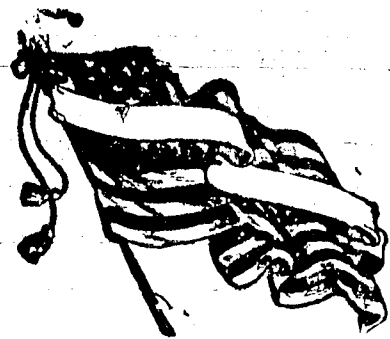


South-Jersey

Orville E. Hoyt, Publisher.



Republican

Terms--\$1.25 Per Year.

Vol. 19, No. 42.

Hammonton, N. J., Saturday, October 15, 1881.

Five Cents per Copy

THE LADIES' STORE

OF
HAMMONTON.
TOMLIN & SMITH'S,

Corner of Bellevue & Horton St.

Hamburg Embroideries, Laces, White

Goods, Fancy Articles, Toys, and

MILLINERY GOODS.

Ladies' Furnishing Goods a Specialty.

Demorest's Spring Fashions have been

received.

Geo. S. Woodhull, Jno. T. Woodhull,

(Late Justice Supr. mo Court, N. J.)

GEO. S. WOODHULL & SON,

LAW OFFICES,

2 W. Cor. Front and Market Streets,

CAMDEN, N. J.

Rooms 1 and 2, Taylor Building.

HAMMONTON

BAKERY

Where may be found the BEST ASSORT-

MENT of Choice Confections in Atlan-

tic county. Foreign and Domestic

Fruits, Nuts of all kinds,

choice eating Apples, Messina

Oranges and Lemons, Figs, Dates,

and Coconuts; Cakes & Harker's Caro-

nels of a dozen different varieties, Cough

Lozenges, Mixtures, Imperials, Candy

Toys, Molasses Candy, etc. Also,

Bread, Cakes, Pies, Cullers, etc.

Thankful for past favors a continuance

of respectfully solicited.

WM. D. PACKER.

THE BEAUTIFUL

AND FINE-TONED

A. B. Chase Organ

All recent Improvements.

Beautiful Cases.

Tone Quality Unexcelled.

A No. 1 instrument in all respects.

Workmanship the very best throughout.

Mouse and Moth proof. Music re-

ceptacles close to exclude dust.

Having, we believe, more good qualities

combined than any other first-class

organ in the market.

Mason & Hamlin

ORGAN

Too well known to need recommenda-

tion.

Acme Organ

Speaks for Itself.

I buy for not cash, in lots, direct from

the manufacturers, and at the low-

est possible figures, and shall sell

ONLY THE VERY BEST

and most reliable instruments

in the market,

Your Patronage Solicited.

We Study to Please.

Terms, Cash or Easy Payments.

Elam Stockwell,

HAMMONTON, N. J.

T. S. BURGESS, Agent.

THE LESSON.

BY MRS. A. V. WOODHULL.

"Return to thine own house, and show how great

things God hath done unto thee." Luke viii. 39.

Yes, return to thine house,

To thy kith and thy kin;

Tell them of your Saviour

Who hath ransomed from sin.

Go tell them of his love,

And perhaps you may win

The heart of some loved one

From the darkness within.

Yes, return to thine house,

Though the world may be wide;

Thou art needed the most

At thine own fire-side.

They will listen to you,

When you changed life they see,

And the force of example

Shall win souls for me.

In deeds of rare kindness,

Warm the hearts that are cold;

Go and gather the lambs

Of thy flock in the fold.

If indeed you love me

All your actions will show;

And men will take knowledge

Where ever you go.

I do not send you out,

For to battle with sin;

But to keep all your lamps

Trimmed and burning within;

Even Satan himself,

Falls a foethold to gain,

Where love holds the balance

And duty is plain.

Mrs. Garfield has subscribed for the

relief of the Michigan sufferers.

The mother of United States Senator

Sewell of New Jersey is seriously ill.

Judge Jeremiah S. Black married his

wife when she was 17 and he 26. Their

golden wedding is near at hand.

President Arthur has accepted the

invitation to attend the Yorktown Cen-

tennial ceremonies, and will go to York-

town early next week.

The Camden & Atlantic Railroad

Company has decided to remove its shop

from Camden to Atco, where the Will-

iams estate has given them ten acres of

land.—Rumor.

Edison has begun work on his experi-

mental railroad at Menlo Park. Two

miles of the track will be laid, and it is

expected that the road will be in work-

ing order in about two months.

United States Senator John R. Mc-

Pherson, and some of his friends, have

purchased a tract of land on the Nave-

sink Highlands, sixty acres in extent.

The property will be used by the own-

ers for their own villa sites.

A statement of the facts in the case

of the State of New Jersey vs. Henry C.

Kelsey, upon which the case will be

argued before the Supreme Court, has

been agreed upon between the parties,

and the case will be put on the list for

argument at the November term.

A mill at Randolph Street and Colum-

bia Avenue, Philadelphia, took fire last

Wednesday night. Forty one persons

were at work at the time, eight of whom

are dead four burned in the building

and four died at hospitals—and seven-

teen were injured, several of whom will

probably die.

It has been estimated that the milita-

ry and Masons at Yorktown will num-

ber at the lowest calculation 25,000.

The Richmond State says: "It is safe

to say that the spectators who belong

neither to the military nor Masons will

number three times as many as the

aggregate of these organizations. The

papers of the North and of the West

have been talking a great deal about

Yorktown, and everybody is in the

notion of coming. A hundred thousand

is a small estimate."

The remains of President Garfield

were transferred last week Wednesday

night from the casket in which they

came from Elberon to an air tight casket

made of sheet bronze. Mayor Her-

rick received a letter dated September

29 stating that, on the representation of

the Union League Club and prominent

citizens of New York, that the body was

not placed in a proper receptacle, the

Metairie Burial Case Company of New

York offered a casket which was made

especially for the purpose. Mrs. Gar-

field and Dr. J. H. Robson were sum-

moned by telegraph, and came to see

the casket, which was sent on by a spec-

ial car. Mrs. Garfield was much pleas-

ed with the gift, and in accordance with

her wishes the transfer of the remains

was made. The new casket is of sheet

bronze, elaborately wrought, with gold

trimmings and a solid gold plate, to be

fixed on the top of the casket as Mrs.

Garfield directs. The remains were in

an unexpectedly good state of preserva-

tion, and now that a proper casket has

been provided it is probable that the

plans of the Monument Committee will

be changed, and instead of the body being

put in the ground, a crypt will be erect-

ed and the casket exposed to view.

A blacksmith is always on a strike,

when he is not blowing.

Passing around the hat is one way of

getting the cents of the meeting.

"How sensibly your little boy talks!"

exclaimed Mrs. Smith. "Yes," replied

Mrs. Brown; "he hasn't been among

company yet."

"Uncle," said a seven year old boy,

as he stood looking at a speckled trout

for the first time, "this fish has got the

measles, hasn't it?"

Opium kills about 160,000 persons

annually in China, and missionaries re-

fuse to admit opium-smokers to church

membership.

The old convent in St. Augustine,

Fla., whose building no man remembers

is being demolished to make room for

new structures.

A San Francisco physician, believing

that he had discovered a cure for hydro-

phobia, and desiring to test it, has had

himself bitten by a rabid dog.

A quid of tobacco weighing one ounce

and three quarters was picked up after

the performance at a certain public hall

lately. There is evidently some man in

town who never uses the weed unless he

can borrow a chew.

Probably the boy never lived who,

having a drum, did not burst it to see

what made the music. But Vermont

has the champion boy. He broke his

drum because he wanted to see the

drum core that his father spoke of.

Travellers in Texas say that the hotels

in that lonely State are so run that the

very first thing a gentleman does when

he enters the dining room is to kill a

waiter in order to "attract attention."

When he returned to his seat in the

theatre, and said he had just stepped

out to see some one, she gravely respon-

ded: "It must have been the Evil One,"

and when the young man asked "if she

saw the cloven foot," she turned up her

pretty nose and said: "No, but I smell

the clove in breath."

"A lie is not always wicked," said the

teacher, "it is mean and ignoble."

"Well, pa doesn't always stick to the

truth," returned the litigious pupil.

"I heard him tell me the other day that

she sometimes made him blush to the

very roots of his hair." "But perhaps

he did blush to the very roots of his

hair." "No, he didn't either. He

hasn't got any hair; he wears a wig."

Two friends were exchanging confi-

dence and one of them remarked: "Nel-

lie's a queer girl. At night she lets me

hold her hand so long as I want to, but

in the day time she won't allow me

even to touch it." "I cannot account

for it," said the other, who was an

esthete, "unless it is that she has dis-

covered that you never wash your hands

until after supper."

The Boston Post tells of an Idaho

girl who was sitting under a tree wait-

ing for her lover, when a grizzly bear

came a long and approaching from be-

hind began to hug her. But she thought

it was Tom and so she just leaned back

and enjoyed it heartily and murmured

"tighter," and it broke the bear all up

and he went away and hid in the forest

for three days to cover his shame.

"What wud I do wud that?" exclaimed

Patrick, when the hackman handed

him the baggage check. "I give yez

good money and yez try to put coun-

terfeit on tez me." "You mistake,"

said the hackman; "this is no money;

it is a check." "Go a way wid yez,"

cried Pat; "Isn't a check always writ-

ten on paper? Did yez take me for a green-

horn altogether?"

A five year old son of a family the

other day stood watching his baby

brother who was making a great noise

over having his face washed. "The little

fellow at length lost his patience, and

stamping his foot said, "You think you

have lots of trouble, but you don't know

anything about it. Wait till you are

big enough to get a lickin', and you'll

see—won't he mamma?"

An impertinent fop made sport of an

old farmer's large nose, mouth and ears,

but the old farmer silenced him, saying:

"Your nose, mouth and chin all had to

be made small so that there'd be mat-

terial left for your cheek."

R. B. Allen agreed last Winter to give

George Thompson, who manages the

farm of Dr. Lee Cummins, in Morris

After the Burial.

By OLIVER WENDELL HOLMES IN THE
BOSTON GLOBE.

Fallen with autumn's falling leaf,
Ere yet his summer's noon was past,
Our friend, our guide, our trusted chief—
What could our grief be more than vast.

And while the clustered clouds to break
The sunset after where all have part,
When sorrow sudden every cheek
And breaks in every evening heart.

Yet Nature prompts the burning phrase
That stirs the hushed and enshrouded
hall.

The loud lament, the sorrowing pulse,
The silent tear that love lets fall,
In loftiest verse, in lowliest rhyme,
Shall strive to unbind the misty veil—
The singers of the new-born time,
And trembling age with outward lyre.

No room for pride, no place for blame,
We fling out blossoms on the grave,
Pale-souled—faded—all we think and dream,
This only—what we had to give.

Alas, could the grief of all who mourn
Blend in one voice its utter cry,
The wail to Heaven's high arches borne
Would echo through the caverned sky.

Oh! to the land whose people choose
To live with a heart as empty as mine,
God, speaking through thy people's voice,
Has made that voice for once His own.

No angry passion shakes the State
Whose weary servant seeks for rest—
And while our grief is a sweet strain,
We strike that chord that unguessed breast?

How sweet the sudden flash of wit
Which all was bright at childhood's dream,
As if from heaven's ethereal bow
Had leaped the lightning's arrow gleam.

But the fool dead from history's page,
Let not the all-but-forgotten name
Blush for the day that stains an age
When murder's blackest wrath was won.

III.
Pale on his couch the sufferer lies,
He wears the battle of pain;
Love leads his pillow, science tries
Her every art, alas! in vain.

The strife endures how long! how long!
Life, death, seem balanced in the scale,
While round his bed a vigilance throng,
A while each moment changing tale.

In realms the desert ocean parts
What myriads watch with tear-filled eyes,
His pulse beats echoing in their hearts,
His breathings coming from their sighs!

Slowly the store of life is spent,
Yet love still battles with despair,
Will heaven not yield when knees are bent?
Answer, O Thou that knowest prayer!

But silent is the broken sky—
On sweeps the meteor's threatening train—
Unswerving Vengeance's arm is high,
Round in her adamantine chain.

Not ours the verdict to decide
When death shall claim or skill shall save,
The hero's life though heaven denied
It gave our land a martyr's grave.

Not count the teaching vainly spent
How many hearts his grief may share,
The lesson woman's love has lent
What hope may, what faith can bear!

Farwell! the leaf-strown earth enfolds
Our stay, our pride, our hopes, our fears,
And autumn's golden sun beholds
A nation bowed, a world in tears.

The Violinist.

The little inn at Vecchi, near Milan,
Had but two guests, Mr. Holbrook and
his daughter Mabel, for whose sake
the father had left home and country
to travel in foreign lands.

For, almost at the altar Mabel's lover
had forsaken her, wrecking life whose
promise had been so fair. She could
not bear the pining looks of those
who knew her fate, so begged her
father to take her away until the story
should be forgotten.

Nearly a year had passed since that
day, and she had found, if not happiness,
a quiet content which was almost
peace. They had been spending some
days at Vecchi, for Mabel liked the
almost Sabbath-like stillness of the
place. It rested her after the restless
life in the great cities she had visited.

One day she sat by her window,
when suddenly there came the sound
of music—a violin softly playing, and
the jungle if a tambourine, while
a young girl in the picturesque dress
of the country, her hands white and
fine, holding a tambourine, the lovely
eyes raised to the face of her companion
as if inspired by his playing.

Drawn by the sound of the music
Mr. Holbrook entered and stood be-
side his daughter.

"The child sings well," he said, and

The Snake Dance.

A Horrible Sight witnessed by Peter Moran
the Artist—The Mogul Indians Reveal-
ing their Gods for Idols by Means of a Dis-
tasteful and Dangerous Ceremony—The
Terrible Services.

An interesting and graphic account
of the horrible "snake dance" of the
Mogul Indians, the house-building
savages of the table-lands in North-
western Arizona, was related last night
by Peter Moran, the well-known artist,
who returned from a sketching
tour in the West on Friday. Mr. Mo-
ran, illustrated the account of the sin-
gular custom by a variety of bright
sketches which he made on the spot
and which conveyed a clear idea of
his story.

"From Fort Wingate, in New Mex-
ico, to the wonderful table-lands in Ar-
izona," said he, "was a two-hundred
mile journey, in a trail wagon, marked
by no particular incident. Our
objective point was the Indian town of
Walpi, situated three hundred feet
down a fertile valley, on what is
known as the First Mesa; that is, the
town is built on the first elevation of
the table-lands, which rises, like steps,
from one plane to another, each occu-
pying a territory hundreds of miles in
extent. The curious houses of the
Moguls are built on each of these
Mesa, as the Spanish call them, and
are natural fortresses that would defy
an army better than Gibraltar itself.

Rising precipitously from the valley,
and only approached by a zigzag, cir-
cuous route, the table-lands have, for
hundreds of years, kept at bay the
warlike Navajos and Apaches, the
enemies of the Moguls.

"We were received by the Chief of
the Walpi Tribe with slight manifes-
tations of delight, when we conveyed
to him our desire to witness the snake
dance. Like his fellows, and all Pueblo
or house-building Indians, the
Chief was mild, even effeminate, but
with the true stoicism of the nomad
Indian, he exhibited no surprise or
curiosity. Our arrival was most op-
portunely. The snake dance was to take
place the day following, and we were
permitted to witness a part of the pre-
liminary ceremonies, which was quite
interesting.

"In a stone house dug six feet into
the lime-stone surface and walled two
feet above it were seated some twenty
men feasting on gobs of meat and corn
bread. The house is a sacred affair,
known as the Estufa or Council-house.
Its dimensions are about 12 by 24 feet,
and the entrance is made by a ladder.
On the floor at the upper end of the
chamber is a painting made with
earth, which represents a moun-
tain lion couchant. It is surrounded
by alternate stripes of red, blue and
green, through which representations
of snakes are intertwined. This spot
seemed to be regarded with a great deal
of awe, and I had some difficulty in
getting close enough to make a sketch
of it. In this room the intending
dancers had been fasting for two days,
after having been previously treated
with a course of mysterious medicine
by the priest. Their fasting had just
ended when we arrived, and they were
then going through the second cere-
mony of a fast. The odor in the close
little room was overpowering. The
men were clad only in a breech cloth,
and their bodies were painted brown.
They were smoking the sacred pipes
filled with bungee, an aromatic, pungent
herb, somewhat resembling tobacco.
Two aged priests, under the influence
of a narcotic herb, were mumbling
to themselves and going through a
ceremony over the painted altar.

"The next day concluded the cere-
mony with the dance, and it was one
of the most horrible and disgusting
sights I ever witnessed. One hundred
and fifty snakes, including seventy-five
full-grown rattlesnakes, were taken
from a water-jar and carried in
silk sacks to a sort of canopy made of
cottonwood. The dancers, who had
assembled again in the Estufa, were
in one end away from the altar. Then
one of the old priests emerged, after
having previously driven our party
out, and, with a bowl of water in his
hand, walked slowly, in an irregular
circle, in the direction of the cotton-
wood canopy. He was followed by
another man with a platter of corn-
meal, and each of them sprinkled the
contents of their bowls on the ground.
They were followed by six more men
with rattles made out of gourds. Then
came the first section of dancers, num-
bering eight, accompanied by an at-
tendant bearing a sacred wand. An
old man with a bow and arrow came
next, followed by the second old priest
and forty-eight dancers, also with at-

Religious.

What Ancient Religions Taught.
Women were admitted to the Gre-
cian priesthood, sharing its highest
dignities.

In Spain was a law that men
should worship the gods with as little
expense as possible.

Of the Roman Sibyls it is said that
Apollonia threw them into a kind of ec-
stasy in which they could foresee the
future.

With the Greeks, superior power,
not moral excellence, was the essential
element in their conception of divine
beings.

So fearful were the Athenians that
they should omit the honors of wor-
ship to some deity, that they even
erected altars to unknown gods.

The Greeks offered sacrifices, but no
prayers to their deities, for it was be-
lieved that not even Jupiter himself
could change their inexorable decrees.

It is claimed that Zoroaster received
his book of laws, the Zenda Vesta,
upon a flaming mount from Ormuzd
himself, also that he finally ascended
to heaven on a thunderbolt.

The Greeks believed that departed
human souls lingered around their
former habitations and families to pro-
tect them, and hence Laræ and
Penates, household gods.

The idea that heavenly luminaries
were inhabited by spirits of a nature
intermediate between God and man,
first led mortals to address prayers to
the orbs over which they were sup-
posed to preside.

Among the Greeks the unity of God,
the immortal progress and destiny of
the soul, and other sacred doctrine,
were taught in the sanctuary to an in-
initiated few, but elsewhere they were
velled in symbols.

The Persians were a persecuted com-
pany of the followers of Zoroaster,
who fled to India. They are a poor
harmless people, industrious in their
habits and honest in their dealings.
They worship one God and detest
idols.

A sect of devil worshippers exist
among the Parsees. They believe in
one God also, and that Satan was one
of the angels, and that he is the
head of the evil host, and will
eventually be restored hence they
think it well to conciliate him.

Orphus, one of the old sages and
bards of the Greeks, taught that souls
were in this world as a punishment of
sin committed in a pre-existent state;
that the body is a prison in which the
soul is kept till its faults are expiated.

During the last ten days of the year
the Parsees believe that the spirits of
the dead come to the earth to visit
their relatives, therefore they never
leave their homes at that season but
make great preparation for their recep-
tion.

The ancient Persians worshipped fire
with peculiar reverence because they
thought it represented, though imper-
fectly, the original fire Ormuzd, the
vital principle of life and motion.
Also, because it is the most purifying
of all things.

The best evidence of the truth of the
Gospels is the contents of the Gospels.
That the Apostles, consciously or un-
consciously, invented the character of
Jesus, and his life, and then persua-
ded a man like St. Paul to stake his life,
and live at the time of these events,
and was full of prejudice
against the innovation of Christianity;
and yet it is supposed that the growth
of many Gospels, to which somehow
every first workman added something
from his own hands, which took place
under his very eyes, and that out of
the slenderest historical basis the liv-
ing Christ was involved to be the
wonder and love of all succeeding
ages, and yet that St. Paul could not
discover this, either by his own reli-
gious tact or by ordinary inquiry;
that he preached resurrection of a
Christ not risen, and the Divine Son-
ship of a Galilean artisan and the eter-
nal consequences of a revelation
which, when inspected at its source,
would be found to be hatched out of
the accumulated dreams of a little fa-
natical sect. We must be credulous
for thinking the old account the sim-
plest and the best. Let the argument
be extended a little further. How can
the existence of the Christian Church
be accounted for on the theory of
mythology or "tendency"? Christ risen,
Christ divine, such is the sum of the
ancient creed. From the first day to
the present this was preached without

The Snake Dance.

A Horrible Sight witnessed by Peter Moran
the Artist—The Mogul Indians Reveal-
ing their Gods for Idols by Means of a Dis-
tasteful and Dangerous Ceremony—The
Terrible Services.

An interesting and graphic account
of the horrible "snake dance" of the
Mogul Indians, the house-building
savages of the table-lands in North-
western Arizona, was related last night
by Peter Moran, the well-known artist,
who returned from a sketching
tour in the West on Friday. Mr. Mo-
ran, illustrated the account of the sin-
gular custom by a variety of bright
sketches which he made on the spot
and which conveyed a clear idea of
his story.

"From Fort Wingate, in New Mex-
ico, to the wonderful table-lands in Ar-
izona," said he, "was a two-hundred
mile journey, in a trail wagon, marked
by no particular incident. Our
objective point was the Indian town of
Walpi, situated three hundred feet
down a fertile valley, on what is
known as the First Mesa; that is, the
town is built on the first elevation of
the table-lands, which rises, like steps,
from one plane to another, each occu-
pying a territory hundreds of miles in
extent. The curious houses of the
Moguls are built on each of these
Mesa, as the Spanish call them, and
are natural fortresses that would defy
an army better than Gibraltar itself.

Rising precipitously from the valley,
and only approached by a zigzag, cir-
cuous route, the table-lands have, for
hundreds of years, kept at bay the
warlike Navajos and Apaches, the
enemies of the Moguls.

"We were received by the Chief of
the Walpi Tribe with slight manifes-
tations of delight, when we conveyed
to him our desire to witness the snake
dance. Like his fellows, and all Pueblo
or house-building Indians, the
Chief was mild, even effeminate, but
with the true stoicism of the nomad
Indian, he exhibited no surprise or
curiosity. Our arrival was most op-
portunely. The snake dance was to take
place the day following, and we were
permitted to witness a part of the pre-
liminary ceremonies, which was quite
interesting.

"In a stone house dug six feet into
the lime-stone surface and walled two
feet above it were seated some twenty
men feasting on gobs of meat and corn
bread. The house is a sacred affair,
known as the Estufa or Council-house.
Its dimensions are about 12 by 24 feet,
and the entrance is made by a ladder.
On the floor at the upper end of the
chamber is a painting made with
earth, which represents a moun-
tain lion couchant. It is surrounded
by alternate stripes of red, blue and
green, through which representations
of snakes are intertwined. This spot
seemed to be regarded with a great deal
of awe, and I had some difficulty in
getting close enough to make a sketch
of it. In this room the intending
dancers had been fasting for two days,
after having been previously treated
with a course of mysterious medicine
by the priest. Their fasting had just
ended when we arrived, and they were
then going through the second cere-
mony of a fast. The odor in the close
little room was overpowering. The
men were clad only in a breech cloth,
and their bodies were painted brown.
They were smoking the sacred pipes
filled with bungee, an aromatic, pungent
herb, somewhat resembling tobacco.
Two aged priests, under the influence
of a narcotic herb, were mumbling
to themselves and going through a
ceremony over the painted altar.

"The next day concluded the cere-
mony with the dance, and it was one
of the most horrible and disgusting
sights I ever witnessed. One hundred
and fifty snakes, including seventy-five
full-grown rattlesnakes, were taken
from a water-jar and carried in
silk sacks to a sort of canopy made of
cottonwood. The dancers, who had
assembled again in the Estufa, were
in one end away from the altar. Then
one of the old priests emerged, after
having previously driven our party
out, and, with a bowl of water in his
hand, walked slowly, in an irregular
circle, in the direction of the cotton-
wood canopy. He was followed by
another man with a platter of corn-
meal, and each of them sprinkled the
contents of their bowls on the ground.
They were followed by six more men
with rattles made out of gourds. Then
came the first section of dancers, num-
bering eight, accompanied by an at-
tendant bearing a sacred wand. An
old man with a bow and arrow came
next, followed by the second old priest
and forty-eight dancers, also with at-

Religious.

What Ancient Religions Taught.
Women were admitted to the Gre-
cian priesthood, sharing its highest
dignities.

In Spain was a law that men
should worship the gods with as little
expense as possible.

Of the Roman Sibyls it is said that
Apollonia threw them into a kind of ec-
stasy in which they could foresee the
future.

With the Greeks, superior power,
not moral excellence, was the essential
element in their conception of divine
beings.

So fearful were the Athenians that
they should omit the honors of wor-
ship to some deity, that they even
erected altars to unknown gods.

The Greeks offered sacrifices, but no
prayers to their deities, for it was be-
lieved that not even Jupiter himself
could change their inexorable decrees.

It is claimed that Zoroaster received
his book of laws, the Zenda Vesta,
upon a flaming mount from Ormuzd
himself, also that he finally ascended
to heaven on a thunderbolt.

The Greeks believed that departed
human souls lingered around their
former habitations and families to pro-
tect them, and hence Laræ and
Penates, household gods.

The idea that heavenly luminaries
were inhabited by spirits of a nature
intermediate between God and man,
first led mortals to address prayers to
the orbs over which they were sup-
posed to preside.

Among the Greeks the unity of God,
the immortal progress and destiny of
the soul, and other sacred doctrine,
were taught in the sanctuary to an in-
initiated few, but elsewhere they were
velled in symbols.

The Persians were a persecuted com-
pany of the followers of Zoroaster,
who fled to India. They are a poor
harmless people, industrious in their
habits and honest in their dealings.
They worship one God and detest
idols.

A sect of devil worshippers exist
among the Parsees. They believe in
one God also, and that Satan was one
of the angels, and that he is the
head of the evil host, and will
eventually be restored hence they
think it well to conciliate him.

Orphus, one of the old sages and
bards of the Greeks, taught that souls
were in this world as a punishment of
sin committed in a pre-existent state;
that the body is a prison in which the
soul is kept till its faults are expiated.

During the last ten days of the year
the Parsees believe that the spirits of
the dead come to the earth to visit
their relatives, therefore they never
leave their homes at that season but
make great preparation for their recep-
tion.

The ancient Persians worshipped fire
with peculiar reverence because they
thought it represented, though imper-
fectly, the original fire Ormuzd, the
vital principle of life and motion.
Also, because it is the most purifying
of all things.

The best evidence of the truth of the
Gospels is the contents of the Gospels.
That the Apostles, consciously or un-
consciously, invented the character of
Jesus, and his life, and then persua-
ded a man like St. Paul to stake his life,
and live at the time of these events,
and was full of prejudice
against the innovation of Christianity;
and yet it is supposed that the growth
of many Gospels, to which somehow
every first workman added something
from his own hands, which took place
under his very eyes, and that out of
the slenderest historical basis the liv-
ing Christ was involved to be the
wonder and love of all succeeding
ages, and yet that St. Paul could not
discover this, either by his own reli-
gious tact or by ordinary inquiry;
that he preached resurrection of a
Christ not risen, and the Divine Son-
ship of a Galilean artisan and the eter-
nal consequences of a revelation
which, when inspected at its source,
would be found to be hatched out of
the accumulated dreams of a little fa-
natical sect. We must be credulous
for thinking the old account the sim-
plest and the best. Let the argument
be extended a little further. How can
the existence of the Christian Church
be accounted for on the theory of
mythology or "tendency"? Christ risen,
Christ divine, such is the sum of the
ancient creed. From the first day to
the present this was preached without

Religious.

What Ancient Religions Taught.
Women were admitted to the Gre-
cian priesthood, sharing its highest
dignities.

In Spain was a law that men
should worship the gods with as little
expense as possible.

Of the Roman Sibyls it is said that
Apollonia threw them into a kind of ec-
stasy in which they could foresee the
future.

With the Greeks, superior power,
not moral excellence, was the essential
element in their conception of divine
beings.

So fearful were the Athenians that
they should omit the honors of wor-
ship to some deity, that they even
erected altars to unknown gods.

The Greeks offered sacrifices, but no
prayers to their deities, for it was be-
lieved that not even Jupiter himself
could change their inexorable decrees.

It is claimed that Zoroaster received
his book of laws, the Zenda Vesta,
upon a flaming mount from Ormuzd
himself, also that he finally ascended
to heaven on a thunderbolt.

The Greeks believed that departed
human souls lingered around their
former habitations and families to pro-
tect them, and hence Laræ and
Penates, household gods.

The idea that heavenly luminaries
were inhabited by spirits of a nature
intermediate between God and man,
first led mortals to address prayers to
the orbs over which they were sup-
posed to preside.

Among the Greeks the unity of God,
the immortal progress and destiny of
the soul, and other sacred doctrine,
were taught in the sanctuary to an in-
initiated few, but elsewhere they were
velled in symbols.

The Persians were a persecuted com-
pany of the followers of Zoroaster,
who fled to India. They are a poor
harmless people, industrious in their
habits and honest in their dealings.
They worship one God and detest
idols.

A sect of devil worshippers exist
among the Parsees. They believe in
one God also, and that Satan was one
of the angels, and that he is the
head of the evil host, and will
eventually be restored hence they
think it well to conciliate him.

Orphus, one of the old sages and
bards of the Greeks, taught that souls
were in this world as a punishment of
sin committed in a pre-existent state;
that the body is a prison in which the
soul is kept till its faults are expiated.

During the last ten days of the year
the Parsees believe that the spirits of
the dead come to the earth to visit
their relatives, therefore they never
leave their homes at that season but
make great preparation for their recep-
tion.

The ancient Persians worshipped fire
with peculiar reverence because they
thought it represented, though imper-
fectly, the original fire Ormuzd, the
vital principle of life and motion.
Also, because it is the most purifying
of all things.

The best evidence of the truth of the
Gospels is the contents of the Gospels.
That the Apostles, consciously or un-
consciously, invented the character of
Jesus, and his life, and then persua-
ded a man like St. Paul to stake his life,
and live at the time of these events,
and was full of prejudice
against the innovation of Christianity;
and yet it is supposed that the growth
of many Gospels, to which somehow
every first workman added something
from his own hands, which took place
under his very eyes, and that out of
the slenderest historical basis the liv-
ing Christ was involved to be the
wonder and love of all succeeding
ages, and yet that St. Paul could not
discover this, either by his own reli-
gious tact or by ordinary inquiry;
that he preached resurrection of a
Christ not risen, and the Divine Son-
ship of a Galilean artisan and the eter-
nal consequences of a revelation
which, when inspected at its source,
would be found to be hatched out of
the accumulated dreams of a little fa-
natical sect. We must be credulous
for thinking the old account the sim-
plest and the best. Let the argument
be extended a little further. How can
the existence of the Christian Church
be accounted for on the theory of
mythology or "tendency"? Christ risen,
Christ divine, such is the sum of the
ancient creed. From the first day to
the present this was preached without

Religious.

What Ancient Religions Taught.
Women were admitted to the Gre-
cian priesthood, sharing its highest
dignities.

In Spain was a law that men
should worship the gods with as little
expense as possible.

Of the Roman Sibyls it is said that
Apollonia threw them into a kind of ec-
stasy in which they could foresee the
future.

With the Greeks, superior power,
not moral excellence, was the essential
element in their conception of divine
beings.

So fearful were the Athenians that
they should omit the honors of wor-
ship to some deity, that they even
erected altars to unknown gods.

The Greeks offered sacrifices, but no
prayers to their deities, for it was be-
lieved that not even Jupiter himself
could change their inexorable decrees.

It is claimed that Zoroaster received
his book of laws, the Zenda Vesta,
upon a flaming mount from Ormuzd
himself, also that he finally ascended
to heaven on a thunderbolt.

The Greeks believed that departed
human souls lingered around their
former habitations and families to pro-
tect them, and hence Laræ and
Penates, household gods.

The idea that heavenly luminaries
were inhabited by spirits of a nature
intermediate between God and man,
first led mortals to address prayers to
the orbs over which they were sup-
posed to preside.

Among the Greeks the unity of God,
the immortal progress and destiny of
the soul, and other sacred doctrine,
were taught in the sanctuary to an in-
initiated few, but elsewhere they were
velled in symbols.

The Persians were a persecuted com-
pany of the followers of Zoroaster,
who fled to India. They are a poor
harmless people, industrious in their
habits and honest in their dealings.
They worship one God and detest
idols.

A sect of devil worshippers exist
among the Parsees. They believe in
one God also, and that Satan was one
of the angels, and that he is the
head of the evil host, and will
eventually be restored hence they
think it well to conciliate him.

Orphus, one of the old sages and
bards of the Greeks, taught that souls
were in this world as a punishment of
sin committed in a pre-existent state;
that the body is a prison in which the
soul is kept till its faults are expiated.

During the last ten days of the year
the Parsees believe that the spirits of
the dead come to the earth to visit
their relatives, therefore they never
leave their homes at that season but
make great preparation for their recep-
tion.

The ancient Persians worshipped fire
with peculiar reverence because they
thought it represented, though imper-
fectly, the original fire Ormuzd, the
vital principle of life and motion.
Also, because it is the most purifying
of all things.

The best evidence of the truth of the
Gospels is the contents of the Gospels.
That the Apostles, consciously or un-
consciously, invented the character of
Jesus, and his life, and then persua-
ded a man like St. Paul to stake his life,
and live at the time of these events,
and was full of prejudice
against the innovation of Christianity;
and yet it is supposed that the growth
of many Gospels, to which somehow
every first workman added something
from his own hands, which took place
under his very eyes, and that out of
the slenderest historical basis the liv-
ing Christ was involved to be the
wonder and love of all succeeding
ages, and yet that St. Paul could not
discover this, either by his own reli-
gious tact or by ordinary inquiry;
that he preached resurrection of a
Christ not risen, and the Divine Son-
ship of a Galilean artisan and the eter-
nal consequences of a revelation
which, when inspected at its source,
would be found to be hatched out of
the accumulated dreams of a little fa-
natical sect. We must be credulous
for thinking the old account the sim-
plest and the best. Let the argument
be extended a little further. How can
the existence of the Christian Church
be accounted for on the theory of
mythology or "tendency"? Christ risen,
Christ divine, such is the sum of the
ancient creed. From the first day to
the present this was preached without

Religious.

What Ancient Religions Taught.
Women were admitted to the Gre-
cian priesthood, sharing its highest
dignities.

In Spain was a law that men
should worship the gods with as little
expense as possible.

Of the Roman Sibyls it is said that
Apollonia threw them into a kind of ec-
stasy in which they could foresee the
future.

With the Greeks, superior power,
not moral excellence, was the essential
element in their conception of divine
beings.

So fearful were the Athenians that
they should omit the honors of wor-
ship to some deity, that they even
erected altars to unknown gods.

The Greeks offered sacrifices, but no
prayers to their deities, for it was be-
lieved that not even Jupiter himself
could change their inexorable decrees.

It is claimed that Zoroaster received
his book of laws, the Zenda Vesta,
upon a flaming mount from Ormuzd
himself, also that he finally ascended
to heaven on a thunderbolt.

The Greeks believed that departed
human souls lingered around their
former habitations and families to pro-
tect them, and hence Laræ and
Penates, household gods.

The idea that heavenly luminaries
were inhabited by spirits of a nature
intermediate between God and man,
first led mortals to address prayers to
the orbs over which they were sup-
posed to preside.

Among the Greeks the unity of God,
the immortal progress and destiny of
the soul, and other sacred doctrine,
were taught in the sanctuary to an in-
initiated few, but elsewhere they were
velled in symbols.

The Persians were a persecuted com-
pany of the followers of Zoroaster,
who fled to India. They are a poor
harmless people, industrious in their
habits and honest in their dealings.
They worship one God and detest
idols.

M. L. JACKSON IS SELLING



CONSTANTLY ON HAND.
ALSO, VEGETABLES IN SEASON.

Our Wagon Runs through Town every Wednesday and Saturday

Special Announcement! Special Announcement!

Samuel Lees,

Nos. 3, 5, 7, 9, North Second St., ab Market, Philadelphia,

OFFERS GREAT INDUCEMENTS IN

Black Silks, Cashmeres, Dress Goods, Table Linens,

Muslins, Hosiery, Gloves, Underwear,

NOTIONS, Etc.

STOCKEKEEPERS supplied at LOWEST Jobbing Rates

Samuel Lees,

Nos. 3, 5, 7, 9, North Second Street, and

N. E. Cor. Eighth and Spring Garden Streets,

26.81-ly.

PHILADELPHIA.

**PARKER'S
HAIR
BALSAM**

A perfect restorer & dresser, elegantly perfumed and perfectly harmless. Removes dandruff, restores natural color and prevents baldness. It cures and cures all itching humors.

**Floreston
COLOGNE**

A delicate & exquisitely fragrant perfume with exceptionally lasting properties. 25 and 50 cents.

**Parker's
Ginger Tonic**

An Invigorating Medicine that Never
Intoxicates.

This delicious combination of Ginger, Pechu, Mandrake, Strychnia, and many other of the best vegetable medicines known, cures Female Complaints, Rheumatism, Nervousness, Weakness, and all disorders of the bowels, stomach, liver, kidneys, and urinary organs.

If you have lost your appetite and are low spirited, or suffering from any of the above, take Parker's Ginger Tonic. It will strengthen brain and body and give you new life and vigor.

100 DOLLARS

Paid for anything injurious found in Ginger Tonic, or for a failure to cure. Try it or ask your druggist to send you a trial bottle. Large saving buying dollar size. Send for circular to Hiscox & Co., 163 William St., N. Y.

The Cyclopaedia War.

The month of July, 1881, witnesses the completion of the largest and most important literary work this country and the century have seen. It is the Library of Universal Knowledge, large type edition, in 15 large octavo volumes, containing 10 per cent more matter than Appleton's Cyclopaedia, at less than one-fifth its cost, and 20 per cent more than Johnson's Cyclopaedia, at a little more than one-fourth its cost.

Chambers's Encyclopaedia, which forms the basis of the Library of Universal Knowledge (the last London edition of 1880 being reprinted verbatim as a portion of its contents), is the laborious product of a century of scholarship. It has developed through a century of Cyclopaedia making; its various editions, in successive years, till it has come to be universally recognized, by those competent to judge, as standing at the very front of great aggregations of knowledge, and better adapted than any other Cyclopaedia for popular use. It contains such full and important information as the ordinary reader, or the careful student, is likely to seek, upon about 25,000 subjects in every department of human knowledge. Chambers's Encyclopaedia, however, is a foreign production, edited and published for a foreign market, and could not be expected to give as much promise to American readers might detect other deficiencies a large corps of American editors and writers have added important articles upon about 15,000 topics, covering the entire field of human knowledge, bringing the whole number of titles under alphabetical arrangement to about 40,000. Thus the work is thoroughly Americanized, and the Library of Universal Knowledge becomes at once the latest and most complete Cyclopaedia in the field, at a mere fraction of the cost of any similar work which has preceded it.

Price of the 15 volumes, complete, in extra cloth binding, \$15.00. In half Russia, sprinkled edges, \$20.00. In half Russia, gilt top, \$22.50. In full library sheep, marbled edges, \$25.00.

The superlative value and importance of this great Encyclopaedia lies especially in the fact that it is brought within the reach of every one who aspires after knowledge and culture. It is really a library. It brings a liberal education easily within the reach even of every apprentice boy of the city. Every farmer and every mechanic in the land owes it to himself and to his children that such a Cyclopaedia shall henceforward form a part of the outfit of his home. To the professional man, and every person of intelligence in every walk of life, a Cyclopaedia is a necessity.

Of course the old and wealthy publishers who have grown rich (it is said that the Appletons have made a profit of nearly two million dollars on their Cyclopaedia) from the sale of their high-priced publications are not pleased that their monopolies are broken and their power overthrown. Of course the book agents and booksellers who have been used to getting from 40 to 60 per cent commission for selling these high-priced books are not so well pleased to sell the Library of Universal Knowledge on 15 per cent commission, though those who are not short-sighted discover that their own interests, after all, are identical with the interests of the people, and their real profits, in the end, are increased, by the immense sales which result from meeting the people's wants. The majority of booksellers, however, are better pleased to stand by their old and their numerous other standard and incomparably low-priced publications. But the Literary Revolution has always looked to the people, in whose interests it is, for its patronage, and it has never looked in vain, as our more than one million volumes printed last year (this year being increased probably more than two millions) abundantly prove. You can order the Cyclopaedia directly from us, and by uniting with your neighbors and friends you can secure club rates as follows:

\$10,000 Reward to be distributed equally among the first 20 club agents who send us clubs of not less than five subscribers, after June 15th and before September 1st.

In addition to the first \$10,000 to be distributed among the 20 club agents who, during the same time, send us the largest number of subscribers, subscribers which each of the 100 club agents may send us.

The names of the subscribers must in every case be forwarded to us. The first \$5,000 reward will be distributed in specific cash prizes as the orders are received, and the remaining \$5,000 will be distributed in the form of a book. The names of the persons receiving these rewards will be printed, with the names of the subscribers, in the first issue of the Cyclopaedia. The names of the subscribers will be printed in the Cyclopaedia, and the first issue of the Cyclopaedia will be sent to all the club agents who send us clubs of not less than five subscribers, after June 15th and before September 1st.

Persons desiring to receive clubs may send us at once for sample volumes. If they desire, in the various sizes of the Cyclopaedia, to receive the volume in cloth, \$1.00 for the volume in half Russia, \$1.25 for the volume in half Russia, and \$1.50 for the volume in full library sheep. (Orders for the full sets will be filled by us with the utmost promptness, within our ability to manufacture, beginning not later than July 15th, orders being filled in the order of their receipt by us.)

Specimen pages of the "Library of Universal Knowledge" will be sent free upon request. Descriptive catalogues of our library of standard publications, with terms to clubs, and illustrated pamphlet describing our making and true setting by steam, will be sent upon application. Remit by bank draft, money order, postal note, or by express. Fractions of dollars may be sent in postage stamps.

To Club Agents.

\$5,000 Reward to be distributed equally among the first 20 club agents who send us clubs of not less than five subscribers, after June 15th and before September 1st.

\$5,000 Reward to be distributed equally among the first 20 club agents who send us clubs of not less than five subscribers, after June 15th and before September 1st.

\$5,000 Reward to be distributed equally among the first 20 club agents who send us clubs of not less than five subscribers, after June 15th and before September 1st.

\$5,000 Reward to be distributed equally among the first 20 club agents who send us clubs of not less than five subscribers, after June 15th and before September 1st.

\$5,000 Reward to be distributed equally among the first 20 club agents who send us clubs of not less than five subscribers, after June 15th and before September 1st.

AMERICAN BOOK EXCHANGE,

JOHN B. ALLEN, MANAGER, 764 Broadway, New York.

Subscribe for the "South Jersey Republican," the Republican paper of Atlantic County,---the out-spoken advocate of Temperance and all true morality. \$1.25 per year, in advance.

CUMBERLAND MUTUAL Fire Insurance Company.

BRIDGETON, N. J.

Conducted on strictly mutual principles, offering a perfectly safe insurance for just what it may cost to pay losses and expenses. The proportion of loss to the amount insured being very small, and expenses much less than usually had, nothing can be offered more favorable to the insured. The cost being about ten cents on the hundred dollars per year to the insured on ordinary risks, and from fifteen to twenty-five cents per year on hazardous properties, which is less than one-third of the lowest rates charged by stock companies, on such risks---the other two-thirds taken by stock companies being a profit accruing to stockholders, or consumed in expenses of the companies.

The guarantee fund of premium notes being now Three Millions of Dollars.

If an assessment had to be made of five per cent. only, twice within the ten years for which the policy is issued, it would yet be cheaper to the members than any other insurance offered. And that large amount of money is saved to the members and kept at home. No assessment having ever been made, being now more than thirty years, that saving would amount to more than

One Million Five Hundred Thousand Dollars

The Losses by Lightning.

Where the property is not set on fire, being less than one cent per year to each member, are paid without extra charge, and extended so as to cover all policies that are issued and outstanding.

BENJAMIN SHEPPARD, President.

HENRY B. LUPTON, Secretary

AGENTS & SURVEYORS.

GEO. W. PRESSEY, Hammononton, N. J.

GEO. W. SAWYER, Tuckerton, N. J.

A. L. ISZARD, May Landing, N. J.

\$10 Outfit furnished free, with full instructions for conducting the most profitable business that anyone can engage in. The business is so easy to learn, and our instructions are so simple and plain, that anyone can make a great profit from the very start. No one can fail who is willing to work. Women are successful as men. Boys and girls can earn large sums. Many have made at the business over a hundred dollars in a single week. Nothing like it ever known before. All who engage are surprised at the ease and rapidity with which they are able to make money. You can engage in this business during your spare time at great profit. You do not have to invest all in it. We take all the risk. Those who need money should write to us at once. All furnished Address Taux & Co., Augusta, Maine.

SICK HEADACHE
POSITIVELY CURED BY
CARTER'S
LITTLE LIVER PILLS.

We Mean Cured, Not Merely Relieved

And Can Prove What We Claim.

There are no failures and no temporary pointments. If you are troubled with SICK HEADACHE you can be cured and quickly cured, as hundreds have been already. We shall be pleased to mail a sheet of testimonials to any interested.

CARTER'S LITTLE LIVER PILLS

Also cures all forms of Biliousness, prevents Constipation and Typhoid, promotes Digestion, relieves distress from too hearty eating, corrects irregularities of the Bowels, stimulates the Liver, and regulates the Blood. They do all this by taking just one little pill a dose. They are purely vegetable, do not grip or purge, and are as nearly perfect as it is possible for a pill to be. Price 25 cents, 5 for \$1. Sold by druggists everywhere or sent by mail. CARTER MEDICINE CO., NEW YORK.

HELP

Yourselves by making money when golden chance is offered, thereby always keeping poverty from your door. Those who always take advantage of the good chance of making money that are offered, generally become wealthy, while those who do not improve such chances remain in poverty. We want many men, women, boys and girls to work for us in their own localities. The business will pay more than ten times ordinary wages. We furnish an experienced agent and all that you need, free. No experience fails to make money very rapidly. You can devote your whole time to the work, or only your spare moments. Full information and all that is needed sent free. Address STANSON & Co., Portland, Maine.

TOLDOCK RYE
SURE CURE

Coughs, Colds, Sore Throat, Whooping Cough, Asthma, Consumption, and All Diseases of THROAT and LUNGS.

Put up in Quart Size Boxes for Family Use.

Relief for the Sufferer of Rheumatism, Gout, Back Pain, Old Croup, and other Lung Diseases.

It is known to cure all lung diseases, and is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

It is the only medicine of our kind. It is the only medicine of our kind. It is the only medicine of our kind.

TURKISH, RUSSIAN --AND OTHER--

BATHS,

No 25 S. Tenth St.,

Philadelphia.

WM. A. ELVINS, Prop'r

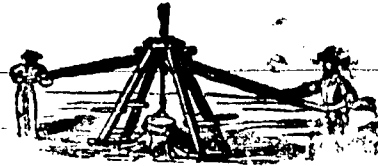
WM. MOORE, Jr.

Attorney-at-Law

AND

Solicitor in Chancery.

MAY'S LANDING, N. J.



PIONEER STUMP PULLER

Having reserved the right to manufacture and sell this Favorite Machine in the counties of Camden, Burlington, Ocean, Atlantic and Cape May, I hereby give notice that I am prepared to sell orders at following rates:

NO. 1 MACHINE, \$65.00.
NO. 2. " 55.00.

These Machines are Warranted to be the BEST in the market.

For particulars send for circular.

G. W. PRESSEY,

Hammononton, N. J. Inventor & Manufacturer.

London Nursery

JAPANESE PERSIMMON TREES 4 ft to 6 ft in 12 choicest kinds. Dried apocimen fruits received last season from a Japan would when fresh from the tree, have weighed 16 lbs. with the favor of a rich Smyrna fig.

Should these, like the shrubs and Superb evergreens introduced from Japan, prove hardy as authorities have already pronounced them to be, we may look forward in this instance to an acquisition of the highest commercial importance as a fruit and tree of great magnitude.

NEW PEAR.

Triomphe de Lyons, a late variety whose fruit is the largest known.

Also large general stock of fruit, shade, rare evergreens, shrubs, hedges, building, and greenhouse plants, all of which will be sold at about half price by

J. BUTTERTON,

Hammononton, N. J.

Subscribe for the S. J. REPUBLICAN.

FOR SALE!

Now is the time for me to sell. Will you help I offer you a two-story house, with two well-kept stores, and dwelling above, in the business part of the town. A first class garden, set with fruit trees and grape vines.

I want to make a new residence by selling the old. Call or address,

JOSEPH COAST,

Hammononton, N. J.

MILLVILLE MUTUAL

Marine & Fire Ins. Co.

This Company have disposed entirely of all its STOCK PLAN BUSINESS, and having been RE-ORGANIZED, has decided to in the future do a

Strictly Mutual Home Business.

Having succeeded in paying ALL ITS LIABILITIES, and securing an

Actual Net Available Surplus of Over \$30,000,

the Directors feel that they can offer to all who insure with them not only LOW RATES and UNQUESTIONABLE SECURITY, but much greater probability of immunity from assessments for years to come, than other Companies, since this surplus is large enough to pay all probable losses on the policies now in force, until their expiration, without any dependence on receipts from new business. Addition of things that can be shown by but very few companies in the State. The present Directors pledge to the Policy Holder an

ECONOMICAL MANAGEMENT

and a

Careful Supervision of the business

and will do in the future, as in the past, to act on the principle of

PROMPT PAYMENT

OF

HONEST LOSSES

Those seeking to EVADE them on technical grounds

Hereafter, no notes will be subject to assessments, until they are a year old.

We would call special attention to our

Marine Department,

Low LOW RATES and FAVORABLE FORM OF POLICIES

Any information cheerfully given by the officers of the Company or its Agents,

F. L. MOLFORD, Pres.

R. J. HOWELL, Sec'y.

Mar. 24, 1884.