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The Carbon Advocate

LEHIGHTON, PENNA.

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SATURDAY, MAY 3, 1890.

Bona Fide Circulation Larger than that of any Weekly Newspaper in the County.

THE issue for April 1st of the *Journal of Education*, published at London, England, has a review of the report by Dr. Fitch on what he saw of American schools. The article draws comparisons between the school systems in America and England and in discussing the functions of a superintendent a liberal quotation is made from the address of Superintendent Balliet of this city, made at Washington, and reported in the *Boston Journal of Education*. The article speaks of Mr. Balliet as "one of the most successful superintendents of the present day," and commends his remarks on "The ideal superintendent" to thoughtful consideration.—Springfield, Mass., *Republican.*

IN SPEAKING of the eight hour agitation Hon. William M. Springer, of Illinois pointedly says: "With the increased creative power of human effort brought about by labor-saving machinery a laborer ought during eight hours out of twenty-four to be able to earn a competency for himself and family. A laborer can now produce more values in one hour than he could have produced fifty years ago in five hours. He was able to live fifty years ago and support his family under the disadvantages he then had. Why can he not now, during eight hours time of each day, with the advantages of the labor-saving machineary of this area, earn an honest living and be enabled to support his family comfortably and to educate his children?"

"I CAN answer without hesitation that if nominated and elected to the Assembly, I would accept the honor and endeavor to deserve it by a faithful discharge of duty. But if the condition of a nomination is that I must go into a personal campaign throughout the county to make it, then I am not and cannot be a candidate, not for want of natural inclination to visit and confer with friends, but for physical reasons that need no public explanation. And aside from this I think the convention should make its own free and independant chocie for representatives regardless of special solicitation on part of candidates."—*E. H. Rauch.* Which means that if handed on a silver salver I will take it."

BROADBRIM'S N. Y. LETTER.

The Metropolitan Opera House has seen many strange and interesting sights since its opening; but nothing more strange and intereresting, than the Working Girls Convention that began here on Tuesday and adjourned on Thursday. In this same building two years ago, met the largest and most important Methodist Convention ever held in New York. It has seen the grandest triumphs of German and Italian Opera; the culmination of its musical glories being Patti's present valedictory. Here our Washington Centennial celebration found its *bete noir* in a dinner which is memorable for its disgraceful failure. Here too only a few weeks ago the Judicial wisdom of the Union was assembled, and later still Columbia College crowned with Bays one of her youngest graduates, and e'e he could claim the right to middle age, placed among the venerables of all time. Women have met here before; able and earnest women, who, smarting under their sex's wrongs, have burned with indignant protest, and passionately sought for righful recognition. Brave women were they; not the less to be honored and loved because they failed and fell by the wayside; for they, like he who cried in the wilderness of old, paved the way; made the road straight and rendered possible the Convention of this week.

It was only the other day that I wrote an account of the Annual Dinner of the Sorosis at Delmonico's, the most famous restaurant in America. There was assembled the brilliant talent and intellectual culture of our American womanhood, such a galaxy as one rarely meets anywhere; but the simple fact of the place where it met, told volumes. It represented not only the aristocracy of intellectual culture, but the exclusive circle of material wealth; there was no room for the poor woking girl there. The women who assembled here on Tuesday had no time to waste in vain regrets that they were not rich, like some of their more fortunate sisters. They were here to consider the condition of their kind; to stretch forth a helping hand to those who were weak and falling; to whisper hope in the ear of despair; to point the way to a nobler and more useful life; not feeding the sinking wretch on pious words and moral tracts; but by giving them food and securing them shelter, and tiding them over the sorrowful time, till the storm had past.

Not a man had anything to do with it, women managed everything, and it is hardly necessary to say that everything was done with decency and in order. The history of the Working Girls Association reads almost like a work of fiction. It is barely six years ago since one desperately rainy night, a party of young girls met in a poorly furnished room to consider the feasibility of forming a Working Girls Club. They were not in search of what is commonly known as Women's Rights; they were not troubled about the election franchise; but they longed for social intercourse with those whose feelings and tastes were akin to their own. They were very poor; the necessities of the'r daily life, with each succeeding Saturday night swallowed up the proceeds as soon as it was earned. The outlook was gloomy, but sad and disheartened as they were, they concluded to meet again. They did so—others came in—and at a meeting of the City Associations last winter they numbered twenty-flourishing societies, with a membership of several thousand. In all parts of the city are comfortable rooms where young girls can meet their girl friends, and have a social time. Innocent games of various kinds are allowed; good books and magazines abound, and these organizations have lightened the load of life for these poor toilers, and made their condition more tolerable than it ever was before. One of the most interesting papers read during the Convention, was that read by Bishop Potter's daughter, "How shall we spend our summer holiday." Miss Potter practically solved that question by helping to erect a Seaside Home on Long Island. There a working girl can enjoy her two weeks vacation with all the pleasures of country life, sea bathing, good food, pure air from the ocean, well ventilated rooms and every reasonable comfort included, for three dollars per week.

This is practical Christianity, and hundreds of poor girls profi-ed by it last year. The present convention was marked by sound common sense all through, and a harmony not often found in a convention of men, every one from the least to the greatest; seemed anxious to do all the good they could. It marks an era in woman's advancement; every year sees her taking a step forward, and her persistent helpfulness appeals to the manhood of her brothers to see that she makes no step backward. A finer or brighter looking body of woman, has never been assembled in the Metropolitan Opera House.

Coming out from the meeting of the Working Girls, I passed a Hall where about eight hundred striking carpenters and masons were holding a meeting; they had quit work on several buildings, not for any grievance of their own, but because a responsible firm in Brooklyn would not let a Walking Delegate run their business. The saloon on the corner had been well patronized and the bad whiskey and beer had told on the strikers; many of them were foreigners who could not speak our language—they were chattering and gesticulating like so many madmen. It was a soddened drunken looking beery crowd, and I said to myself, is this kind of political timber that decides our elections and makes our laws? Then I thought of the decent, sober, orderly convention that I left behind me and I could not help feeling that the fate of our beloved country would be safer in the hands of such women as composed the Working Girls Convention, than with all the strikers between Maine and San Francisco.

All the electric miracles with which Edison the Electric Wizard astonished the frog eaters of Paris and millions of foreign visitors besides, we have now in full blast at the Lennox Lyceum on Madison avenue in aid of the Women's Exchange, another of the women's helpful institutions. The miracles of electricity are everywhere, one of the wonders of the exhibition being the long distance telephone between here and Boston. What the possibilities of this wonderful instrument are as yet unfathomed, but from the rapid development of long distance telephoning, it is not impossible that with the next decade, by means of the ocean cable, we may be able to converse with our cousins in London, Vienna, Paris, or Berlin, and when the electric circuit is completed whip a message around the globe in less time than it would take to say Jack much less Robinson. Electricity not only sends the news—and allows us to whisper something confidential in the ear of the girl we love two hundred miles away, but it lights the house, carries you up in the elevator, whips you along on Third avenue road, and when you are tired and need recreation, it gives you *Wagner*, Bellini, Rossini, Strauss or Sullivan, and when, in addition to this, you can get the sweetest operatic gems by Patti, and the magnificent high C of Termagno all for nothing, there is nothing left for you but to die of extacy and climb up the Golden Stairs. In fact there is no necessity to do even that, for they can send you up free of cost on an electric elevator. Then there are talking dolls that can hold a spirited conversation with their mistresses. Just imagine Susie seated down in the corner with all of her playthings around her and little dolls crying out, "Hurry up with the ice cream, mamma," or, "Mamma, Jimmy is sticking a pin in me." Wonderful! wonderful! wonderful! And then there is the lovely electric column which they light up several times in the course of the evening. Who can describe it? I can't. Such visions of beauty are hardly realized here; they are only seen in dreams. Just two such lovely columns as these, might guard the everlasting portals of the blessed. The place is crowded and the Woman's Exchange will undoubtedly profit thereby.

Whatever complaint the poor and worn Methodist minister may have about his church's neglect when his term of service is over, our Reverend Brethren of the Congregational and Presbyterian churches appear to have little or nothing to complain of. Last week the Rev. Theodore Cuyler, Pastor of the Lafayette Avenue Presbyterian Church, retired after thirty years of service, and the church presented him with a check for thirty thousand dollars. About three years ago the Rev. Richard S. Storrs, on the completion of his fortieth year was presented by his parishioners with a purse of forty thousand dollars, at the same time his salary was ten thousand a year. Doctor Talmage's congregation gave him a house worth at least twenty-five thousand dollars, and if I mistake not, furnished it from bottom to top at a cost of thousands more, his salary at the time being fifteen thousand; income from his sermons five thousand, lectures ten thousand, salary as editor five thousand, with the interest say at five per cent, of his two hundred thousand cash, which he has invested in mortgages and other securities, making in all nearly sixty thousand dollars per annum; he is not likely to call on the county for aid for some time to come.

But the above exhibit shows that Brooklyn is not a bad place for ministers, though our Episcopal brethern, in one instance at least, have caused their faithful shepherd to get out in the cold. It is not necessary to mention names, but the reverend gentleman in question believed in doing things as they were done in the time of Henry the Eighth of blessed memory. Then they had vestments and croziers and crosses and candles and incense, and lots of things that we don't have now. Then it was said that he did believe in Holy Water, and he did not believe in Sunday schools, and in short that he was more of a Roman Catholic than a Protestant, an't the reportorial liar for one of the morning papers, had heard him say in the presence of several witnesses, "That there was no such a thing as a Protestant." This was the last feather that broke the Episcopal camel's back, so the faithful servant was bounced.

Another Episcopal minister the Rev. Doctor Rylance of St. Mark's was not so easily knocked out. Doctor Rylance went to Europe last year, and while there received a letter from his friend Mr. Quackenboss telling that all of his evil practices had been found out, and that he had better resign. Doctor Rylance, taken by surprise, didn't know but he might have put his clerical foot in it some way or other, so he send in his resignation at once. On the way home, however, he began to overhaul his spiritual accounts, and he found himself, void of offence; then he went back to his church and defied his accusers. Brother Quackenboss gave him to understand that there was quite a number of females in the congregation who had sworn to his misdeings, and that he had better get out quietly; but the reverend doctor didn't scare for a cent. Then he hauled Brother Quackenbss into court, and sued him for defamation of character, and recovered ten thousand dollars. Last week Brother Quackenbss declared that he had no proof for his slander and Doctor Rylance is fully restored to fellowship, all the congregation saying, Amen. Moral: Don't be too ready to listen to little tittle-tattle about your minister—the majority of them don't have any too easy time; help them to stand up; don't try to pull them down and you'll feel all the better for it, when your own account is overhauled.

BROADBRIM.

From Current Comment and Legal Miscellany.

"PROGRESS AND POVERTY."

BY W. R. BAESHER.

One of the most important movements in the world's history—the Single Tax idea—is everywhere and every day more absorbing the attention of thinking people, under the brilliant leadership of the author of "Progress and Poverty."

The discussion of the Single Tax question is a political movement, since the publication of "Progress and Poverty," has for the first time given the study of Political Economy, as a science of economic government, that impetus and prominence which its great importance in the domain of statesmanship so richly merits.

Political Economy has been too long neglected—our colleges and universities merely skimmed it over in a meaningless and informal manner, to fill out their curriculums; but to-day, the newspapers, magazines and the people's representatives in their legislative halls, are everywhere vieing with each other in emphasizing its importance,—and last but not least, the common people in their workshops and homes, have taken an iron-handed grip upon the subject, by taking an active part in its discussion.

Being in full sympathy with the general principles involved, and having read with care all of Henry George's books and writings, in that frame of mind, including The Standard, the organ of the Single Tax movement, from its first number, as well as other works bearing upon the subject, that came to my notice, together with many adverse criticisms upon the fundamental and practicable principles involved, I will attempt to present a concise review of the status of the discussion, as it strikes me at this time.

The reader will kindly bear in mind that the limits of an article like this will necessarvily make the review of such a question very brief and unsatisfactory, and must assume a general knowledge, on the part of the reader, of the progress and discussion of the subject matter. Let us concisely examine some of the leading criticisms and objections this far urged against Henry George's celebrated Progress & Poverty.

Edward Gordon Clark, in the North American Review of January, 1887, makes a most remarkable statement. He says: "Mr. George's 'Progress and Poverty' is so superb a work, so persuasively constructed, and so full of great, needed truth, that he has almost overwhelmed the very elect with one of the most alarming and disjointed non-sequiturs, that ever broke itself in two with its own logic." Is this so?

George Gunton, in The Forum of March, 1887, essayed to demolish the single tax with the edge of his argument was, that "the doctrine which will take possession of the 'unearned increment' in land, will justify the taking of increased values, not only of productive investments, personal property and improvements, but of personal service also, which would be fatal to all industrial and social progress." Is this analogy sound, or is it a "disjointed non-sequitur?" But of all critics, William Nelson Black, in the New York Sun, advanced the most wonderful and most conclusive objection, to such as have faith in its soundness. He strongly insisted, that to make a tax of any value or use, there must be something to be taxed, and before a tax on land values could be collected, you must first have land. Mr. Black proceeded to demonstrate that there really is no such thing as land values. It is referred to here as a novelty, and for the purpose of calling attention to the reckless drift of current criticism upon this important question.

It will be remembered that the Duke of Argyl, in the Nineteenth Century, not long ago as April, 1884, attempted to ridicule and demolish "Progress and Poverty." The sequel is well known. But the learned Duke did not, even as "a very humble citizen in the Republic of letters," as he styled himself, claim to have discovered any "disjointed non-sequiturs." He admitted the work to be a "logical reduction to iniquity," as he called it.

Richard T. Ely, Professor of Political Economy at Johns Hopkins' University, has given some important contributions to this question, in the New York Independent and in the Baltimore Sun. He shows with great force and clearness, the true character of economic rent, and its beneficial effects upon the whole people, if it were appropriated to public use, according to the principles of the Single Tax Party, as advocated by Henry George. But his powerful voice falters just at the very point where it should be clearest and most articulate.

Prof. Ely says: "Why should not landlords lay down their titles for the common good? If it were *really* necessary, they ought to do it. But it is not necessary; consequently a needless hardship, consequently cruelty and injustice. We have not yet decided that private property in land is not, after all, the best thing. If we do so decide, any burdens which that decision may entail should be distributed among all the people." Let me ask, in what substantial manner is the equitable or the legal right of compensation to landlords, any more valid than it is in the case of the slaveholders, when the slaves were emancipated by the President's Proclamation?

To admit the equity and right of compensation would be an admission of the fundamental right of private property in economic rent; and so it would have been of the rightfulness of slavery, if compensation had been allowed. The rights and equities involved in Prof. Ely's objection were ably discussed and judiciously settled by the Supreme Court of the United States in a life of cases where the constitutionality of a statute law was called in question, because it did not make any provision to compensate dealers in spirituous liquors for losses occasioned by prohibitory laws, enacted by the state in its sovereign capacity. The ruling of the Supreme Court of the United States on the subject of the public health, also suggest an analogy which will help to such an understanding of George's views on land, as is required for their intelligent refutation, no less than for intelligently accepting them. It is now the settled law that the governmental power to make laws for the protection of the public health is inalienable, the reason as stated by the Court being, that such power is so "indispensible to the public welfare that it cannot be bargained away by contract;" (e. g. the exclusive right, within a designated area, to keep a place for slaughtering animals and preparing their meat for market), yet property so acquired, is held subject to the right of the Legislature to qualify or destroy it at will, according to its judgment of what the public interest requires, and without regard to investments that may have been made or calculations based on the action of a prior Legislature, even though such action took the form of a contract. In drawing the analogy between land and the liquor traffic, and the public health and kindred cases, the term "Legislature" should be used broadly, so as to include the people themselves when performing the supreme legislative functions of making or amending constitutions, as well as the particular bodies to whom legislative power under our system is delegated. These decisions from our highest court, have practically put at rest the moral and legal aspects of Prof. Ely's principal objection in whatever form he may state it. The greatest difficulties that the single tax idea encounters, do not lie in its moral, economic and legal aspects, but in its practicability and in getting even people who are in full sympathy with it, to clearly understand it; and to get such as do understand it, to unite and make common cause to put it in force or practice.

The economic, moral and legal phases of the question have been so fully discussed (and among the ablest contributions in this line I refer the reader to an article in The Harvard Law Review for January, 1888, by Samuel R. Black, Esq., of the New York City Bar), that we seldom hear why so little has been said as to its practicability, or its actual workings when put into practice.

People generally are much more concerned in knowing how any given scheme will work in actual use, or how it will be likely to work, than they are interested in its abstract soundness as a theory or a principle.

In this connection an eminent authority like Prof. T. H. Huxley, cannot be ignored. In an article in the Nineteenth Century, entitled "The Struggle for Existence," he forcibly says: "One of the most essential conditions, if not the chief cause, of the struggle for existence, is the tendency to multiply without limit, which man shares with all living things. It is notable that 'increase and multiply' is a commandment traditionally much older than the ten, and it is, perhaps the only one which has been spontaneously and ex animo obeyed by the great majority of the human race. But in civilized society, the inevitable result of such obedience is the establishment in all its intensity, of that struggle for existence, the war of each against all, the mitigation or abolition of which was the chief end of social organization. So long as unlimited multiplication goes on, no social organization which has ever been devised, or is likely to be devised, no fiddle-faddling with the distribution of wealth, will deliver society from the tendency to be destroyed by the reproduction within itself, in its intensest form, of that struggle for existence, the imitation of which is the object of society."

I cannot refrain from suggesting that Prof. Huxley is recognized as one of the most profound thinkers and scientists and thinkers of this or any other age; and if his opinion on the multiplication of the human race as above stated, is anything like correct, then the advocacy and practice of the Malthusian doctrine, would be far more important, and of greater utility and real value to the nations of the earth, than Henry George's plan of taxing land values, or Edward Bellamy's entranging scheme of nationalism.

A writer of discrimination has recently raised a practical objection, in the Popular Science Monthly, against the single tax idea, which in spite of my sympathy in favor of the single tax, I have not yet been able to answer to my own satisfaction."

He says: "A man will ordinarily undergo greater hardships, practice more self-denial, exercise more of the virtues which go to the upbuilding of the commonwealth, in order to secure a home, than to accomplish any other object. This is what his mind is first set on; and when he has gained it, his efforts are equally enlisted to keep it. The single tax threatens to profoundly alter the meaning of this word as we understand it. It is not consistent with the idea of home, that somebody should take it away from us by bidding at an auction. If it be said that no such auction would take place, but that the state would fix the tax at a rate previously ascertained as sufficient to take the economic rent, differing from the present tax only in amount, then we say there is no means of ascertaining what the economic rent is. It would be possible to form an approximate estimate at the beginning, by taking as a standard the rents paid by individuals for the use of land as a matter of bargain. But the standard would only serve for the first renting. What about the second? Land values change. It is the aim of the single tax to gather in the values that grow with the progress of society. A large part of Mr. George's argument is addressed to the coming time when all available land shall be appropriated. Renting by auction is only process that will enable society to collect economic rent surely, equitably, progressively and scientifically."

It occurs to me that in this it may be pertinently added, that we had a complete system of single tax laws in operation, we would experience the same difficulty in getting assessors to assess "land values" at their full value, as we now do in having real and personal property assessed at its true value, so providing by existing laws; unless human nature would change with the change in the law. But this suggestion raises a line of objections that I must leave to the reader to think out for himself.

In attempting to solve these objections, the intelligent thinker may conclude that whether the remedy proposed in "Progress and Poverty," or the fascinating scheme of nationalization in "Looking Backward," will ever become realities or not, the fact that tens of millions of thoughtful people, all over the world, are reading and taking a deep interest in the principles set forth in those elaborated books, must convince the most sluggish thinker that the process of governmental evolution has already practically squeezed the whole people, and prepared them for some radical change from their present economic and social conditions. All thinkers must admit that ever-advancing wealth, labor saving machinery, the highest development in the arts and sciences, in a social organization, on a high plane of civilization and under a system of government such as ours, there is something radically wrong, that will produce such an unequal distribution of wealth, with such unequal opportunities as everywhere stare us in the face. In the midst of the greatest wealth and progress, exists the deepest poverty. Must we confess that civilization can give us no practical remedy? Is it possible that the remedy proposed by Henry George will bring about that millennial happiness and remove from humanity that that dreadful want and "fear of want," which he so ably argues that it will? He is certainly great, able and in earnest.

In the October number of the "North American Review," in reference to the London strikes, he says: "The wheels of industry blocked, commerce paralyzed, perishable cargoes rotting, ships unable to go to sea, trade driven away, enormous losses going on, ordered armies of tens and scores of thousands parading, great bodies of men fed by public rations. Yet law and order reigned throughout. So has our civilization soared, that what happened in London when the sun was sinking, is told in New York ere the shadows have more than begun to lengthen. Think of what advances in the arts of production this suggests. Then think of what this London strike so forcibly brings out—that in the distribution of wealth we are no further advanced than when barbarian fought barbarian. The lesson of all strikes, coming sharper and clearer as the years go by, is the lesson that the social problem cannot be ignored.

PAY UP.

Persons knowing themselves to be indebted to this establishment for job work or subscription are requested to pay up at once. It is unnecessary to say that we need the money and must have it.

1237

NAMES ON OUR SUBSCRIPTION BOOKS TELLS PLAINLY THAT OUR EFFORTS TO —PLEASE ARE APPRECIATED.—

A Lady's Perfect Companion

PAINLESS CHILDBIRTH, a new book by Dr. John H. Dye, one of New York's most skillful physicians, shows that pain is not necessary in childbirth, but results from causes easily understood and overcome. It clearly proves that any woman may become a mother without suffering any pain whatever. It also tells how to overcome and prevent morning sickness, swelled limbs, and all other evils attending pregnancy. It is reliable and highly endorsed by physicians everywhere as the wife's true private companion. Cut this out; it will save you great pain, and possibly your life. Send two-cent stamp for peescriptive circulars, testimonials, and confidential letter sent in sealed envelope. Address, Frank Thomas & Co., Publishers, Baltimore, Maryland.

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This powder never varies. A marvel of purity strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. Royal Baking Powder Company, 106 Wall Street N. Y. june18

GO TO FRS. ROEDERER, under the Exchange Hotel, Bank street, for a smooth shave or a fashionable hair cut. ☞ Closed on Sunday's. Roeder's Hair tonic, cures Dandruff.

Proposals.

Sealed proposals will be received to macadamize Bank street, from May 1 to 15, 1890, according to specifications and plans furnished by the Borough Council, which can be seen by calling at the residence of the Secretary. The right is reserved to reject any and all bids.

MAHLON REICHARD, Burges.
JOHN T. SEMMEL, Secretary.

Special Important Notice.

Property holders who have not as yet made water service connections on Bank street should do so at once and save considerable in the cost of the same, from the fact that after the thoroughfare has once been macadamized according to the plans and specifications now with the Borough Council it will necessitate increased work and naturally a considerably INCREASED COST. Every property holder should certainly see the direct importance of this and make the service connection now as it would certainly be objected to after the street is macadamized to have it torn up and re-laid thereby causing unsightly crevices.

May 1st, 1890. BY ORDER OF COUNCIL.

Important Notice.

At a special meeting of the Lehighton Borough Council held on Monday evening, April 28, 1890, the following resolution was unanimously approved:

RESOLVED, That every citizen on Bank street be required to put up a curb at such places where none are now in, from Bank way to Carbon street, including Walp's building; said curb to be put in accordance with time fixed on notice served on each and every property holder.

MAHLON REICHARD, Burgess.
JOHN T SEMMEL, Secretary.

Piles! Piles! Piles!

Frey's Universal Pile Supository. A sure cure for every form of Piles, internal or external, itching or bleeding, and long standing cases. Has never failed. Try it, even if you have failed with every other remedy. This Supository is conshaped, easy to apply, safe, neat and clean, and possesses every advantage over ointments and salves. Physicians use in their practice. Give it a trial and you will be relieved and convinced. If your druggist does not keep it or get it for you, send for it by mail, Price, 50 Cents a Box. Address, ANTHONY G. FREY, Lancaster, Pa. Sold by Dr. N. L. Reber, C. Y. Horn and T. D. Thomas, in Lehighton, Pa.

AN EASY WAY —TO— GET A GOLD WATCH.

Only $1.00 a Week.

We are now forming Clubs for the finest Gold, Gold-Filled and Silver Watches manufactured for both Ladies and Gentleman.

We put in these watches a movement made by either of the following companies: Elgin, Waltham, Hampden, etc., to suit the purchaser.

A club for a gold watch at $40.00, consists of forty members, and each member pays $1.00 a week. A drawing is made once a week, and the member whose name is drawn gets his watch immediately, he still continuing to pay $1.00 a week until he has paid for it, at which time each and all forty members will have received and paid for his watch. The last person to receive his watch will be made a present of a handsome chain.

OUR GUARANTEE.

Every article bought from us must be just as represented, and we are willing at any and all times to make good the failure of any article sold, to be as represented. This is the Best, Cheapest and most Convenient way to buy a watch through our Co operative Club System. We give a first class Elgin or Waltham stem winding and setting movement, which we guarantee for two years. The case is warranted, by a written guarantee to wear for twenty years.

The above is why we give you more for your money than any one else and why we are doing the largest watch business in the world. We sell only first quality goods. Why not be an owner of a Gold Watch whenever you have the chance to get one. Join the club at once, only $1.00 down and $1.00 a week until the watch is paid.

Please call or send me your name and address and I will call at your house and show you samples, or if you are at a distance I will send full particulars.

Agents wanted everywhere.—Write for terms and circulars.

CHARLES M REHRIG,
Fx DUQUESNE, PA.

Lehigh Valley R. R. Co.

Arrangement of Passenger Trains.

IN EFFECT APRIL 6TH, 1890.

LEAVE LEHIGHTON

For Rahway, Elizabeth, Newark and New York 6.06, 7.17, 9.57, and 11.12 a.m.; 3.06, 5.29 and 8.01 p.m.

For Mauch Chunk and Belvidere 6.06, 7.17, 9.00 a.m.; 12.57 p.m.

For Lambertville and Trenton 6.06, 9.00 and 11.12 a.m.; 3.06 and 5.29 p.m.

For Slatington, Catasauqua, Allentown, Bethlehem, Easton, Philadelphia and points South 7.17 and 11.12 a.m.; 3.06, 5.29 and 8.01 p.m.

For Reading and Harrisburg 7.17, 9.57 and 11.12 a.m.; 3.06 and 8.01 p.m.

For Bowmans, Lehigh Gap, Cherryford, Laury's, White Hall, Coplay, Hokendauqua and Freemansburg 6.57, 7.17, 9.00 9.57 & 11.12 a. m.; 12.57, and 5.29 p.m.

For Mauch Chunk 6.52, 7.43, 9.41 and 11.48 a.m.; 1.22, 3.15, 5.39 7.23, 9.16 and 10.04 p.m.

For Weatherly & Hazleton 7.43, 9.41 and 11.48 a.m.; 3.15, 5.39, 7.23, 10.04 p.m.

For Mahanoy City, Shenandoah and Ashland 7.43, 9.41 and 11.48 a.m.; 3.15, 5.39 and 7.23 p.m.

For Mt. Carmel and Shamokin 7.43 and 11.48 a.m.; 5.39 p.m.

For New Boston and Pottsville 7.43, 9.41 and 11.48 a.m.; 3.15 and 7.23 p.m.

For White Haven, Wilkesbarre and Pittston 6.52, 7.43, 9.41 and 11.48 a.m.; 3.15, 5.39, 7.23 and 10.04 p.m.

For Scranton 6.52, 7.43, 9.41, and 11.48 a.m.; 3.15, 5.39 and 7.23 p.m.

For Tunkhannock 11.48 a.m.; 5.39 & 7.23 and 10.04 p.m.

For Owego, Auburn, Ithaca and Geneva 11.48 a.m.; 10.04 p.m.

For Laceyville, Towanda, Sayre, Waverly, Elmira, Rochester, Buffalo, N'agara Falls and the West 11.48 a.m.; and 7.23 and 10.04 p.m.

SUNDAY TRAINS.

For New York 5.27 and 9.09 a.m.; 5.29 p.m.

For Philadelphia 5.27 p.m.

For Easton and Intermediate Stations 5.27, 9.09, a.m.; 3.57, 5.29 and 8.34 p.m.

For Mauch Chunk 9.56 a.m.; 12.26, 3.15, 6.19 9.07 and 10.04 p.m.

For Hazleton 9.56 a.m.; 12.26, 3.15 & 10.04 p.m.

For Mahanoy City and Shenandoah 12.26 and 3.15 p.m.

For White Haven, Wilkes-Barre, Pittston, Tunkhannock, Towanda, Sayre, Ithaca, Geneva, Auburn, Elmira, Rochester, Buffalo, Niagara Falls and the West 10.04 p.m.

For further particulars inquire of Agents for Time Tables.

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LEHIGHTON, PA., April 21, 1890.

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JOHN S. LENTZ, President.

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