Tuscany; but they are not so refined as the latter, and they speak Italian as people speak a language they have acquired by study. To them the language Tuscaua-the national speech of Italy is a foreign tongue. They learn it-they do not inherit it; they are Italy's fosterchilren. Thus it comes to pass that they are obliged to become scholars, or at least the pupils of a schoolmaster, before they can put themselves into communication with the authorities. Their local speech is not recognized by the law. Sermons are preached, proclamations are issued, law-suits are carried on, in a language which is as strange to them as the English language used to be to the inhabitants of the interior of Wales. Nor is this the case solely with the peasantry; the middle and even the upper classes are sadly at a loss sometimes to express themselves in proper language, so that they are often compelled to speak a foreign tougue (say French or German), in order to make themselves understood in polite society. French is becoming quite the rage in Lombardy and Venetia, where ladies and gentlemen of good position do not scruple to speak bad French in preference to good Italian; perhaps because they fear that procincial accent will slip out. have said that the peasants of the North of Italy speak patois; but when they read and write (as they often do) they

identity as the snail's shell is a part of its

read and write Italian, and not Piedmontese, or lingua Lombarda. This is the sense in which the northern peasantry are better educated than those of the midland provinces, though, according to all accounts, they are less nobly gifted by nature, and spring from "barbarians," and not from the ancient Romans: some say from the Goths and Vandals. The peasants of Tuscany pride themselves en having a gentler pedigree. Their patois is the language of scholars. Dante wrote in it, Galileo thought in it, Italy is being governed by it at the present day. The shepherd-boy who tends his flocks on the mountains of the Val d'Arno and knows nothing of books except that they have been forbidden by the priest, talks correctly and pronounces his better than the average the average Lombard gantleman. He can improvise poetry, or, I should say, poetical phrases, better than a lawyer can defend his client, or a doctor talk to his sick man, in many of the northern towns. Nay, it is scarcely an exaggeration to say that the lower classes of Tuscany are born in the purple of literature, just as the birds of the forest are born songsters. They talk correctly as the fish swims properly; as fire burns with a due regard to the rules of chemistry without knowing them; as leaves fall to the ground in ebedience to the law of gravitation. You may find peasants and charcoal-burners in the midland provinces of Italy whose knowledge of the Divins Comedy and the Two Orlandi (Orlando Furioso and Orlando profound as Innammerato) is as that of an Italian litterato; nay, it may be, profounder, for while the latter has often a large library to fall back upen, the peasant is confined to his ancient epics: the books he has learnt by tradition, as a child learns fairy tales, by word of mouth and memory, and not by book or pen, though now and then his natural powers are eked out by a little learning. The majority of the peasants are, of course, ignorant of these chefs-d'œuvre, and those who can read by the card do not always read poetry: the Reali di Francia, the story of Bertoldo and Bertoldine (a kind of prose epic), and the legends and

litanies of the saints, being among their favo-

rite books.

The Italian peasantry contribute very largely to the military resources of the country. They supply the great bulk of the soldiers; they are the raw material which the Italian Government employs to fight its battles and defend its frontiers; turning them in some cases into heroes, and in others into powder machines —warranted, gun in hand, to go off at a moment's notice. Do not let it be supposed, however, that these sons of the soil are exceptionally brave and warlike; that they take a particular delight in fighting, or in achieving military glory. They are simply poor (poor at least in ready money), and cannot buy themselves off from the government. If soldiering were a matter of choice, it is doubtful whether the king would receive as many recruits from the peasantry as would suffice to equip a single regiment. The contadini are a peaceful race: docile and patient to a fault; capable of great acts of self-denial, but not addicted to rebellion or to political or social risings, either in defense of a right or in revenge for a wrong; a very different class of men to the peasantry of Kent and the bluff yeomanry of Yorkshire. The Italian contadini enter the army because they are obliged to do so. Every strong and hearty lad, whether he be peer or peasant, is liable to be claimed by the conscription as soon as he attains his nineteenth year, provided he be not maimed, or | alexcept by hearsay. This state of things below the average height, or proved to be the would be simply intolerable to the peasantry only support and comfort of a widowed of the north of Italy. The northern conmother. Of course the peer is bought off from the rank and file; he is enabled to enter the army as an officer if he be so inclined, but ence the fine is paid he is exempt from the conscription, and his government must look elsewhere for his substitute. The peasantry are thus called into requisition twice over -once for themselves, and once for their fine-paying neighbors. But they reap many advantages from their forced service in the camp; they learn Italian; they become civilized: they go back to their native villages (at the age of twenty-five) with an acquired taste for books and letter-writing, and are looked upon as gentlemen-perhaps as herees-by their old associates. A considerable number of the non-readers

in Italy are good story-tellers and reciters of ballads, and some of them make what is called poetry on their own account. This is particularly the case in the South and in some of the central provinces, where educa-tion of a practical kind has (until recently) been much neglected. Where schools flourish, home-philosophy, sometimes called mother-wit, is generally found to be on the decline. Old women lese their importance: old men look to their sons and daughters, and not to the priest, for instruction. No more peasants, brooding over the old classics, make a reputation as local poets; no more village sybils thunder forth anathemas in blank verse, or lull their children, or their children's children, to sleep with cradle-songs in seventy or eighty verses, interspersed with Litanies and Ave Marias. To find such customs now-a-days you must go to secluded spots, far away from the track of the schoolmaster; to romantic hills and valleys where the priest is still supreme; to villages suspended from the crags like eagles' nests, and supposed (but not proved) to have been built at the breaking up of the Roman empire by feudal chiefs, or robbers, who were making war on their sovereign. It would almost appear as if poetry of a certain class can-not exist in an enlightened age. Ivy looks best on a ruin; ballads do not flourish in an age of newspapers. Perhaps it is because ballads, being in one sense an inferior kind of newspaper, are driven out of the market by the real article. Look at education, what it is doing in Italy; how it is breaking the soil (like a large steam plough), and preparing the country for a new harvest! But in removing the rubbish and obstructions which beset its path, it removes many beautiful things; not alone the weeds of ignorance and superstition, but the wild flowers of tradition and poetry. And these are the sights which one sees in Italy in this year of grace; the lazaaroni of Naples swept away, or forced to become honest members of society; the gondeliers of Venice reformed, and educated, and properly controlled by the authorities; the brigands of Calabria and the Roman States shot or imprisoned as convicts; the pifferari and wandering minstrelspoor peasants, with their wives and families, who used to sing so prettily at the wayside shrines and in front of the pictures of the Virgin Mary-sent to the reformatory or the workhouse. But it is impossible not to regret some of the old customs and traditions which are being destroyed along with these

errors and abuses. Tuscany and Lombardy, as well as Naples and the Roman States, contain many of the seconded spots above alluded to, "spots" composed of villages, and even small towns, where newspapers are unknown, books a forbidden rarity, and candles (tallow, wax, and singing (sacred and profane), and the offer-composite) highly esteemed as articles of re-ing up of prayers. Many lads of fifteen can

ligion. The peasantry of these places are rhyme and versify in the most surprising still in the sixteenth century. Every man, manner, now and then extorting praise (and woman, and child places his and her conscience in the bands of the local priest. Soul money, or a tax on dead people, is levied, and paid with cheerfulness. Taxes are raised on sin, indulgences (or permission to sin) are bought and sold in secret, and people taught that the wages of sin is not death, as stated in the Scriptures, but absolution and eternal life. The fact is the Italian peasantry are the great bulwark of the Church of Rome. When these fall off the Pope may begin to despair; but so long as these remain faithful—that is to say, as long as they remain ignorant and superstitious-there will be no prospect of a change of tactics on the part the priesthood, either as regards soul-money for the dead, or sin-money for the living, or the worship of graven images throughout the length and

breadth of the land. Among the mest horrible of the superstitions of the peasantry, is the belief in the advocacy of little children-babies, who die as soon as they are baptized, or as soon after baptism as is consistent with a belief in their entire innocence and purity. Children who die voung are called "advocates," or avvocati, because they are said to go to heaven without passing into purgatory, and plead for their parents and relations at the right hand of God. Many old women (chiefly grandmothers), and not a few fathers and mothers, have been convicted of compassing the deaths of children, not wickedly or maliciously, but in a pious, fearing sort of way, in order to have "friends in heaven" when their time comes. Do not suppose that they marder the children. Nothing of the sort. They simply let them alone and keep the doctor at a distance. If they are ill they say the hand of God is upon them. If friends interpose, and insist on something being done, they mutter a Latin prayer, and resign themselves to what they are pleased to call the "wishes of the Almighty." I have known cases where mothers have prayed that their innocent little children might die during illness, and cried bitterly when the coffin was being carried out of doors. But such cases are not frequent.

The peasantry of Lombardy and Venetia are more prosperous than those of Central Italy. At any rate, they eat and drink more copiously, and are able to afford themselves greater luxuries. They earn more, and they spend more than their southern brothers, and their food is not always coarse and unpalatable. Thus, in the central districts, among the hills of Tuscany, Lucca, and Modena, the contadini est nothing but necce and polenta, which are the Italian names for chesnut bread and chesnut porridge. A little salt, a good deal of water, and a few handfuls of chesnut flour thrown into a large cauldron (suspended from the inside of the chimney by a chain with a hook to it), form the ingredients of their morning meal. The same mixture, cooked in a different way-baked between two bricks, or rolled up (and boiled) in a towel, like a plum-pudding-serves for a dinner, and provides (in the shape of leavings) for a supper later in the day. The peasantry of the Tuscan Alps rarely, if ever, eat meat, except on Sundays and the holidays of the Church. Eggs and milk are luxuries, because the poor like to sell them to the rich, and a loaf is considered quite a treat by the children of the peasantry; nay, it is one about which many hard-working people know nothing at tadino is accustomed to a butcher's meat on six days in the week. On Friday, as in duty bound, he fasts; that is to say, he eats fish, and as much miscellaneous food as he likes, taking Friday's allowance of meat on Sundays between mass and vespers. The breakfast of the Lombard peasantry consists of porridge made of Indian corn, baker's bread, with cheese or butter, and other simple vlands, which, in some cases, are accompanied by wine (home made, or bought from some neighboring farm), to enable them to endure the fatigues of the field. The air is keener than in the South, and the men and women of Lombardy and Venetia, being hardier and more industrious than the Italians of a softer clime, require more food to keep them

In certain parts of Italy, principally in the midland provinces, the young men of the peasant classes "emigrate" for a few weeks or months in the beginning of winter, and repair to Corsica and Sardinia, and certain marsh lands on the Italian coast of the Mediterranean called Maremme, where there is work to be done in the shape of draining fields, cutting down trees, making and transporting charcoal in the forest lands, and mayhap building bridges and roads. These "emigrants"-if they can be called by such a namegenerally take their departure in the month of November, after the gathering of the chestnuts. The women and old men, and the wellto-do young men of the peasant classes, stay at home to superintend the smoking of the autumn fruit—the chesnuts being placed in a kind of loft, with holes in the floor, above the metato, or kitchen fire, which has no chimney or outlet of any kind except the window and door-and a kind of lull takes place in the active life of the peasants. The old women take to their distaffs; the younger women sew and knit, or resume their studies in embroidery and straw plaiting; while the young men aforesaid make a pretence of looking after the fields and forests, where a stray nymph or two is generally to be met with drying clothes, or picking up sticks for the kitchen fire. Winter is a season of comparative security for these young women, who in summer rarely, if ever, venture out alonenot even a stone's throw from their father's house. The "roughs" are all away; the boisterous young men are hard at work in the marshes. A little friendly intercourse and homely affection is thus allowed to spring up between the youth of both sexes, who meet at the metato fires in the long winter evenings and tell stories and sing songs. When the spring returns the "emigrants" begin to make their appearance again-perhaps as early as the March violets-either one by one, or in batches of six or eight, as the case may be.

The peasantry of Italy are not much addicted to dancing, except in Carnival, and the priests denounce it as a peccato mortale, or deadly sin, when they have the chance. A village fete in most parts of Italy is a day on which there is nothing to do, when people walk about in their best clothes, eat and drink better than usual, and ge to church three times instead of once; once to mass, once to vespers, and once to

funzione in the evening.

The distinguishing features of a village 'wake" in Italy-a harvest home, a vintage feast, or a veglione in the dead of winterare eating and drinking, intermixed with

money) from tourists, few of whom are, perhaps, aware that the improvvisatori of Italy are in the habit of using the same phrases over and over again, as people tell a Joe Miller, or a favorite pun, in different houses.

The Neapolitan peasants are, or used to be, quite famous for their extempore songsmany of them very elaborate—which they sang to their own music, like the wood-cutters of the South of France, alluded to by Madame Sand in her story of the "Maitres Sonneurs." I have heard of Italian peasants who could write verses about their friends and acquaintances who were working in the fields, and sing them (instead of working themselves) in a clear, soft, theatrical voice. I have heard of other peasants (also Italian) who could play the flute or flageolot, and dance as nimbly as a ballet-man; and of others who could fence and play at chess. It will be said (not without reason) that these accomplishments are not likely to be of much use to a hard-working clodhopper; but a certain civilizing or refining influence may be attributed to them, just as boors are likely to be improved by being brought into the society of ladies. -All the Year Round.

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STATEMENT OF PIRST MORTGAGES ON City I United States Governmen Bonds	P THE ASSETS. Property
Accrued Interest	ms 85,198 ms 100,200 mpany, Philadel-
Arthur G. Coffin, Samuel W. Jones, John A. Brown, Charles Taylor, Ambrose White, William Welsh, S. Morris Waln, John Mason, George L. Harrison, ARTHU	Francis R. Cope, Edward H. Trotter, Edward S. Clarke, T. Charlton Henry, Aifred D. Jessup, Louis C. Madeira, Charles W. Cushman, Clement A. Griscom, William Brockie. R G. COFFIN, President.

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Premiums on Policies not marked off November 1, 1869. 502,489-32 \$1,456,709 88 PREMIUMS MARKED OFF as earned from No-

vember 1, 1569, to October 31, 1870;— On Marine and Inland Risks \$880,746.79 On Fire Risks..... 151,548 67 \$1,032,295.46

Interest during the same period-Salvages, etc LOSSES, EXPENSES, etc., during the year as

24,045 90

Marine and Inland Navigation Losses..... \$515,555-93 99,603-08 81,991-69 Reinsurances
Agency Charges, Advertising, Printing, etc.
Taxes—United States, State, 50,901.40

and Municipal Taxes.....

Expenses

\$975,126-97 \$309,669-47

ASSETS OF THE COMPANY November 1, 1870. \$300,000 United States Six Per Cent. \$333,375.00 Cent. Loan. 200,000 City of Philadelphia Six Per Cent. Loan (exempt from 20,000 Penesylvania Railroad First Mortgage Six Per Cent. 168,920.00 Bonds.... 25,000 Pennsylvania Railroad Second Mortgage Six Per Cent. Bonds... 25,000 Western Penn. Railroad Mortgage Six Per Cent, Bonds (Penn, R. R. guarantee).... 20,000.00 30,000 State of Tennessee Five Per Cent. Loan. 7,000 State of Tennessee Six Per

18,000.00 4,200.00 pany, 250 Shares Stock 5,000 North Pennsylvania Railroad 15,000 00 Company, 100 Shares Stock. 4,300:00 10,000 Philadelphia and Southern Mail Steamship Company, 80 4,000.00 261,650:00 first liens on City Properties. \$1,260,150 Par. Market Value .. \$1,993,557-50 Cost, \$1,264,447 34.

Real Estate. Bills Receivable for Insurances made... 93,375 47 142,911.73

\$1 820,727 97

PHILADELPHIA, Nov. 9, 1870. The Board of Directors have this day declared a CASH DIVIDEND OF TEN FER CENT, on the CAPITAL STOCK, and SIX PER CENT, interest on the SCRIP of the Company, payable on and after the 1st of December proximo, free of National and State Taxes.

They have also declared a SCRIP DIVIDEND of TWENTY-FIVE PER CENT, on the EARNED PREMIUMS for the year ending October 31, 1370 certificates of which will be issued to the parties entitled to the same, on and after the 1st of December proximo, free of National and State Taxes.

They have ordered, also, that the SCRIP CER-TIFICATES OF PROFITS of the Company, for the year ending October 31, 1866, be redeemed in CASH, at the Office of the Company, on and after 1st of December proximo, all interest thereon to cease on that day. By a provision of the Charter, all Certificates of

years after public notice that they will be redeemed, thall be forfeited and cancelled on the books of the Company. No certificate of profits issued under \$25. By the Act of Incorporation, "no certificate shall issue unless claimed within two years after the declara-

Scrip not presented for redemption within five

tion of the dividends whereof it is evidence," DIRECTORS. Thomas C. Hand, Samuel E. Stokes, John C. Davis, Edmund A. Souder, Joseph H. Seal, William G. Boutton, Edward Darlington, H. Jones Brooke. James Traquair. Edward Lafourcade, Henry Stean, Henry C. Dallett, Jr., James C. Hand, William C. Ludwig, Jacob Riegel, Jacob P. Jones, James B McFarland, Joshua P. Eyre, Spencer McIlvaine,

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On Friday Morning,

Nev. 18, at 10 o'clock, by catalogue, the handsome silvered chandellers and gas bracke s, cut tustres, three fine French plate mantel mirrors, handsome glit frames, rich Axminster, Wilton, English, Brussels, and other carpets, English oil cloths, etc. [11 16 2t]

Assignee's Sale in Bankruptey.

STOCK, GOOD WILL, UNEXPIRED LEASE, AND FIXTURES OF A WINK-HOUSE AND RECE-FYING ESTABLISHMENT.

On Friday Morning,
18th instant, at 10 o'clock, at No. 22 South Fourth street, the stock and fixtures, by order of V. C. Sweatman, assignee.

THOMAS BIRCH & SON, AUCTIONEERS AND COMMISSION MERCHANTS, No. 1110 Ches-NUT Street; rear entrance No. 1107 Sansom street.

Sale at No. 1110 Chesnut street.

HOUSEHOLD CABINET FURNITURE, PIANO-FORTES, Carpets, French Plate Mantel and Pier Murrors, Gas Chandeliers and Fixtures, Lace Window Curtains, Silver-Plated Ware, Table Cuttery, Etc.

At 9 o'clock, at No. 1110 Chesnut street, will be sold a large assortment of superior furniture, including rich parior suits in plush and terry; walnut chamber suits; Brussels, ingrain, and Venetian carpets; dining-room tables, chairs, and sideboards; wardrobes; French plate mantel and pler mirrora; lace window curtains; lambrokins; cornices, etc.
SECOND-HAND FURNITURE.—Also, a large assortment of second-hand furniture from families de-

PIANO-FORTES,—Also, three piano-fortes.
GAS CHANDELIERS,—Also, several chandeliers
11 16 24 and other gas fixtures.

BUNTING, DURBOROW & CO., AUCTIONEERS, Nos. 232 and 234 MARKET street, corner of Bank street. Successors to John B. Myers & Co. LARGE SALE OF CARPETINGS, OIL CLOTHS,

On Friday Morning, November 18, at 11 o'clock, on four months' credit, about 200 pieces ingrain, Venetian, list, hemp, cottage, and rag carpetings; oil cloths, etc. 11 12 5t NOTICE TO FURRIERS, SADDLERS, AND CAR-PET DEALERS. We will include in above sale—
60 pieces 6-4 printed felts,
150 woollen crumb cloths, 9-4x12-4 to 12-4x16-4.

Also, a line of felt edgings. LARGE SALE OF FRENCH AND OTHER EU-

ROPEAN DRY GOODS, On Monday Morning, November 21, at 10 o'clock, on four months

SALE OF 2,000 CASES BOOTS, SHOES, TRAVEL-LING BAGS, HATS, ETC., On Tuesday Morning, 111 16 5 November 22, at 10 o'clock, on four months' credit, y

MARTIN BROTHERS, AUCTIONEERS, (Lately Salesmen for M. Thomas & Sons.)
No. 704 Chesnut st., rear entrance from Minor.

IMPORTERS SALE. ELEGANT AGATE, AMARMO, AND SIENA VASES, Urns and Ornaments, Bronzes, Bisquet Figures, Card Receivers, Alabaster Groups and On Friday Morning.

November 18, at 10% o'clock, at the auction rooms, No. 704 Chesnut street. No reserve. May be examined on Thursday, 17th inst. 14 15 3t Peremptory Sale at Gay's China Palace, No. 1923

Chesnut street.
ENTIRE STOCK OF ELEGANT FRENCH CHINA, RICHLY CUT GLASSWARE, RICH FANCY GOODS, STONE CHINA, ETC.
On Friday Morning,
At 10% o'clock, at No. 1022 Chesnut street, by catalogue, the entire stock of clegant decorated French china dinner, dessert, and tea services white French china; Reilly cut glass liquor sets, including decasters, solicits, companying

ciuding decanters, goblets, champagnes, wines, tumblers, cordials; fine Bohemiau glassware; rich fancy goods; handsome vases; cologue sets; stone china; pressed glassware, etc.

May be examined on the afternoon and evening of Thursday and on the morning of sale.

Sale No. 231 North Ninth street. SUPERIOR PARLOR FURNITURE, HANDSOME WALNUT CHAMBER FURNITURE, ELEGANT ROSEWOOD PIANO-FORTE, HANDSOME BRUSSELS CARPETS, ETC

On Tuesday Morning. 22d inst., at 10 o'clock, at No. 231 N. Ninth street, by catalogue, the entire furniture, including—Superior parior furniture; 2 suits handsome walnut chamber furniture; elegant rosewood 7-octave piano-forte made by Meyer; handsome Brussels carpets; fine French china; glassware, etc. [11 15 41 May be seen early on the morning of sale.

BY BARRITT & CO., AUCTIONEERS.
CASH AUCTION HOUSE,
No. 230 MARKET Street, corner of Bank street.
Cash advanced on consignments without extra
charge.

PURS, FURS.
NINTH LARGE AND SPECIAL SALE OF AMERICAN AND IMPORTED FURS, ROBES, ETC. On Friday Morning, November 18, at 10 o'clock.

CONCERT HALL AUCTION ROOMS, No. 1218 CHESNUT Street.
T. A. McCLELLAND, AUCTIONERR. Personal attention given to sales of household furniture at dwellings.

Public sales of furniture at the Auction Rooms.

No. 1219 Chesnut street, every Monday and Thurs day.

For particulars see "Public Ledger."

N. R.—A superior class of furniture at private sale

CITY BAZAAR AND TATTERSALL'S,
No. 1126 RACE Street.
Regular Anction Sale of Horses, Wagons, Harness, Etc., every Taursday, commencing at 10

o'clock A. M. No postponement on account of the Gentlemen's private establishments disposed of at public or private sale to the best advantage, and a general assortment of Horses, Carriages, Haricss. Etc., to soit the need of all classes of pur-

basers, constantly on hand. Carriages taken on Storage. Carriages taken on Storage.

Superior Stabiling for Horses on sale or at livery.

Outside Sales solicited and promptly attended to.

Liberal advances made on Horses, Carriages, and larness.

DOYLE & NICHOLS.

CITY ORDINANCES.

ANORDINANCE To Make an Appropriation for the Relief

Anctioneers.

of H. Doniugh. Section 1. The Select and Common Councils of the city of Philadelphia do ordain, That the sum of five hundred dollars be and the same is hereby appropriated to the Police Department for the relief of H. Doniugh, who was injured and disabled in the discharge of his duty in front of No. 2041 Federal street. And the warrants shall be drawn for the payment of the same by the Mayor, In such amounts from time

to time as he may deem advisable.

LOUIS WAGNER, President of Common Council.

ABRAHAM STEWART,
Assistant Clerk of Common Council.
SAMUEL W. CATTELL.
President of Select Council. Approved this fourteenth day of November. Anno Demini one thousand eight hundred and seventy (A. D. 1870).

DANIEL M. FOX,

Mayor of Philadelphia.

R ESOLUTION Placing Willington Street upon the Public

Resolved, By the Select and Common Councils of the city of Philadelphia, That the Department of Surveys be and hereby are directed to place upon the plans of the city a certain street called Willington street, with a width of fifty feet, and located at the distance of one hundred and seventy-two feet and ten inches westward from Sixteenth street, and parallel therewith, extending from Master street to Co-

lumbia avenue. LOUIS WAGNER, President of Common Council,

JOHN ECKSTEIN. Clerk of Common Council, SAMUEL W. CATTELL, President of Select Council. Approved this fourteenth day of November, Anno Domini one thousand eight hundred and seventy (A. D. 1870). DANIEL M. FOX, Mayor of Philadelphia.