

Miscellaneous.

THE PRESIDENTIAL MESSAGES.

The contrast between the message of President Lincoln and that of President Davis must strike the most cursory reader. The tone of the one is calm and confident; the tone of the other is regretful and despondent. Mr. Lincoln does not think it necessary to recount the occurrences of the war. He refers to them with haughty nonchalance as to operations proceeding naturally to one inevitable issue, and enters into detail only in relation to those measures with which he intends to accompany the suppression of the revolt. Mr. Davis, whose admirable command of the English language, and manly recognition of facts as they are, impart a dignity, almost a fascination, to his periods, acknowledged defeat, throws no veil over the forces which is gradually closing in with resistless power upon the Confederacy, and puts his trust, like the stag at bay, in sheer determination to fight to the last. Mr. Lincoln, pleased with the aspect of his own affairs, diffuses his satisfaction and smiles upon the world in general. He has nothing to allege against France or England, and he rejoices that extremes are to meet by the establishment of telegraphic communications between despotic Russia and democratic America. Mr. Davis, ill at ease at home, finds nothing satisfactory abroad. Earl Russell and Napoleon III. have both turned the cold shoulder to a Confederacy which did not seem likely to conquer, and no attempt is made to extract satisfaction even from the Mexican expedition. President Lincoln, content with the success which has attended his arms, does not accuse the South of ferocity or inhumanity. President Davis dwells at length on the harsh manner in which he affirms that the Federals have carried on the war, and attempts once more to conjure up the sympathies of Europe by naming Butler, Turchin, Macneil. Without boastfulness or exaltation, Mr. Lincoln's message is as confident as it could well be before the actual subjugation of the Confederates; and though there is no hint at surrender, no whining or lamentation, in that of Mr. Davis, it could scarcely, so long as he has armies in the field, be more desponding.

We frankly admit that the result of the war anticipated by President Lincoln seems to us probable. No one doubts that the power of the North is beyond comparison greater than the power of the South; and when a greater power is brought to bear with sufficient determination and perseverance upon a less, the end may be deferred, but the defeat of the latter is inevitable. The Confederates may perform prodigies of valor; the Carthaginians, in the last days of their commonwealth, performed prodigies of valor; but victories, however brilliant, will not create fleets and armies, and without fleets and armies, the Confederate States cannot establish their independence.

President Davis complains bitterly of the want of sympathy exhibited by the European Powers with the Confederate cause; but in this message, which may be his last, he doggedly refuses to speak that word which would even now unseat the fountains of sympathy for the South in England and in France. Dark as he knows the prospects of his countrymen to be, President Davis gives us not one ray of hope that emancipation will be carried out in the Confederacy. The "institution" is still inviolable. The "cornerstone" of the slave republic stands sure. There is not in this message, as there has not been in any official document issued by the Southern Government, one syllable to justify the hope that, if the Confederates asserted their independence, the negroes would, in course of time, be emancipated. If President Davis feels that he is isolated from the sympathy of the world, he is not without knowledge of the cause. He has met the demands of civilized and Christian humanity with impenitent defiance; he must take the consequences.

If, on the other hand, there are not a few among us who think that, had it been possible to secure the ultimate emancipation of the slaves, it would have been best for both parties that North and South should be separate, we must all regard with satisfaction the statements made by President Lincoln in his message, in reference to the negro race. He mentions that the American treaty with Great Britain has been vigorously carried out, a thing which is well known to have never occurred while the South retained power in the councils of the United States. He declares that he will not recede from his emancipation edict, an important announcement, precluding all hope and all fear that the North will bribe the Confederates back to their allegiance by the sacrifice of the negro race. He states that 50,000 negroes are enrolled in the armies of the North, and that they are as good as any. All who are convinced that slavery is an offence against God and man, and that Southern slavery in particular is "the sum of all villainies," must rejoice in these announcements. It has long been the opinion of sympathizers with the North, and can now hardly be doubted by any, that one result of this war will be the abolition of slavery among civilized men. If slavery is destroyed in the Confederate States, it will speedily be destroyed in Cuba and elsewhere.—London Weekly Review.

A RESCUED NATION.

When the real history of the last half century comes to be written—if ever it be written—it will be seen that we have been preyed upon by one demoralizing power more blighting than all others combined. It has been like an epidemic sickness, a leprosy on the heart of the nation. I am not speaking now of the corrupting influence of slavery on the private morals of the South, of plantation brothels and palatial harems. I am speaking of its influence on public morals. And what I say is that it has been a rotteness in our bones. A system founded on injustice and

inhumanity, and perpetuated by cupidity and lust, lays the axe at the very root of morality. It has bought and sold our presidents. It has packed our Supreme Court, appointed our cabinet officers, elected our Federal law-givers, bribed our legislation, dictated our national policy. It has stood up against the right of petition. It has withstood freedom of speech, and censored it in the Federal Capitol. It has sectionized our national legislation, dwarfing down patriotism to vassalage to itself. It has brought its home-born licentiousness to the seat of government, and rising in the morning from its lecherous bed it has swaggered into the Capitol to bully and brow-beat senators and the representatives of a great free people. It has debauched the national conscience. It has subsidized the press, or hissed its outspoken honesty. It has rent in twain the church. It has gone into the pulpit and made Christ preach, not a gospel of freedom, but a gospel of hopeless bondage. Its angels of mercy have been trained blood-hounds and more cruel taskmasters. Its New Testament has been—"There are slave races, born to serve, master races born to govern."—Richmond Enquirer. To crown its infamy it has laid its sacrilegious hands on the pillars of the Republic, and would lay in ruins the temple of liberty.

But in his own time and way, God is delivering us from this pestiferous power of corruption. He means by it that we shall be a better, holier people. We praise his name for it. Talk to me of the demoralizing and infidelizing power of war! The morals of the camp are spotless compared with those of the plantation. Thanks be to God, slavery will make no more presidents, appoint no more cabinet officers and judges, insult no more senators, bribe no more representatives and presses, silence no more pulpits, preach no more a gospel of oppression. "Pan, Pan is dead." Now our public men may be patriots without danger to their prospects, and legislate for the Republic without being menaced by the duelist.—Rev. Dr. Speer's Thanksgiving Sermon.

Literary.

THEOLOGICAL QUARTERLIES FOR JANUARY.

THE AMERICAN PRESBYTERIAN AND THEOLOGICAL REVIEW opens with an article on the Latin Patriarchate, from the prolific pen of Dr. Schaff, of Meigsburg, who with Prof. Taylor Lewis, of Union College, has also contributed to the Methodist Quarterly of this month. Dr. Schaff assigns a providential significance to the Roman Patriarchate, as forming "part of the necessary external outfit of the Church for her disciplinary mission among the heathen barbarians. The Catholic hierarchy, with its pyramid-like culmination in the papacy, served among the Roman and Germanic peoples, until the time of the Reformation, a purpose similar to that of the Jewish theocracy and the old Roman Empire, respectively in the inward and outward preparation of Christianity." This is very specious, and falls in with the passion for analogies so prevalent among scientific men, but it runs counter to our ideas of the true Pauline, apostolic, method of subduing the world to Christ. That was by the foolishness of preaching; Rome's method is the carnal wisdom of men. She is trying it, and has been trying it for centuries in South America, by such means as lately issued in the unparalleled calamity of Santiago. We may be sure God meant something better for the race by his church, than the compromise between heathenism and true religion offered by Rome to the barbarians of the north of Europe. Dr. Schaff shows how the assumption, first of patriarchal power, over the churches of the West alone, was disputed in various localities, and was only conceded generally in the 6th century. He then traces the rise of the idea of universal supremacy, or the papacy, in the reference of Christ's words, "Thou art to Peter," to the primacy of that apostle, showing at the same time, how the fathers vacillate in their interpretation of the passage; he also shows how little ground there is for appeal to the decrees of councils in behalf of the assumptions of the papacy, the great councils of Nice, Ephesus, Constantinople and Chalcedon, giving the pope simply the position among the five patriarchs of primus inter pares, which is substantially the position of the Greek Church.

The second article is valuable as laying before theologians a document, in an English translation, which few have opportunity to see in any form: The Epistle of Barnabas, from the Codex Sinaiticus. The inconceivable superiority of the New Testament to the productions of uninspired men of the immediately succeeding age, is well illustrated by the trivialities of this singular production.

In the third article: The Regula Fidei; or the Gospel of John, Prof. Lewis dwells upon the distinctive and sublime character of the Gospel of John, giving it the central place in all revelation, and proposing it as the test and rule of our faith,—a problem insoluble on the grounds of rationalism,—so incredible as an imposture, that a miracle only could explain it. He traces John's doctrines of the Logos, to anything aside from his own deep inspiration, not to Plato or to Philo, but to the Hebrew notices of the omnitudo speech

or uttered thought of God, as we find them here and there in the Old Testament.

President Fisher's valuable address on Education in the Presbyterian Church, forms the fourth article. This address, delivered by appointment of the Presbyterian Historical Society, before the General Assembly which met in this city last May, commences with an argument for mental culture and general learning as accordant with the Divine purpose in the Church. "The Jews," Dr. F. reminds us, "as a nation, were, in some respects, the best educated of that age. Their synagogues and their rabbis were in every village. Their children were trained in the study of the law and the prophets. And as this divine system was infinitely superior to that of their pagan neighbors, so the mass of the people stood on a higher plane than even the more scientific nations near them." Our fathers therefore were in the strict line of Scriptural analogy in founding schools and seminaries of learning. Besides, as Presbyterians they held the doctrine of Scripture, in a systematic form. "The study and harmonious development of these grand doctrines necessitated the severest mental discipline. They are the most profound in all the Encyclopedia of human knowledge." A training at least as full and thorough as that required by the lawyer and statesman, was needed by one who is to unfold and apply those infinitely more important truths. Hence originated the zeal of our Congregational and Presbyterian forefathers for colleges. Dr. F. then gives a brief history of the early efforts of the Puritans in this department; shows that Presbyterians had to contend against the hostility of state governments in their early history, and coming as they did from diverse countries to America, with diverse tastes and views, did not so early co-operate in great enterprises for the Church. The labors of Rev. William Tennant, in the "Log College," the founding of Princeton, Rutgers, Union and Hamilton Colleges in the North, of Washington and Hampden—Sidney, in Virginia, and others in quick succession, are referred to, as proving the zeal and efficiency of the Presbyterian Church when once in a position to act on the subject. To the Reformed Dutch Church is given the honor of leading in the establishment of distinct institutions for the study of theology—Theological Seminaries. This was in 1784. The Associate Church followed in 1773, with her seminary at Canonsburg, Pa. Andover Seminary dates from 1807; Princeton from 1812; Auburn is a few years younger. Seventeen-twentieths of our ministry have gone out of the various theological seminaries.

After this brief historical view, which we should be glad to see extended and brought down to the present time, Dr. Fisher presents some weighty thoughts suggested by the subject, and "by the present aspect of some of our educational institutions." The church, in establishing colleges; he says, aimed first, but by no means exclusively, at securing a supply of educated ministers.

Beyond this she sought the thorough training for our youth in all the higher departments of labor, as one of the most effective means of advancing most rapidly the kingdom of Jesus. The church sought in this way to spread her influence over the youth who were to be the leaders in both church and state; to care for the highest interests of all, and send them forth so educated, that whether they ministered in the pulpit, or at the bar, or in the more common walks of human enterprise, they should carry with them a mind informed with high intelligence, guided by correct principles, and animated by the spirit of a truly Christian benevolence. In this way our colleges came to be, in design and effect, not merely nurseries for the ministry, but also of those minds which were to exert a profound and far-reaching influence on all the high places to be occupied by the disciplined intellect of the nation.

In these institutions, of course, the church designed that a truly Christian education should be given. Dr. Fisher here quotes Carlyle:

"To know God, the Maker; to know the divine laws and inner harmonies of the universe; must always be the highest glory for a man. And not to know them, always the highest disgrace for a man, however common it be." It is the crowning glory of Newton, that in all his vast discoveries he walked as in the presence of God, and sought to unfold his kingdom. How grandly, and yet how modestly, does he, in the conclusion of his Principia declare, that in all his work he had purposed to bring forth the idea of God as a personal sovereign over the universe. And it is equally the disgrace of Humboldt, that he could compose his Cosmos, where at every step this Divine Intelligence reveals himself, without recognizing his sovereignty or his existence. From this divorce of science from religion; this wicked attempt to know the works without knowing the worker; this effort to educate men as the mere slaves of natural forces, and not to educate them under the inspiring idea of a personal sovereign and a divine Redeemer, our fathers sought to save us. They gave to their colleges a Christian character; they sought to develop the sublime harmonies existing between nature and revelation; they brought our youth under the direct influence of those truths by which natural science is consecrated, and the heart trained for the re-

sponsibilities of this life, and the grander destiny of the life to come.

But how can we make the collegiate course of study promote and establish Christian principles in the minds of the students? Is it enough, he asks, to have a formal recognition of Christianity and a Sabbath service and daily prayers? The Bible is the text book of Christianity. Says the writer:

"To make our colleges truly Christian, this wonderful book must itself be studied by our youth, studied in its history, studied with as thorough an enthusiasm as the classics; and the mathematics, and natural science; studied along with them, from the beginning to the end of the student's course, till it shall be as impossible for a man to graduate or wear the insignia of an educated scholar without a fair knowledge of this divine Book, as it is for him to win the honors of any special department of science, without a thorough mastery of its principles. This is the plain, practical, common sense method of en-throning Christianity as the informing and vitalizing power of human knowledge, higher than earthly philosophy, loftier than natural science; the finest discipline of the intellect, the grandest force to control and bless the heart."

It is a sad and startling fact, that not a few of our literary institutions have drifted away from this anchorage of the soul. The prodigious advance of natural science, has crowded out this higher science; the knowledge of the dead past has excluded the knowledge of the living verities essential to the true life and greatest efficiency of the scholar; so that in some of our proudest and most popular and crowded institutions, with much that entitles them to the confidence of the churches, there is, from the beginning to the end of their curriculum, not one collegiate exercise that compels the personal attendance of the student to the great text-book of Christianity.

Dr. Fisher then considers the question whether the denominations should abandon the support and control of colleges, as they have already in great measure abandoned common schools to the State. He answers it, unhesitatingly, in the negative. "The child, while going to the primary school, is still in the family, and the deficiencies of his education may yet be made up by parental influence; but the college student is for the most part away from home. The average age during which students are found at college is from fifteen to twenty-two; seven years, the most difficult, the most perilous of life."

We take this high, this unassailable position, that if ever man needs to be compassed about with all the power of a living Christianity, it is when he is passing out of the domain of childhood and youth, into the new life and vigor of his early manhood. If this is not present with him; if the intellect be cared for, while the higher nature is left alone to combat with his lower, in the vast majority of cases, he will be lost to humanity, lost to the church, lost forever as a creature of God.

Now what, we ask, has the state to offer us that will meet this highest, this most indispensable want of our higher educational institutions? The state is a civil institution, designed for civil purposes, and able to touch upon moral and religious questions only indirectly and incidentally. This, at least, is our theory of the state; whatever may be the theory prevalent elsewhere. We have not, and according to this law of our national development, we cannot have a state religion to take charge of each human soul, at every step of its progress from the cradle to the grave. If the state plants universities, she will control them. She may put in charge of them men of high religious principles; and she may put there men who, for the sake of their salaries, will care for the intellect, and prove utterly regardless of the true culture of the heart; men who care no more for the soul of a youth, than they do for the morals of a horse.

He comes back to the policy of the fathers. The church, in one or more of her organic bodies must control, direct, and be responsible for the religious culture of the young. Her sons must endow and supply the students for these institutions. Not only readers of English history, but residents of Philadelphia, are made to understand on what a liberal scale Dr. Fisher would have the work of endowment proceed. We close our notice of his article, with two sentences.

There are men among us, consecrated to God as his children, as able to endow them as were the ladies and gentlemen, nobles and kings, who in the 13th, 14th, 15th, and 16th centuries, laid the foundations of the colleges of the English and Scottish universities. And when they rise to the just appreciation of the nobility and Christlike grandeur of living in an influence reaching into the generations of the future, their deeds will not stand in shameful contrast with that far-sighted earthly ambition, which, without Christ, reared the marble walls of your magnificent edifices for the children of the poor.

THE NATIONAL PREACHER contains sermons by Rev. A. L. Stone, D. D., on the Final Conflict; and by Rev. J. M. Sherwood, on the decay of Family Prayer; besides original and selected articles for the prayer-meeting. This is the first number of volume 38; whole number of sermons 918. Price \$1 per annum in advance. W. H. Bidwell, 5 Beekman St., N. Y.

THE LIFE OF ARCHBISHOP HUGHES, (first Archbishop of New York), with a full account of his Life, Death, and Burial. T. B. Peterson & Bros., Phila. 16mo., 70 pp., paper covers; 25 cents.

Editor's Table.

POLKO—FULLER. Musical Sketches by Elise Polko. Translated from the 6th German Edition, by Fanny Fuller. Phila.: Fredk. Leyppoldt. 16mo., pp. 297.

A wild, quaint volume, in which a deeply imaginative and passionate writer seizes upon the critical moments in the lives of eminent musicians, and works them into narratives in which the romantic and the real are inextricably interwoven. Many of the sketches are noble and valuable; some of them are slight, and some marred by affectation; but a grace of style and a deep earnestness pervade them all, and give the book a high place as a simply literary and aesthetic performance.

The exterior is elegantly done, and shows what Philadelphia printers, type-founders, and publishers can accomplish in getting up a tasteful and elegant, yet not showy, volume.

TAYLOR. The Sacrifice Consumed. Life of Edward Hamilton Brewer, lately a soldier in the Army of Potomac. By Jeremiah Taylor, D. D. Boston: Henry Hoyt, 16mo., pp. 40, with portraits. Phila. for sale by W. S. & A. Martien.

The brief story of a pious Connecticut youth, who enlisted in the army of the Union just previous to the battle of Antietam. It is in such volumes that we learn of what noble material our army is made, what precious sacrifices are freely laid on the altar of country, and where are found the true sources of national safety. The story is well and tenderly told by Dr. Taylor.

KELLY. Andy Hall, the Mission Scholar in the Army. By Caroline E. Kelly, author of "Bernice," "Grace Hale," &c. Boston: Henry Hoyt, 16mo., pp. 256, illustrated. For sale at the Presbyterian House.

The Mission School and the army are fields rich in stirring incidents and in lessons of Providence. The author carries her hero through a great variety of scenes, and weaves many subordinate characters into the narrative, forming a book of unusual interest, and of the purest tendencies for the young. Andy Hall cannot fail to be a favorite with the boys and girls of this generation.

Mr. Hoyt also publishes and has for sale at the Presbyterian Book Store—THE RAG PICKERS, and other short stories, by Mrs. Madeline Leslie. 16mo., pp. 171, illustrated. THE LIME BURNERS, and other stories. 18mo., pp. 132, illustrated.

HAPPINESS. Discourses delivered at Geneva, by Count Agostino de Gasparin. Translated by Mary L. Booth. With an introduction. By E. N. Kirk, D. D. American Tract Society: pp.

This neat volume is commended to the American reader by the noble sympathy which its author has manifested for our country, in its present struggle. Count De Gasparin is eminent as a statesman, a philosopher, a philanthropist, but especially as a Christian. In this work he refers to the fictitious sources of happiness, and shows that the grand mistake of multitudes consists in seeking happiness without God. He then delineates the conditions of happiness,—the conversion of the soul, and then the possession of happiness, how it can be enjoyed in the most trying circumstances aiming for the joy of faith and union with God. It is an excellent work.

THE BLOOD OF JESUS. By Rev. W. Reid, Edinburgh. American Tract Society. Boston: pp. 18mo., limp.

This is a neat edition of a valuable work, designed especially for those who are seeking peace with God. The respected writer carries out the views of the "Marrow-men," as they have been termed in regard to the law and the gospel, to an extent which cannot be sustained by correct theology, but the judicious notes which are appended to it, will correct any hurtful tendency on this subject. The earnest, evangelical tone which pervade the whole work makes it a delightful volume.

HUSBAND AND WIFE, or The Science of Human Development, through Inherited Tendencies. N. Y.: Carleton. pp. 259, 12mo.

A subject of great importance is treated in this volume with remarkable skill, and delicacy. The continuance and welfare of our race are intimately dependent on the suggestions it presents.

POLLY GREY'S JEWELS. American Tract Society. Boston: pp. 168, 18mo.

An affecting story showing what can be done for the salvation of souls by persons in humble life and by the young.

THE FANFAN STORIES. American Tract Society. Boston.

This is a collection of tales, by Mrs. F. J. Burge Smith or Fanfan. They are well adapted to instruct and please the young. Each story has two neat illustrations.

ELDON WHEATLY. By Ellen Derry. American Tract Society. Boston: pp. 92, 18mo.

WALTER AND THE PRIZE. With other stories. pp. 126, 18mo.

LETTIE JENNIE, the ministers daughter. 24mo., pp. 79.

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TEMPERANCE TALES. By E. M. Sargent. American Tract Society. Boston: 18mo. Illustrated.

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PERIODICALS AND PAMPHLETS.

THE BIBLIOTHECA SACRA, a perfect library of current theological learning, surpassed by none in the English language, has entered upon its thirty-fifth year, and carries with it not only the Biblical Repository as of old, but from the first of this year the CHRISTIAN REVIEW, formerly published at Brown University, R. I., Rev. Barnes Sears, D. D., Editor. Dr. Sears will cooperate in editing the combined periodicals.

The present number contains articles on Athanasius and the Arian Controversy; the Caraites—sect of the Mohammedans; Doctrinal Attitude of Old School Presbyterians, by Prof. Atwater, of Princeton College; Chas. Wesley and Methodist Hymns, by Rev. Frederic M. Bird, of Phila.; The Serpent of Eden, from the point of view of advanced science, by Rev. John Duns, D. D., Free Church of Scotland, Trophic-confidance, the youngest daughter of Caution, by Rev. Dr. Withington, of Newburyport; Editorial Correspondence; Criticisms of Books. W. F. Draper, Andover. Price \$4 a year, or \$3 in advance.

THE THRONE OF INIQUITY. The moral contrasts developed by the existing war, in its Origin, Objects, and Prosecution. A discourse delivered on the day of National Thanksgiving, Buffalo, Nov. 26th, 1863, by Rev. Dr. John C. Lord.

A grand discourse based upon one of the most instructive views that could be taken of the present struggle. We shall make room for some extracts.

"FOUNDATIONS OF SAPHIRES." A Thanksgiving Sermon delivered at S. Reading, Mass., Nov. 26, 1863, by Rev. Chas. R. Bliss, pastor of the Congregational Church.

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