"THE JEW IN COMMERCE."

H. WEINSTOCK'S LECTURE AT THE SYNAGOGUE.

An Analysis of the Hebrew as a Factor in History and in Business.

At the Synagogue in this city last night H. Weinstock delivered the following interesting lecture, entitled, "The Jew in Commerce":

The following is the description given by Josephus, the Jewish historian, who lived shortly after Jesus, of Jewish life in his own time:

"As for ourselves, we neither inhabit a maratime country, nor do we delight in merchandise nor in such a mixture with other men as arises from it; but the cities we dwell in are remote from the sea, and, having a fruitful country for our habitation, we take pains to cultivate that only. Our principle care is this—to educate our children well, and we think it to be the more necessary business of our whole life to observe the laws that have been given us and to keep those rules of piety that have been delivered down to us."

Had Josephus been told that the Jews were to become a race of buyers and sellers, that, in the ages to follow, they would be found in every part of the globe engaged in trading, it would have seemed as improbable to him as it would seem to us, were we told that, in ages to follow, the Jews are to again become exclusively an agricultural people, that the counting house will be abandoned for the field, the shop for the plow, the yard stick for the pruning shears.

For many hundreds of years before the Christian era, the Jew lived as a cultivater of the soil. When not called upon to take up arms in defense of his country, his was the peaceful life of the husbandman. Barter and trade was a calling he left to more enterprising neighbors, and such wants as his own soil did not yield were supplied by foreign merchants. In no other period in the world's history did a people come so near the ideal condition sought for by modern political economists as did the Jews during their life as a nation. Neither the pauper nor the millionaire found a home in Palestine. The people were neither rich nor poor, but thrifty and prosperous.

The land of Canaan was divided among tribes and then among families and held in small parcels. The law, which compelled at the end of each fifty years the return of the land to the original owner or his heirs, prevented alike large estates or landless poor, and perpetuated the existence of a thrifty yeomanry.

To trace out the causes which led this race of plowmen to become a race of traders is to go through those pages of history during the last eighteen hundred years which are filled with all that is damnable and atrocious. It is to journey through historical chapters filled with hate and cruelty, with bigotry and despotism, with crime and oppression. It is to pass through the passages of history that tell of the horrors of the inquisition, the tortures of the inhuman rack and the thumb-screw; the lingering death at the burning stake.

It is to the Caesars of Rome that the Jew is chiefly indebted for his change of vocation. Had it not been for the Roman conquerors, the Jew might have remained unknown in the marts of the world.

For nigh unto a hundred years did the Jewish nation, the smallest among the peoples of the earth, hold the mighty empire of Rome in check; an empire that was wont to sweep all before it; an empire whose mighty military genius had crushed the most powerful nations and forced them to bend the knee in humble submission to the Caesars.

When Judea, the smallest and yet the most fearless and most courageous of all nations, was at last vanquished and by sheer force of numbers completely overcome, when all that was left of Jerusalem was a heap of ruins, when the savage soldier of Rome was steeped to his neck in Jewish blood, when the Jewish bodies of the young and the innocent, the old and the decrepid lay piled in great heaps; and when the wanton and inhuman destruction of the helpless and the defenseless ceased only from sheer physical exhaustion on the part of the victors, there arose a shout of joy among the Roman horde that was heard in the remotest corners of their vast empire, a shout of joy that might have been looked for had the conquered been the greatest instead of the smallest nation; a shout of joy such as had not been heard in Rome even when its mightiest enemies had been vanquished. So great was this event looked upon that, the victory over Judea was celebrated by the erection of a magnificent triumphal arch. So greatly did the Caesars fear the indomitable spirit of Jewish independence that they determined to completely crush and blot out the entire Hebraic race. Accordingly, the Jews were dispersed throughout the empire never more to be reunited as a nation. The severest and hardest laws were enacted against them. They were forbidden to read their Bible or to transmit their traditions; they were subjected to the most humiliating and menial labors; thousands were sold into slavery and many thousands more were made to give sport, as gladiators, to the blood thirsty populace, by whom they were pitted in the arena against famishing and ferocious beasts. And so, bereft of home, bereft of country, bereft of his liberties, bereft of all that was dear to him except his faith in Monotheism, the religion of his fathers, which, in spite of the efforts of his conquerors, he could inwardly still believe in, the Jew ended his career as a tiller of the soil. Bereft of the privilege of becoming an owner of land, bereft of the privilege of following the plow, bereft of the privilege of entering the professions or even of becoming an artisan, he was forced, as a mark of degradation, and against all his inclinations, against all the habits of his national life, to become a hawker and a petty trader, and thus began what has since proven to be the most brilliant commercial career in the world's history.

Little did the Roman conqueror or Roman statesman know of the powers of the Jew or the destiny that he had been chosen to fulfill. Little did Rome dream that long after its vast empire would be a thing of the past, long after its brilliant victories would be effaced from human memory, long after its material greatness would be crumbled to the earth; the Jew would live and thrive, and be a potent factor in the most important affairs of the civilized world.

Nor do we find that the Jew was kept degraded only while under the heel of Roman Emperors. This was but the beginning. His woes, his sufferings and his degradations, were still further increased when church became greater than State and when, under the guise of holy zeal, there were added all the religious cruelties, all the exquisite physical tortures that the human mind could devise. That such cruelties as were perpetrated against a defenseless people, could be permitted to go on for nigh unto eighteen hundred years, seems almost incredible and but shows how the human mind can become warped and human senses blunted.

Let us, while at this point, listen to what Martin Luther has to say concerning the treatment of the Jews. "We should set fire to their synagogues and schools, and what cannot be burned should be covered over with earth, that no man may ever discover a stone or brick of it—we are to do this for the glory of our Lord and Christianity. Burn all their houses and lodge them in stables like gypsies, in order that they may know they are not lords in this land, but in captivity and misery. Burn all their prayer-books and Talmuds, forbid the Rabbi's under pain of death to give instructions, deny Jews the right of protection on the highways, for they have no business with the land. Being neither lords, farmers nor merchants, nor anything of the kind, they are to remain at home; you lords shall not and cannot protect them, unless you would take part in their abomination. Put a flail, ax, mattock or spindle in the hands of every young and strong Jew or Jewess and compel them to manual labor."

If such were the sentiments of a man foremost among the reformers of his time, what was the Jew to expect from others less enlightened and still more savage in their disposition?

What other race that the world has ever known could have outlived conditions such as these? What other race starting in commerce where the Jew started, in spite of being despised, hated, plundered, persecuted, robbed and cheated, could become foremost among the civilized nations as a race of financiers and merchants?

But what of the vices of the Jew which, it is claimed, promoted his ill-treatment? True it is that the Jew developed the vices of the trader and money-lender; vices that were foreign to him when living as a nation in Judea; but instead of being accredited to their proper cause, these vices have wrongfully been labelled Jewish vices.

The wonder is not that the Jew has vices, but that he has so few of them. What other race under the canopy of heaven has undergone a tithe of the sufferings and persecutions imposed upon the Jew and has retained so many virtues?

The history of the Jew makes it plain that he has been blessed not alone with talent, but with that much higher and rarer quality—genius. The genius that enabled Abraham, reared in and surrounded as he was by an atmosphere of idolatry, to conceive the idea of the oneness and the spirituality of God; the genius that enabled Moses to give to the world the matchless code of morals embraced in the Ten Commandments; the genius that enabled the prophets in Israel to give us that great book of books—the Bible; the genius that made it possible for a nomad and pastoral race to transform Palestine into a veritable garden, to make the vine, the fig and the olive thrive where they had never grown before; the genius that, through Jesus and Paul, could give the world the magnificent moral and spiritual results achieved through Christianity; the genius that enabled the smallest among the peoples, to time and again resist the most mighty among nations—this same genius when forced as it was into barter and trade aided the Jew to advance himself from the pawnshop to the banking house, from the peddlar's pack to the helm of commerce.

Were it possible to arrive at the amount of Jewish capital to be found in the United States alone, and were it possible to arrive at the annual amount of business transacted by the Jews of America in banking and commercial circles, the results, considering that as a rule the Jew has come to this country penniless and unknown, would be most astounding.

Were we to add to this his commercial transactions throughout the world, we would find it to be the most extraordinary showing ever made by so limited a number of people in the history of civilization.

To what are we to attribute this most remarkable success? How is this wonderful growth to be explained? Can it be that the Jew possesses some mystic power that enables him to escape the hazards, the difficulties and the dangers of commercialism? Can it be that he has found some easy road to success, some path where obstacles are not to be encountered, where difficulties melt away and where success may be grasped by the simple outstretching of the arm? Quite the contrary. No people ever met with more difficulties, no people had a harder road than the Jew on which to journey toward commercial achievement. His was not the smoothest, but rather the thorniest highway to success. The remarkable progress of the Jew in commerce is, after all, easily explained. It lies simply in that he has followed the precept of that old philosopher, who said that, "The ladder of success, of fortune, is composed of six steps, faith, industry, perseverence, temperance, probity and independence." The unscrupulous, and the dishonest, the crafty and the knavish, may, by fraud, by deceit or by unfair means, succeed for a time; but no individual, no race, no nation, can hope for lasting success with out faith, industry, perseverance, temperance, probity and independence. It is to the constant practice of these six virtues that the Jew owes whatever material success he now enjoys.

But the value to the world of a race, or a nation, is not to be judged by its material success nor by its wealth, nor by its power. These are not the highest qualities to be sought for. These are not the qualities that in themselves make men better or nobler. These qualities are apt to make men grasping, avaricious, selfish and despotic.

It is by moral intellectual worth that races, as well as individuals, are to be judged. It is by what they do for others rather than by what they do for themselves, that is to determine whether they are of benefit to the world.

Let us therefore examine into the more recent history of the Jew, with a view of learning to what use he has applied his wealth and his mental genius. Let us inquire whether his mental faculties have been confined to money getting alone and whether his money has been used only to gratify selfish tastes and desires.

Go with me where you will in this world, or in the old, wherever the Jew is found in thriving numbers, there do we find Jewish orphan asylums, free schools, hospitals, homes for the aged and the infirm, and like institutions erected and supported by Jewish wealth and Jewish benevolence. Nor are the benefits of these institutions, as a rule, confined to the Jew alone; all humanity, regardless of race, color or creed, are welcomed and treated with kindness and consideration.

It was estimated, so far as ten years ago, by Leo. N. Levi of Galveston, Tex., who has taken great pains to carefully compile the figures, that the Jews of the United States alone expend annually $1,300,000 in strictly Hebrew charities, and half as much again in general charities, making a grand total outlay of nearly $2,000,000 per annum.

Proportionate expenditures by the people at large would foot up to $400,000,000 per annum.

Nor are the Jews of the old world less benevolent in their practices.

Such men as Baron Hirsch, the Rothchilds, and the Montefoires, who established for themselves world-wide reputations for their beneficence, are but the foremost among an army of wealthy and zealous Jewish philanthropists whose annual expenditures in the cause of benevolence and education exceed any sum expended anywhere on the globe by a like number of wealthy persons.

As to how the Jew employs his mental genius, we need but look among the professions in all countries where he has been permitted to acquire an education, to find him ranking among the foremost in medicine, in law, in music, in the arts, in the sciences and in statesmanship.

The intellectual attainments and the mental growth of the Jew in this country is not less remarkable than elsewhere in the world. It is here that we find the sons of Jewish emigrants who, a little more than a generation ago, landed on these shores pennilesss and unknown, occupying chairs in our universities as doctors of philosophy and professors of political economy.

Scarce an institution of learning, from the Atlantic to the Pacific, that does not number among its members' sons of Israel who, for body and brains, compare most favorably with the ablest among their fellow students. Strange indeed would it be, were it otherwise. Strange indeed would it be if the descendants of a race that in the intellectual history of the world rank foremost, a race that were absorbed in the highest questions of philosophy and wisdom, while what are now known as the civilized nations were yet steeped in darkness. It were strange indeed if the descendants of such a race should have lost that mental power, that intellectual genius, that divine spark that gave the world its Moses, its Isaiah, its David, its Solomon, its Hillel, its Jesus, its Paul.

When we look back to the dark and dreary days in the history of the Jew, when we recall the repeated and almost superhuman efforts of mighty rulers and emperors to blot out the Jew and his influences, when we remember that, by the simple renouncing of an idea he might have been saved from ages of agonizing mental and physical suffering, and when we see that, in spite of all the heavy burdens he was forced to carry, in spite of all the hate that was hurled against him, in spite of all the kicks and curses visited upon him, in spite of the rack, the thumbscrew, the dungeon, the torch and the stake, he still lives and thrives and progresses, we are forced to the conclusion that his is a mission not yet fulfilled. We are forced to the conclusion that he has been presereved to carry out a design that is to be of benefit to all mankind.

In looking over the past, how clearly do we now see the wisdom manifested by a higher power, in destroying Israel as a nation, and in scattering the people of Judea broadcast throughout the world.

Confined to the narrow limits of Palestine, quietly pursuing the peaceful vocation of husbandry, the Jew might not have permitted to perish the divine thought which he was the first to conceive, the sublime idea of the oneness of God, but it would have taken endless ages for that idea to become generally accepted, it would have taken hundreds of centuries to accomplish in that direction even as much as has been brought about during the past eighteen hundred years.

The destruction of Jerusalem, the dispersion of its people, did much to keep alive and to spread the monotheistic belief of the Jew. Being driven from his vocation of tilling the soil, and forced into the new and unwelcome one of barter and trade, he was by that alone induced to become a traveler and a wanderer, and thus is the picture brought vividly before us of the homeless and friendless Jew wandering from land to land, staggering under the heavy burden of his peddlar's pack, nervously clutching to his breast his hidden Bible, made doubly precious by the relentless but fruitless efforts of his enemies to burn and to destroy it. Thus do we see him wandering from nation to nation, from shore to shore, hated, despised, persecuted, robbed, cheated, with naught but the psalms of David and the songs of the other sweet singers in Israel to comfort him, and naught but the faith in the protective power of his God to support him.

As an instrument in the hands of Providence, it is the mission of the Jew to scatter the seeds of Monotheism, seeds that could not well be spread by a small nation engaged in the narrowing occupation of husbandry, but seeds that have been successfuly scattered by the people of this same small nation since they have been dispersed as traders and merchants among the nations of the earth.

If we find the world better to-day than it was 1,800 years ago, if we now find men more kindly, more humane, more charitable toward each other, if we find women occupying a higher sphere, and the son of toil enjoying his one day's rest out of every seven, to what other agency does the world owe so much for these manifold blessings as to the religion of the Jew and to the great daughters of that religion—Christianity and Mohammedism.

When we remember that in 1,800 years Judaism and its daughters have converted one-third of the people of this earth to the belief in the God of Israel, when we remember that during that comparatively short period, over 500,000,000 souls have been redeemed from paganism and rank idolatry—have been lifted from the condition of heartless and bloodthirsty brutes to the standard of God-fearing people, we can begin to realize the blessing that the Jewish conception of an absolute spiritual God has been to mankind, and we can realize the importance of the mission of the Jew, the importance of the work already by him performed, and the importance of the task yet to be completed.

As a Nomad, the Jew took the first step in the direction of his mission; as a tiller of the soil he advanced a pace farther toward his destiny; but since engaged in commerce, he has made the most important stride in the path of duty for which he is designed.

He must yet continue to push onward and forward, restless and tireless, ever wakeful and watchful, all the while remembering the divine precept of the gentle Prophet Hillel, who said, "The essence of Judaism is, whatever is displeasing unto thee—do not unto others."

It seems to have been the hand of destiny that inspired a Russian Jew to write a history of the horrors of war which commanded the attention of the Czar of Russia and prompted him to issue his call to the nations of the world for the Universal Peace Conference now in session at The Hague.

The Jew must yet continue in his course until the brotherhood of man and the fatherhood of God shall be universally acknowledged, until the prophecy of Isaiah shall have been fulfilled, and the people of the earth shall have beaten their swords into ploughshares, and their spears into pruning knives, until nation shall not lift up sword against nation, and until they shall not learn any more war. Then will the mission of the Jew have been fulfilled, then will there be but one belief—the belief in the absolute—the one and only God.

Fruits Are Plentiful.

Fruit is now greater in quantity and lower in price. The Pacific, J, near Eighth. *

Notice—We are selling a lot of men's $2.50 dress congress shoes for $1.75; a $2 heavy working shoe for $1.45. Sacramento Home Supply Co., J, 7th and 8th. *

Talking about the "whole cheese"—a wagon load on sale at the C. C. C., 1002 K street, at 85c each. The cheeses weigh 8 to 9 pounds. The quality is good. The price is special for Saturday, but if not all sold, will be the same Monday. *

Ladies' open-face silver watches of American make at $5. H. C. Hotfilter, jeweler, 824 K street. *

Hardman pianos never lose their tone. They are the highest grade made. We also handle Chickering, Harrington, and other pianos. Wiley B. Allen Co., 415 K.*

For medicinal purposes drink "Glenbrook" sour mash whisky. Theo Blauth, 407 K Street. Tel 297. *

Everything for the house in electrical supplies. Tom Scott, 303 J street. *

Otto's Summer Garden—the coolest place in town to enjoy ice cream, soda, or sherbet, 908 J, opp. Plaza. *

Try the new drink, iron-brew, at Fisher's, 822 K street. *

Try the El Dorado, 826 J street, for a glass of steam or lager. *

Whisky Hill Wells office, 631 K. *

MARRIED.

MENHENNET-REYNOLDS—In Auburn, June 10th, at the Methodist Episcopal Church parsonage, by the Rev. J. P. Macaulay, Wm. Menhennet to Miss Evelyn Reynolds, both of Nevada City.

ELSTER-LONEY—In Auburn, June 21st, at the Methodist Episcopal parsonage, by the Rev. J. P. Macaulay, Charles Elster to Miss Lois Loney, both of Grass Valley.

DIED.

HARLOW—In this city, June 23d, John M. Harlow, husband of Susie Harlow, son of Mr. and Mrs. G. W. Harlow, father of Eva, Ida, George, John, Bert and Willie Harlow, brother of Judy and Jessie Harlow, Mrs. T. J. Lawn and Mrs. H. A. Lewis, a native of Wisconsin, aged 50 years, 4 months and 29 days.

Friends and acquaintances are respectfully invited to attend the funeral Sunday, at 11 a. m., from his parents' residence, 2426 J street. Interment Helvetia Cemetery.

COLLIER—In this city, June 23d, Joseph Warren Collier, husband of Anna M. Collier, father of Nita Aroline Collier, a native of Pittsfield, N. H., aged 62 years and 8 months.

Funeral notice hereafter.

MORIARTY—In this city, June 23d, Catherine Frances, daughter of John and Hannah Moriarty, and sister of Helen Sheehan, aged 6 months and 26 days.

Friends and acquaintances are respectfully invited to attend the funeral which will take place from the residence of parents, 1108 Q street, Sunday afternoon, at 2:30 o'clock. (B. C.)

JACKSON'S NAPA SODA!

The ideal summer drink.
Refreshing and invigorating.
Keep a box at your home.
Box of 2 dozen, $1.25. Case of 5 dozen, $3.
Delivered to any address.

W. H. HAYCOCK, Agent,
821 K street, - - next Hale's.
Both 'phones.

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A Pittsburg drummer tells this new yarn: I always carry a bottle of Kemp's Balsam in my grip. I take cold easily and a few doses of the Balsam always makes me a well man. Everywhere I go I speak a good word for Kemp. I take hold of my customers—I take old men and young men, and tell them confidentially what I do when I take cold. At druggists, 25c and 50c.

BEECHAM'S PILLS

Have for many years been the popular family medicine wherever the English language is spoken, and they now stand without a rival for Billous and Nervous Disorders, Wind, Pain in the Stomach, Sick Headache, Fulness after meals, Dizziness, Drowsiness, Costiveness and Sallow Complexion. These afflictions all arise from a disordered or abused condition of the stomach and liver.

Beecham's Pills, taken as directed, will quickly restore Females to complete health. They promptly remove any obstruction or irregularity of the system.

10 cents and 25 cents, at all drug stores.

For a Choice Bunch of Sweet Peas or Carnations ring up
H. McWILLIAMS,
The Florist,
Elm Nursery, Twelfth and U Streets.
Both 'Phones, No. 90.

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APPLETON'S "MUSIC OF THE MODern World" bound in half morocco leather, embossed gold sides for $9.00 per set. Other styles at other prices.

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WHEN YOU WANT A FIRST-CLASS job of carpet cleaning and laying.
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Either 'phone. As cheap as any one else and no slovenly work done.
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We call your attention to our complete assortment. We know the wants of the different streams.

OUR FISHING TACKLE
is selected with care and we invite you to examine our goods and prices

KIMBALL & UPSON,
Sporting Goods. 625 J.

.....SACRAMENTO'S EXCLUSIVE DRY GOODS STORE.....

Saturday's Saving Specials

BUY TO-DAY! BUY TO-DAY! We have taught the public at previous sales of this kind to expect the unusual, and we shall not disappoint.

MUSLIN UNDERWEAR

Women's Muslin Drawers, made of good muslin, well sewed, measures 24 inches wide at bottom, finished with cluster of tucks. Sale price, 22c

Women's Muslin Drawers, made of good standard muslin, well made in every particular, some embroidery trimmed and others trimmed with deep cluster of tucks, cut full width; a good value at 45c. Sale price, 31c

Women's V and Square Cut Corset Covers, trimmed with white patent torchon lace, others trimmed with embroidery or cluster of tucks. In this lot you will find the high and low back styles; all sizes. The regular price, 40c. Sale price, 30c

Women's Muslin Gowns, yoke front with hemstitch and tucks, or embroidery and tucks, well finished in every particular; good 75c value. Sale price, 45c

CORSETS.

THREE SPECIAL CORSETS At Three Special Prices.

25 dozen Ventilating Corsets, 35c pair

20 dozen Ventilating Corsets, 48c pair

10 dozen Ventilating Corsets, 95c pair

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LOT I. Fancy Striped Taffeta Silks, the $1 quality; suitable for waists and trimmings. Sale price, 72c yard

LOT II. Fancy Plaid, Check and Brocades, the $1 and $1.25 quality; all new and desirable patterns; suitable for waists, skirts and trimmings. Sale price, 73c yard

LOT III. Figured Foulard Silks, up-to-date in every respect; the 85c quality. Sale price, 62c yard

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Cor. Seventh and J Sts.

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—AT—
A Dollar a Gallon,
Twenty-five Cents a Quart.

We are closing out some small lots of standard make mixed paints that have come into our possession.

These brands are other than those of our own make, and include AVERILL and HEATH & MILLIGAN PAINTS.

We want to close them out so have reduced the price to an unprecedented figure.

Call while the assortment of colors is large.

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BEAUTIFUL ASSORTMENT HOUSE plants just received. Special prices for 1 week. CHAS. C. NAVLET & BRO., Florists and Seedsmen, 520 K street, Sacramento.

BIKE BUGGIES.

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UTOPIAN PASTE will be a "concealer" right from its looks. Has every convenience for office use and so arranged that the brush will not get stiff.

8 ounce jars, 40 cents each;
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Why don't you try this Sacramento made soap?

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RAILROAD TIME TABLE.

SOUTHERN PACIFIC COMPANY
(PACIFIC SYSTEM.)
APRIL 9, 1899.

Trains Leave and are Due to Arrive at Sacramento:

LEAVE (For)	TRAINS RUN DAILY.	AR'IVE (From)
11:00 P	Ashland and Portland	3:55 A
10:20 A	Los Angeles, El Paso & East	6:30 P
11:45 A	Ogden and East	4:50 P
9:55 P	Ogden and East	5:40 A
7:00 A	Calistoga and Napa	8:05 P
2:00 P	Calistoga and Napa	10:55 A
5:15 P	Los Angeles	11:35 A
4:50 P	Colfax	9:40 A
9:45 A	Knights Landing and Oroville	2:30 P
7:15 P	Knights Landing and Oroville	7:50 A
3:45 A	Red Bluff via Knights Landing & Marysville	10:00 P
6:30 A	Red Bluff via Woodland	*6:50 P
*6:45 A	Red Bluff, via Roseville and Marysville	*7:30 P
3:25 P	Red Bluff via Marysville	9:50 A
9:55 A	Redding via Willows	2:50 P
4:10 A	San Fran via Benicia	10:40 P
5:55 A	San Fran via Benicia	9:40 P
7:00 A	San Fran via Benicia	8:05 P
2:00 P	San Fran via Benicia	10:55 A
5:10 P	San Fran via Benicia	11:30 A
*10:00 A	San Fran via steamer	†6:00 A
10:20 A	San Fran via Livermore	2:55 P
10:20 A	San Jose	2:55 P
10:20 A	Santa Barbara	2:55 P
7:00 A	Vallejo and Santa Rosa	8:05 P
2:00 P	Vallejo and Santa Rosa	10:55 A
10:20 A	Stockton and Galt	2:55 P
5:15 P	Stockton and Galt	11:35 A
	Stockton and Galt	6:30 P
11:45 A	Truckee and Reno	4:50 P
9:55 P	Truckee and Reno	5:40 A
*7:00 A	Folsom and Placerville	*4:30 P
3:15 P	Folsom and Placerville	9:35 A

A—For morning. P—For afternoon.
*Sunday excepted. †Monday excepted.
T. H. GOODMAN, Gen. Pas. Agent.

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THE LATE IMPROVED CARS AND managers to Chicago and Boston; also for St. Louis, New York, Philadelphia and all points east. Great scenic route by daylight.

An eight hours' visit to Niagara included, or immediate quick passage to Boston and New York.

Each excursion a really select party, from sea to sea, not a mixture of second-class tickets.

Leave Sacramento Tuesdays, a. m. train. C. J. Ellis, agent Southern Pacific Company, will furnish proper ticket. The lowest rate obtains our best accommodation.

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SHASTA the Grandest Snow-Peak in America.
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Dense Forests, Alpine Lakes
A Pure Atmosphere
Dashing Mountain Streams
Comfortably Warm Days
Comfortably Cool Nights
TAVERN OF CASTLE CRAG
Leading Mountain Hostelry of the West
Numerous Resorts
With Fine Mineral Springs
Good Hotels, Reasonable Rates

The climate is peculiarly adapted for camping, and there are many established camps, affording home comforts and accommodations, bountiful board and rare opportunity for rest and recreation.

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