WHAT IS UNCHARITABLE CHARITY?

Rev. W. H. Baugh Gives His Definition of It.

Real Distress Should be Promptly Relieved, But a Chance to Earn Something Is the Remedy.

At the Fourteenth-street Presbyterian Church Rev. W. H. Baugh preached an able sermon yesterday morning, his theme being "Uncharitable Charity."

The text was from Genesis iii., 19: "On the sweat of thy face shalt thou eat bread till thou return unto the ground."

These words, said the speaker, announce in the beginning of the life of the human family the fundamental law of individual livelihood and universal prosperity. Some imagine that work is degrading and that it is a sort of unnecessary "curse" brought on the race by the fall of the primitive pair, and that had not Adam sinned manual labor would not have been required.

This gratuitous theory may answer an idler's dream, but does not render us truthful interpretation. Adam previous to the fall was engaged in tilling and keeping the garden, we are told. The garden in its primitive state yielded fruit only, but later it brought forth "thorns" and "thistles." In the original paradise the growth of fruit was spontaneous; afterward, with the same soil and on the same ground, the same results were obtained through physical labor. The plow, the spade, the hoe, the scythe, took the place of natural spontaneity. Man must now enter the rugged fields, filled with wild growths and poisonous herbs, where the products of the earth are tedious and uncertain.

Man cannot cultivate the products of the land by merely waving his hand over it. He cannot get something for nothing. He must square with nature and natural laws first. Both land and prosperity cry out to all saying: You must plow, dig, harrow, hoe, grub, irrigate, then reap, thresh, garner and use. The earth will not yield her increase until you take off your coat and roll back your sleeves. Nature keeps a time-book account with us all and demands long hours, untiring energy, patient endurance, persevering skill and practical economy; then she promises to keep us from penniless paupers and humiliating dependants upon charity. From these suggestions I take the cue and speak of uncharitable charity—an apparent paradox, yet may not the seeming paradoxical expression, "uncharitable charity," contain within its proper meaning at least a partial solution of the ever-present vexatious question of relief for certain classes of the poor and indigent?

There are all sorts of poor—the bad poor, the good poor, the unfortunate poor, the unavoidably poor, the improvident poor, the poor immodest, brazen and expectant, whose constant occupation is to beg, tease and annoy; the modest poor, to whom open acknowledgment of their true, urgent need seems disgraceful and abjectly humiliating; the unworthy poor will beg, plead, lie, deceive, demand, rather than work or do without; the worthy poor will often, ah, forsooth, will most go hungry, partly and poorly clothed, suffer want, endure pain, sustain hardships, rather than beg, ask alms, or even communicate to anyone their direful needs. And it is equally a true saying that ye have the poor always with you, and that ye have all sorts of poor with you.

Likewise, there are all kinds of charity—good charity, bad charity, indifferent charity, charity that helps and enriches, and charity that weakens and impoverishes; charity that dignifies, and a charity that debases manhood; charity that help to build up men, and a charity that tends to pauperize them.

He is both wise and happy who is able to avoid connection with any of these vexing extremes in either direction.

If any of the suggestions herewith made shall prove helpful to anyone in striking his attitude toward the question of the hour, my purpose will have accomplished itself.

What is uncharitably charity as we understand it? is a question which will be somewhat answered if we consider in detail some of the abuses and imperfections of so-called charity institutions, and, too, there are many of such. Charity societies organized, charity societies unorganized, charitable organizations incorporated, charitable organizations unincorporated, charity institutions of State, of county, of church, and of unsectarian citizenship, and charity relief of private effort.

Let us see how the proposition contained in my subject may be demonstrated in the practical work of some of these various methods employed to translate human benevolence into helpful beneficence. For with the idea of beneficence there always appears the idea of open-handed generosity extended to those in want.

Now, speaking broadly, nearly all the beneficence of the world is carried on in the following different ways:

First—Relief established and maintained by law, i. e., where the money is secured and appropriated through State legislation.

Second—There is charitable assistance furnished by organized societies, including particularly all the benevolent mutual orders.

Third—There is charity aid through the means of all sort of religious bands, societies, committees, guilds and associated efforts.

Fourthly—There are different kinds of public, non-sectarian, non-denominational but united citizenship associated charities.

Fifthly—There is much assistance brought to the poor by private individuals. Sporadic, intermittent, this kind may be, nevertheless it is assistance, the best sort, perhaps, all things considered, of all, yet all the plans are imperfect and most conspicuously illustrate how uncharitable charity may be practiced in all these various methods, most of which make it their business, through their directors, to see to it how systematic and discriminating the charitable work may be done.

Let us reason together for a moment: Is it not true that much of the first named sort of beneficence is decidedly impractical. I mean the vast number of State and county eleemosynary institutions—alms houses, poor houses, hospitals and dispensaries?

Much uncharitable charity will be found right inside the walls of these public buildings, which we have been educated to look upon as temples to the highest development of civilization, and standing monuments to the penetrating power of the gospel, and taught to look upon them as practical apologetics of the Christian; temples not to be touched by the unholy hands of adverse criticism.

Is it not true that much of the institutional beneficence has some tendencies, even under the very best official management, to unsuccessful and detrimental results?

Beginning first with inadequate and positively indifferent appreciation of the sacredness of public funds, the purposes of which the dependents and incapables, as well, forsooth, as the distributors, in some cases, look upon as many conscienceless persons look upon a corporate railroad or a toll turnpike, or the treasury funds of the General Government, as objects of public prey.

These are for public use, therefore for public abuse by chronic social parasites. These persons do not seem to understand that the functions of a well organized State are to guard the citizens en masse, and individuals as well, against both external and internal depredations and personal violence, so that each one may be politically and socially free to act for himself in a personal livelihood.

Of course this idea of legislated poverty-funds grew up under the feudal system, when large land owners were called upon—and properly so—to contribute something for the temporary relief of those whom they had made their serfs; but in the development of civilization and its concurrent laws this poverty legislation was gradually extended to cover a whole multitude of dependents and incapables, who never had any such rightful claims.

These institutional charities have been a vast universal education in the direction of indigents, incapables, vagabonds, trifling tramps, footpads, and thieves. This has been thoroughly and systematically demonstrated.

In the first place, it is shown that in Europe the ratio of dependents range all the way from one to fifty to one to fifteen, owing to the amount and availability of charitable institutions and charity funds in a given locality. It has been found that under this system of food and clothing supplies, promiscuously given out, there have been raised a vast army of pet paupers found in all the churches and benevolent societies, who are chronic hangers-on from year to year.

During forty years of carefully calculated facts, it has been found that in Europe, London included, the paupers and dependents have increased five to one of the population, pro rata. Herbert Spencer states that 30 per cent. of the population of London frequent the hospitals, dispensaries and almshouses; and that most of these are not in absolute need, but on the other hand, able to pay their way and their doctor's bills.

We are informed upon good American authority that it fares nearly as bad with the United States in the same matters. In this country and in our own State there are chronic annual applicants to directors of county hospitals and homes for admission for quarters for the winter. Some are birds of passage, and go from county to county with the same plea, and obtain admission; others are of the swallow kind, and finding a congenial place repeatedly return to it.

Of course we are mindful of the fact that we have with us the poor of a certain class with certain reasonable claims—the blind, the deaf, the disabled and the absolutely helpless. But even here much of the time responsibility is shifted from those who are perfectly able and prepared to care for those whom they push to one side, to within the walls of public institutions, where charity is doled out by the vote of legal machines, feeling that they have reason to congratulate themselves in that they have removed the burden of individual responsibility to that of the State or county.

If every one to whom it is possible would care for the disabled one next to him there would be but little left for charity institutions to do.

Besides, the hard-working industrious man would not be taxed to the last penny to support indigents for whom he is in no way responsible, since the vast sums of public money for immense buildings and appointments and for numerous salaried officials would not be called for, because not needed.

After all, little of this great outlay of funds ever touches the spot of need, but goes to oiling the machinery and keeping it in running order. In places 75 per cent. of legislated poor funds is applied toward institutional machinery, while 25 per cent. only reaches the mouth and the body. Truly, is this to be called charity?

After these comes a host of non-incorporated societies and associations, such as are brought together in churches and non-sectarian citizens' public charities, where much is attempted but far less brought to successful results.

Largely the faults here are: First, that business men and people generally feel that they have no time to investigate as to the worthiness or unworthiness of the unknown applicant for help. Hence they give indiscriminately, rarely investigating the case.

Again, the most worthy are least likely to receive assistance, because they shun the personal exposure of their temporal circumstances. Such would rather suffer than ask alms or even assistance, while the unworthy take advantage of the modesty and refrain of the worthy, and with brazen face and a pitiful story go up and take the funds or assistance, and thus the drinking, idle and lazy fellows are enabled to live off a generous public, but the needy continue to need.

In England a number of associations—mostly of religious promptings—that were engaged in all sorts of charitable enterprises, from soup-houses and clothing clubs to land allotments and house-providing, have been abandoned, because of practical inutility and the detrimental tendencies growing therefrom, even those conducted under close discriminating investigations and appropriations.

This whole plan was thoroughly tried at Bath, England, and the eminent Rev. Thomas Spencer, who had more to do with this movement and who was the only clergyman in it, who took a part in the agitation for the repeal of the corn-law, said grace at the first anti-corn-law banquet, as well as at the last, all, as he says, because he saw the mischief the society was working in various ways, particularly because he saw that the beneficiaries were becoming less contented and prosperous.

Nothing is more evident to the careful observer than the fact that unwise and indiscriminate giving most emphatically tends to pauperizing men. It is a bid for deceit, for lying, and a vast amount of hypocrisy. The very needy thereupon practice an inconspicuous hypocrisy and false modesty, lest they be judged unworthy, while the undeserving poor practice a conspicuous hypocrisy by working upon the tender sympathies of the church people for the purpose of extracting alms from these "whose latch-string," as Lowell says of the United States, "was never drawn in against the poorest child of Adam's kin," which latch-string being pulled first and hardest by the smooth-tongued loquacious beggar who gets the help, while the modest, retiring needy gets none. Perhaps the credulous Christian consoles himself with the experiment with the beggar similar to that of Francis of Assisi with his wolf of Gubbio; having stipulated that he should have a daily allowance from the community, the wolf duly led from house to house until he grew to be good and renounced his murderous habits. In this course I think we might hope for at least as good results as had the people in the Middle Ages who pensioned the brigands in order to convert them.

There is another way in which charity, so-called, is doled out or rather sold out to a class of drinking paupers and scum parasites—I mean the free lunch counters in most of the saloons of the land. This is the most detestable and degrading sort of uncharitable charity. The lunch is "free" and not free. The luncher is supposed to contribute something toward keeping up the lunch counter by way of investing in drinks. A gentleman living in San Francisco told me that one can get a fairly good lunch in that city for 10 cents and even in many places for 5 cents, beer or wine included. So judge ye what is done with the dime or nickel which you give to the tramp at your door, or as you meet him on the streets—it goes straight to the saloon and the saloon lunch counter. Seldom for bread and meat straight.

An enterprising editor of a Chicago paper who investigated this matter for public news, estimates that during the last winter season the 7,000 saloons of that city fed 60,000 persons per day. This is concentrated uncharitable charity, since the saloons pose as benefactors while they dole out, rather sell out, the charity lunch and take in the last cent a beggar has, debase him, pauperize him and send him out to practice again his parasitism upon the public, again to return and repeat his professional custom at the lunch counter saloon.

Let us look at the other way of doing beneficence—that of individual face to face and hand to hand sort, giving aid to those of all classes who ask it. While this is the best form, up to date, of aiding the poor, yet it has its weaknesses. One is the careless inconsiderate passing out of small sums indiscriminately to beggars and so encouraging pauperism.

One says: "It's a little mite, and does not deplete my purse;" another says: "It's an easy way to rid myself of the beggars;" another thinks to palliate a punctured conscience by the gifts of small alms, and feel, as the Persians say, that these are the "Brick we bake on earth with which to build our heavenly palace." Whatever the motives behind the gift the result is the same, as in most cases the unworthy are rendered more unworthy, and the chronic mendicant encouraged to keep on in his professional begging. Individual aid is the normal, reasonable, and practical method of helping the helpless, and properly done will go a long way towards solving the vexatious question.

It is meritorious, perhaps, under the present condition of things to sustain what institutional beneficence we have on our hands, but it is far better to educate the people to diminish the needs of such; and, finally, to remove largely the cause of pauperism. Charity organizations of a social nature may be excellent in a way at present, but better are the benevolence and beneficence which keep men and women from becoming paupers. Preventive benevolence is transcendently better to that of remedial beneficence, which oftentimes is misdirected. Positive charity comes as a physician, ready to heal the existing evils of pauperism. It enters after the injury is wrought, and tries with its social nostrums to remedy it.

Let State and social benefactors join hands in all possible measures to prevent both the conditions of poverty and indigency, and remove, as far as possible, the causes thereof by good, sound preventive philosophy.

Only is short-sighted charity allowed to render assistance without question or discrimination when long-sighted charity is in a position to assure us that it does not increase or encourage the evils of pauperism. The State and society by unwise and injudicious relief of poverty distress suffers the same fate as does the habitual opium-eater who secures temporary satisfaction at the final expense of more abject misery. The change from State charity to individual help will undergo the travail and pain in such a transformation into a new life as the opium-eater to the normal; it will be painful, but bring relief. "An ounce of preventive is worth a pound of cure."

To sum up the experiences there are two extremes in the helping of the poor. One is the pleasant theory of easy-going philanthropy. Its practical method is indiscriminate almsgiving, and its results are improvidence, shiftlessness, idleness and professional mendicancy, and finally helpless pauperism. This sort is labeled charity. Judge ye.

The other kind, though less ostentatious, is one out of which faith, hope and charity have been utterly crushed. It is cold, colorless, hard, dry, severe and mechanical. It is run like well-regulated machinery. This sort is denominated the poor law in Europe, or legislative charity in our country. To avoid either extreme and reach a proper foundation whose backbone is self-help, the cue must be taken, not given; and to reach desirable permanent results, at least these two golden rules must be observed: First, to help those who are willing to themselves; second, to test all offered assistance by the sound commercial principle of a paid profit. On these two rules may not there hang all the law and the practice of prudent charity?

The test of all true help is this: Does it help people to help themselves? Does it put them on their feet? Does it inspire manhood and create self-respect? Such questions can never prove impertinent or detrimental to any part of human society. What I have said has not been said with the intention of causing this or that solution of the question to prevail by the skill of an advocate, but have rather endeavored to provoke the free judgment of those that hear me by placing before you the essence of my subject.

Indeed, the very statement of my theme, closely adhered to, does not demand any definition of charity—though the term charity has been constantly used with the tacit understanding that it should cover positive, active beneficence rather than in that now popular, broader sense of liberal judgment where one uses it to cover sentiment and thought as exercised toward others, though, as I say, not called upon to define charity or to present remedies for any exercise of uncharity. Yet I cannot dismiss the subject without turning aside from the middle of the road of the question, which I have tried to keep thus far, into the by-path of a few suggestions with reference to our duty in the matter of exercising proper charity. For it is well to bear in mind a wise saying in the Talmud that "he who turns away from works of love and charity, turns away from God." Again: the "works of charity have more value than sacrifices." Last advantage should be taken of this last remarkable statement the same writer goes on to say that "the merit of charitable works is in proportion to the love with which they are practiced."

Then, to sum up the whole matter of religious beneficence, we are informed that "the noblest of our charities is in enabling the poor to earn a livelihood."

This evidently has been God's method of carrying on charitable work from the beginning of the paradisiacal pair unto the present moment. To that original pair he furnished an abundance of fruit, but they were to do their own picking. The generous trees of the far-famed garden outstripped all the looms of the present day in a bountiful supply of apparelling fabrics, for "they sewed fig leaves together, and made themselves aprons" or, as in the Hebrew, "things to gird about" them. God furnished the leaves, Adam and Eve the stitches for the garments.

Later on the same self-dependence was taught the laborer and the master: "When ye reap the harvest of your land thou shall not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard: thou shalt leave them for the poor and stranger. I am the Lord your God." Corn, wheat and grapes for the poor, but the corn in the husk, the wheat in the chaff, the grapes on the vine and all in the field.

Out of all the miracles performed by Jesus Christ only two, possibly but one, there was no pretension to supply temporal wants—then he ordered an act of economy to follow the service of the generous open-air banquet in the saving work of "gathering up the fragments." Look at this marvelous instance: When the exacting official tax-gatherer of Capernaum demanded of Peter whether or not his master paid tribute he replied in the affirmative and at once reported his answer to the question to Christ, who immediately sent him off with fishhook and line to make the necessary provisions for paying tribute by saying to Peter, "Go thou to the sea and cast an hook and take the fish that first cometh up, and when thou hast opened his mouth thou shalt find a piece of money that take and give them for me and thee." Before Christ would perform the miracle at Cana, in Galilee, at the marriage supper he instructed the people to fill the waterpots of stone with water first, then followed the transmutation—not sooner.

It is ever thus. A modicum of substances or effort or whatnot is furnished by human instrumentality for nature to lean upon, then follows superior help—not sooner.

Even in these instances of help rendered by the generous and all-powerful Christ in feeding miraculously the multitude, the "five loaves and two fishes" were used as an operating basis. In the case of raising the tax-money the fishing tackle of Peter was employed, and in the case of transforming water into wine nature's universal prime liquid was required and used as a starting point. Human means or an effort first, divine power afterwards; nature for grace and help to lean upon. Aid was given by Christ according to an eternal, immutable principle. As the need, so the help; no more, no less.

Let us remember, however, that though there may be somewhat of uncharitable charity—somewhat of deception and imposition of incapables upon generous hearts and helping hands; somewhat of indigent mendicancy—let us remember, I repeat, that this somewhat must not serve as a scapegoat to us for sending into the wilderness the luggage, however onerous it may be, of our duty to the poor and helpless. Supply the present exigent need, and immediately set about heroically and logically to inaugurate healthful and practical prophylactics for future ages.

Suit Against a Constable.

M. Dubois has commenced suit in the Superior Court against Constable Alfred Spinks and D. Dierssen for the recovery of $420, the value of 120 cords of wood alleged to have been wrongfully seized and levied upon.

NO CHRISTMAS and New Year's table should be without a bottle of Dr. Siegert's Angostura Bitters, the world-renowned appetizer of exquisite flavor. Beware of imitations.

CORONADO WATER, McMorry sole agent. Groceries and provisions, 531 M street. *

PRIMITIVE DISPOSAL OF GARBAGE.

It Will All Be Dumped on Muir's Low Lots.

Like Sam and His Colored Sweetheart, It is Pretty Tough, But is the Best That Can Be Done.

A joint meeting of the City Trustees and the City Board of Health was held Saturday evening to consider plans for the disposal of the city's garbage. There were present Trustees Lawton, Kent, Davis, Bragg, Tozer, Leonard and Pennish, and Drs. Clow, Huntington and Fowler.

The meeting was called to order by President Lawton of the Trustees, and its object explained. Dr. Fowler, Secretary of the Board of Health, and C. C. Ross, acting Clerk of the Board of Trustees, acted as Secretaries.

A communication from the Board of Health was read stating that the proposition of B. Muir, providing a dumping place for garbage, had been considered by the board, and it was decided to recommend the acceptance of the proposition, on condition that Muir file a bond that his part of the contract will be carried out to the satisfaction of the Board of Health.

Dr. Fowler stated that garbage has been dumped in different localities, and it would be to the interest of the city to select one place where the garbage could be disposed of. He presented a diagram showing the property offered by Muir for a dumping ground. The proposed grounds include part of the blocks between T and W, Seventh and Eighth streets.

Dr. Clow said the most desirable manner of disposing of garbage is by cremation. The present method is decidedly primitive. The expense of a crematory would not be much greater than the present method of disposing of the garbage. Muir's proposition is much preferable than allowing the garbage to be dumped indiscriminately. However, though the proposition was recommended as the best thing to be done, he would not care to live in that locality.

Dr. Huntington said the disposition of garbage by the crematory method is at present impracticable. He had no choice for any particular place to deposit refuse, but Muir's proposition, so far, was the most feasible one. Whoever takes the contract should be required to give bonds to insure good work.

Trustee Tozer said he would be satisfied with the action of the Board of Health in the matter.

Trustee Devine said he was in accord with the desires of the Board of Health as to the proposed manner of disposing of the garbage until such time when a crematory can be constructed.

Trustee Tozer moved that the Board of Health be requested to prepare an ordinance providing for an official dumping ground.

Trustees Devine and Kent were opposed to accepting Muir's proposition alone. They said other owners of property in the locality of the proposed dumping grounds should also be given an opportunity to have their lots filled without much expense.

Kent said he once owned a lot in that locality for which he paid $100. He allowed garbage to be deposited on it, and afterward sold it for $800. He said the dumping of the garbage on his lot, and it being covered up, increased the value of the lot. So it would be, he said, with Muir's lots, or anybody else's.

Dr. Clow said he did not think it a privilege to a person to have garbage dumped on his property. He would not give his property for such use.

Trustee Tozer's motion prevailed, and the meeting adjourned.

Residence Burglarized.

The residence of State Treasurer J. R. McDonald, on the southeast corner of Seventh and M streets, was entered by a burglar about 2 o'clock Saturday morning, and a gold watch and chain, a suit of clothes and an overcoat were stolen.

Mrs. McDonald was awakened by a noise in her bedroom, and discovering the burglar, awakened her husband, when the intruder ran out of the house.

He had gained an entrance through a window in the basement. So far there is no clue to the burglar's identity.

A Highway Obstruction.

William B. Bradford, by his attorneys, Holl & Dunn, has commenced suit in the Superior Court against Robert Christianson, to have him remove certain obstructions on the highway leading from this city to Galt, and which are situated across the southeast quarter of section 3, township 5 north, range 5 east, in this county.

Bradford claims to have an easement on the obstructed road. He also wants damages.

Notaries Public.

Governor Markham has appointed and commissioned the following Notaries Public: S. Solon Holl, Sacramento; Thomas C. Mallon, Jr., Stockton.

Diamonds and Silver Found.

Colonel Keelar, the genial auctioneer, who is selling out the Miller jewelry store, 628 J street, gave the diamond ring Saturday to J. Henschel, of 804 K street. Mr. Henschel was not the prettiest man in the house, but the luckiest.

The auction sale will continue all this week at 2 and 7 P. M. To-day the diamonds and solid silverware will be slaughtered, and it is an elegant line of goods. The Colonel says he never made a sale and had to throw away goods like unto this occasion. Wednesday next is his special sale of ladies' and gentlemen's solid gold watches. We never saw an auction sale so well attended by the ladies as this sale. Is it the beauty of the auctioneer that draws such a crowd of the fair sex.

SARSAPARILLA AND IRON. Get it from the sole agent, McMorry, 531 M street. *

MARRIED ladies try Seguro. Take no substitute. See general notice column. *

MARRIED.

TRIMMER-VALLEM—In this city, December 9th, by W. A. Henry, Justice of the Peace, Robert A. Trimmer to Lizzie Vallem, both of Alpine County.

DIED.

BASLER—In this city, December 9th, Anna M. Basler, a native of Germany, aged 67 years, 4 months and 19 days.

☞Funeral notice hereafter.

DYER—In this city, December 9th, Irene, youngest daughter of John and Nora Dyer, a native of Sacramento, aged 3 months and 21 days.

☞Funeral notice hereafter.

MESSNER—In this city, December 7th, Lillian B. Messner, a native of Cleveland, O., aged 19 years, 5 months and 5 days.

☞Friends and acquaintances are respectfully invited to attend the funeral to-day (Monday), December 10th, at 2 P. M., from her parents' residence, No. 1511 N street; thence to the Cathedral, where services will be held.

I Can't Sleep

I am all tired out—say many people now. This means that the nervous system is out of order. Hood's Sarsaparilla is needed to purify and vitalize the blood, and thus supply nerve strength. Take it now. Remember

Hood's Sarsaparilla Cures

Be sure to get Hood's and only Hood's.

Hood's Pills cure all liver ills, billousness.

CHANGED DAILY FOR WEINSTOCK LUBIN & CO.

OPEN EVENINGS TILL 8 O'CLOCK, SATURDAYS 10 P. M.

TO-DAY AT 9:30 A. M.

SPECIAL SALE OF

Christmas Towels, Sheetings, Blankets, Comforters and Flannelettes.

LOT 1.—We bought recently a lot of Fine Towels from an Eastern linen importer, with a view to offering them at special prices for holiday presents. There are fifteen to twenty styles and patterns, which we have divided into two lots.

Lot A—Bleached Damask Towels, plain openwork borders, Grecian and fancy colored designs, and of a quality that will please all housekeepers. Special Price, 29c Each.

Lot B—Satin Damask Towels, all-linen, knotted fringe, plain white or colored borders and extra large size. Would be considered a good value at 50c and 75c. For holiday gifts. Sale Price, 38c Each.

LOT 2 — Medium-weight Unbleached Sheeting; 90 inches wide. Sale Price, 15c a Yard.

LOT 3—Two lots of California White Blankets, extra good quality, with close, fleecy nap. Special prices. $4 60 and $5 74 per Pair.

LOT 4—A quantity of Turkish Bath Towels, which we have been selling at 50c and 65c, reduced to 32c each, in order to close. Excellent absorbent and wearing qualities.

LOT 5—A few Sateen Covered Comfortables, slightly faded, reduced to $1 98, $2 48 and $2 88; also a few damaged White Blankets, reduced to $3 95 a pair.

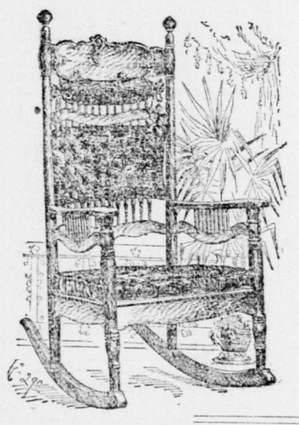
LOT 6—Fine Figured Anconia Cloths in dark patterns; specially adapted for making house wrappers. Reduced to Sale Price, 14c.

WEINSTOCK, LUBIN & CO.

AGENTS FOR STANDARD PAPER PATTERNS,

400 TO 412 K STREET, SACRAMENTO.

I AM A BEAUTY!



Mahogany Finished, With Silk Upholstering.

I'LL BE YOUR ROCKER FOR $12

JOHN BREUNER,

604, 606, 608 K Street, Sacramento, Cal.

THE POPULAR JEWELRY HOUSE

Will Sell at Auction, Also Private Sale, Commencing Friday, December 7th.

Being enabled to effect a compromise with my creditors within a given time, I have determined to inaugurate a justly styled CREDITORS' COMPROMISE SALE, which I will continue each day and evening until my obligations have been liquidated. Owing to the extreme dullness of trade for the past few months, together with my recent purchase of new goods and heavy expenses incurred by removal and refitting new store, causes my inability to meet my engagements, and in consequence have determined to offer in single pieces any or all of my new and elegant stock without reserve, consisting of GENUINE DIAMONDS, FINE GOLD AND SILVER WATCHES, JEWELRY, STERLING AND SILVER-PLATED WARE (the best grades) at AUCTION, until a sufficient amount of goods has been disposed of to meet my most pressing emergencies. The management of this sale and this business is, as usual, entirely in my own hands, and I will be personally responsible for the representation and sale of every article offered. I also guarantee that no spurious, or so-called auction, goods will be unloaded here upon the Sacramento public. Every article sold guaranteed strictly as represented.

STANLEY GLIDDEN,

Cor. Seventh and K Sts., Opposite Postoffice.

P. S.—People who desire bargains will be doubly lucky in watching the eye of our Mr. N. E. Clark, the noted Chicago Jewelry Auctioneer, as he wields his baton.

UNCLE IKE 231 K street, corner Third. Auction Sale of over $25,000 worth of Unredeemed Pledges DAY AND NIGHT.

Japanese Fancy Goods! BAMBOO! Fine work made to order. Special rates for Christmas Gifts. Also FINE TEAS. ☞ 419 K Street

SACRAMENTO LUMBER COMPANY, Dealers in Lumber, Doors, Windows and Blinds.

MAIN OFFICE—Second street, L and M. YARD—Front and R streets, Sacramento.

MISCELLANEOUS

HOUSE SLIPPERS

FOR HOLIDAY GIVING.

All the bright fancies from Slipperdom are here for your seeing and choosing. 'Twould be hard to say which was the most attractive, the STOCK or the prices.

MEN'S VELVET OR PLUSH EMBROIDERED SLIPPERS, 75c, $1, $1 50.

MEN'S IMITATION ALLIGATOR SLIPPERS, In tan and black, $1, $1 50.

MEN'S ROMEOS. High fronts and back and side elastic, Russia tan, $2, $3.

LAVENSON'S

Popular-Price Shoe House,

FIFTH AND J.

☞ OPEN EVENINGS until after the Holidays.

AMERICAN POETS.

We have the poetical works, in various styles, of the following American Poets:

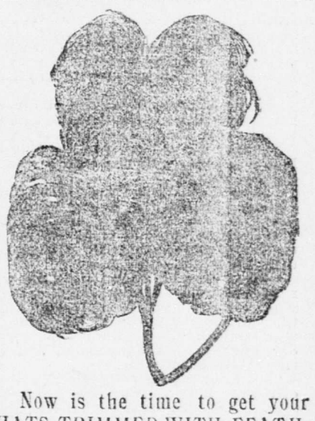
LONGFELLOW, WHITTIER, HOLMES, EMERSON, CARY, BRET HARTE, BRYANT, LOWELL, ALDRICH, WHITCOME RILEY, EUGENE FIELD, ELLA WHEELER.

'94 Editions of California Wild Flowers, 25, 50, 75c and $1.

W. F. PURNELL,

BOOKSELLER AND STATIONER,

609 J Street, Sacramento.



Now is the time to get your HATS TRIMMED WITH FEATHERS CHEAP, for I have a large stock to be closed out at

MRS. M. A. PEALER'S,

621 and 623 J Street, Sacramento.

THE SELECT

Hair Dressing and Manicure Parlors.

MISS M. M. PARKINSON,

JUST FROM SAN FRANCISCO WITH the latest styles in HAIR DRESSING, wishes the ladies to call and see her parlors at

611 J STREET.

A New and Improved Machine (FOR PRINTING NUMBERS), Operates consecutively, Duplicates and Repeats.

Bates' Automatic Numbering Machine (DIAL SETTING MOVEMENT).

H. S. CROCKER COMPANY, Pacific Coast Agents, 208-210 J Street, Sacramento, Cal.

PRINTING D. JOHNSTON & CO. 410 J STREET. ORDERS FROM THE COUNTRY PROMPTLY FILLED

Welch Bros.

FINE CANDIES, ICE CREAM AND SODA.

Hot Drinks and Hot Chicken Tamale.

607 J Street. Telephone No. 385.

TURKEYS!

ORDER YOUR TURKEYS OF THE CALIFORNIA MARKET, 710 K street; also, your Vegetables, Groceries, Fruit, Nuts, Candies, etc. All goods first class and prices in keeping with the times. E. WELLER, successor to James Garzoli.

R. H. PETTIT,

CIGARS AND TOBACCO,

AGENT WELLMAN & DWYRE'S DIAMOND JO. Fine Cut Chewing Tobacco. Wholesale and Retail Dealer in Havana, Key West and Domestic Cigars.

225 K STREET, SACRAMENTO, CAL.