# RENAN'S ROMANTIC THEOLOGY.

His Latest Production—Francis of Assist Ten years ago Dr. Charles Hase, a professor o

the University of Jena, directed attention to one of the heroes of the Roman Catholic religion, whose merits he conceived had not been suffiwhose merits he conceived had not been sufficiently appreciated without the pale of "Mother Church." His "Franz von Assis!," published at Leipeic, excited at the time profound attention and interest, and much discussion; subsequently kept alive by a "study" on the same theme which M. Charles Beithoud gave the Paris press two years ago; and which is now doubtless to be perpetuated, because M. Ernest Renan has taken it up, and is making it the topic of some enthusiastic papers in the Journal des Debats.

To the classification or theology heretofore in vogue among those who regard religion more as a science than a sentiment—theology scholastic,

vogue among those who regard relation more as a science than a sentiment—theology scholastic, dogmatic, moral, didactic—Renan has added a new order, to be properly known as "romantic" theology, since, departing from the obligations of liters; interpretation, it indulges the wides; range in the field of the picturesque, and at tempts the adaptation of the self-denying ordinances of an humble Christianity to the requirements of an unregulated and even exuberant imagination. The "Life of Jesus," his first pub-lication in this new kind, startled the Christian world with its seemingly irreverent caricature of the Founder of the faith, who, so far from appearing as the Son or other adequate repre sentative of God, was drawn rather as a ter lunatic, governed by a desire to reform and rule mankind, and disposed to vary his character and pretensions, and restate his mission, as momentary expediency suggested. A church thus originated could only be developed and perpetuated by means accordant with its nativity; and the "History of the Apostles" is a highly fanciful and speculative recital of the policy pursued by the Disciples in their effort to make a sect of Judaism the universal legatee of those forms of paganism which at the Savience.

those forms of paganism which, at the Saviour's advent, were already in their last agony.

Other volumes of Renan's romantic excursion into the domains of theology are promised, tracing the results of these schemes of the primitive Christians. primitive Christians to their maturity in the Church and the world; and no doubt curiosity will carry to their study thousands whose con-victions they may not disturb, and who will rise from the perusal with more reverential faith.

FRANCIS OF ASSIST.

In these contributions to the Journal des Debats, Renan is engaged in suicipating some of the conclusions which are unquestionably to form the practical application of his system. To those unismliar with the golden legends of Roman Catholic sanctity, it will be proper to say this one of the saints whom that Church reverences under the name of Francis was an Italian who had been better the saints whom the church reverences under the saints whom the church reverences under the saints who had been saints who had been saints with the saints who had been saints who had been saints and saints who had been saints who had been saints and saints who had been saints who had been saints and saints who who will be saints who who will be saints who will be reverences under the name of Francis was an Italian, who lived between 1180 and 1226; that he was of exemplary life, and of devotion so exalted as to work or provoke miracles said to be unquestionably of divine origin; that he participated in the Fifth Crusade, and founded the second of those begging orders of monks, whose austernies were suggested by the picty of the Waldenses, a people whom it was the of the Waldenses, a people whom it was the business of Christianity at that time to persecute with relentless cruelty, and for whose correction the terrors of the Inquisition were For those atrocities the Dominicans, rather

than the Franciscans, were censurable. The rule of the latter—also known as Cordeliers, Capuchins, Preaching Friars, Grey Friars, and Minor Brethren—was one of entire gentleness and selt-negation. It was for them to live solely upon aims, to preach, confess, exhors, and comfort, and even to celebrate mass; while the great rival order founded by Dominic was addicted to science rather than love; and dispensing justice and punishment, only dealt in mercy in the form of induigences, for the sale of which they held a monopoly. It may not be wholly out of place to add that one of these orders adhered to the dogma of the immaculate conception of the Viigin, a doctrine recently adopted by the Church, while the other bitterly

Of this order of monks the Italian hermit was the founder, and has ever since been the divinity. The expression is not used unadisedly. One of the earliest and rarest of rinted books was that of Bartholomew Albizzi, a Franciscan, entitled the "Book of the Con-formity of Saint Francis with Christ," for which as a reward the author in a general chapter of the order was presented with the identical habit worn by the Saint. In this work there is a close parallel drawn between the Saviour and the monk in all the sacred attributes of the former; while for merits and virtues which the evange lists have omitted to ascribe to Christ, the Cenobite receives full credit, and is therefore de-scribed as of purer holiness and excellence than the Son of God himself. So extravagant and in-dged impious seemed this laudation that the orthodoxy, whether within or without the church, never ceased to exclaim against it. Father Vergerio wrote a book in relutation, and it was placed in the Index at Rome. Albert Erasmus, in a satire, to which Luther puts a preface, called it the "Koran of the Cordellers." and with that name the satire has passed it down to posterity. At last the Franciscans be-came ashamed of the "Book of Conformities," later editions of the volume have ap peared its extravaeances have gradually been qualitied, until St. Francis has been toned down to the standard of humanity.

To restore the character of the Italian visionary to its equality with that of Jesus, is apparently the present aim of M. Renan. In the review we have referred to, the writer says that

-"since Christ, St. Francis is the man who has the most limpid conscience, the most per-fect simplicity, the most lively sense of his filial relation with the Heavenly Father. In him Adam seems not to have sinned."

And after vouching for the authenticity of the monkish legends touching his hero, he proceeds: 'What distinguishes Francis of Assisi in his age and in all time is his perfect originality. He is undoubtedly a Christian, and one very subis undoubtedly a Christian, and is plety is of a missive to Mother Church; but his plety is of a missive to himself. . . . What is sort peculiar to himself. . . . . What is strictly his own is his manner of feeling. Francis heard but one voice in nature. One day, as he returned to his hermitage from the Alverno, the birds in throngs carolled near his cell. 'See, my brother,' said he, 'how our sisters rejoice at our coming." Afterwards, at the hour of his death, Saint Bonaventura relates with admiration that the skylarks, those lovers of the light, flew joyfully over the roof of the house, already obscured with the shadows of night. His perfect goodness renders these miracles credible. He had attained the supreme happiness, the perpetual joy of the great artist, and that of all beings who are nearest to God. Imitator of the Heavenly Father who makes His sun rise upon the just and the unjust, and of the sun which each morning sees with equal smile the human hive awake to pursue its pleasure, he believed not in evil; he denied its existence. Not that he was indifferent; but looking into the depths of the numan soul, he saw no sin but selushness. Weakness and error were hardly sins in his esti-

"Since Jesus, Francis of Assisi has been the only perfect Christian. What most highly disonly perfect christian. What most highly dis-tinguishes him is that, with faith and love with-out bounds, he audertook to fulfil the pro-gramme of Galilee. His first rule (for his order) was nothing else than the Sermon on the Mount, without interpretation or qualifications. The theory of the 'Book of Conformities' is true. Francis is indeed a second Christ; or more properly a perfect mirror of Christ. The fundamental idea of the Gospel is the vanity of earthly cares, which turn men away from the joys of the kingdom of God. This is also the essential principle of Francis of Assisi. The birds appeared to him, as they did to Jesus, to lead a perfect life; for the birds have no garner; they sing always; they live every moment by the gift of God; they lack nothing. . . . . A

poor man, the son of a merchant, a sort of madman. by turns a beggar, a cook, a vagabond, he did that which the great men of action in these days, our capital ste, fail to do, lett for seven or centuries a durable work, involving principles some of which will last for eternity."

Thus having accepte to the full the thesis of Albizzi, which affronted the Catholics of his day, and shocked the Reformers, insomuch that

the Franciscans had to abandon the prefensions of their founder, M. Renan must be understood as regarding Jesus and Francis as mere accidents of humanity, from which the Divine is equally excluded. Worshippers of nature, gentle of soul, not free from ambifion, self-deceived as to the possession of miraculous gifts, the one founded a faith as the other founded a religious order; they were both tranquil madmen, and the parallel only fails in that they were not both martyrs. But M. Renan will find Christendom still unprepared to accept his ingenious theories.

HONOR. From the Saturday Review. There are few moral codes which are at the same time so rigid in some respects, and so elastic in others, as the code of honor. Nobody could give a very clear account of what it contains, yet every one is ready to allow that whetever it says is of supreme and paramount authority. A New Zealander sud-denly introduced to civilized society would perhaps find it as difficult to understand the capriciousness of honor as to comprehend the varieties of pronunciation in the English language. One day it seems to say one thing, and another day it speaks in a totally different tone. Occasionally it shrinks from the very appearance of evil, with all the fine delicacy of a sensitive plant. Every now and then it appears to be as rough and tough and insensible as the oak itself. It is not merely that honor fails continually to draw the line just where it should be drawn, or that fine casulsts are able to detect its inconsistencies. There is a much graver difficulty than this about the case. Frequently it hap-pens that honor turns out to be blind and deaf altogether in one direction, while it remains scrupulous and superstitious in another. It never goes about apparently without one walleye, and it is a chance and accident on which side of the road the wall-eye may be fixed. It one had been considering the matter a priori, one would have imagined that a guide so fanciful and so fitful must be useless to help men to discern good from evil. Yet, when we come down to the region of experience, we soon dis' cover that there is no moral code which influences the conduct of human beings more universally. Dishonorable actions are quite as pleetiful, no doubt, as blackberries upon a hedge. Men are not, as a rule, any more strictly honorable than they are moral or religious; but there is this distinction, that men are immoral or irreligious without remorse, while no one flies in honor's face without teeling ashamed and degraded by what he has done. "Falstaff" is commonly considered to be a singular exception to the rest of his species, in that he unblushingly reduces dishonor to a system, and professes to glory in what even bad men would acknowledge to be shame. But he only manages to defend dishonor against the common instinctive feelings which condemn it, by making use of a verbal fallacy. He confuses, in his notorious soliloquy, between bonor and reputation; and then tauntingly asks whether honor can set a leg, and whether it is any use to him that dled yesterday. But reputation is one thing, and honor is another. People care for the latter who do not value the former in the least. Many a cynic or a skeptic who regards present or posthumous fame as an idle breath, obeys rigidly, in his private life, those maxims which are peculiarly supposed to govern the conduct and manners of a gentleman. It is true that honor cannot perform a surgical operation, but it is equally true that no one can live in comfort or peace with his fellows who openly acknowledged no allegiance to honorable ideas. There is no honor among thieves; and if "Falstaff" had not mixed up the distinct conceptions of fame and of honor for the sake of a brilliant paradox, honor would have been repudlated even by "Falstaff." It is, accordingly, the more noteworthy that a rule of life which is universally accepted should appear to be monstrously

This incoherency must be patent to any one who watches the actions of men and women upon anything like an extended scale. There is a man's honor, and there is a woman's honor, but they scarcely seem to have any-thing to do with one another. And both are oracles that give forth an uncertain sound. The morality of the Persians in the time of Cyrus admitted of being reduced to a simple precept. Young gentlemen once upon a time were taught to ride, to avoid debts, and to speak the truth. An English gentleman's education is not so consistent or so precise. He need not pay his debts, unless, indeed, his debtor possesses no other security than a bare promise, in which case honor comes to the rescue of the debtor, and insists upon prompt and punctual payment. Financial obligations which have anything to do with horses, above all other debts, are sacred. It is, again, established as an importaut principle, that the truth should be told as between man and man, but no gentleman of tashion-in other days at least-expected to be tied down tightly to the truth in his intercourse with the fairer sex. He pursued a bonne fortune by strategem and by decent; and it was not only Jove who laughed-as Shakespeare says-at lovers' perjuries, for an experienced lover laughed at them himself. If we turn from love to battle, a similar phenomenon meets us. Sometimes it is discreditable to be afraid, but not always. A coward cannot show his face again in society if he turns his back to a cannon-ball or to a bayonet thrust; but a hero may run away from the cholera or from a mad dog. A gentleman is supposed to be obliged never on any occasion to exhibit tear of a gentleman who is his equal; but a gentleman who pulls off door-knockers at night, when he has nobly dined, may take to his heels, it is believed, before the police. Hospitality, again, is a virtue both ac-knowledged and practised upon princi-Yet the roue who would shrink from refusing a visitor a glass of wine under his root feels little hesitation about dining with a credulous host one day, and seducing his wife upon the next, provided he shows himself ready and willing to face the injured Menelaus in mortal combat the day after. And finally, to take a conspicuous example, there are a thousand acts of meanness which are habitually done, which no one would tamely endure to be reproached with. Casual speculation in the funds may thus be tolerated by an easy conscience, but only a base and poor soul would patiently submit to be called a gambler in public. It may be said that this state of things is rapidly passing away, and that the present generation is better, and more upright in its practice and professions, than the generations which have preceded it. This may be so, and it is certain, at any rate, that true men of honor would stigmatize balf of the above laxities of demeanor as disreputable and unworthy. But, looking at the past history or honor, we cannot avoid observing that such laxities have from time to time been held to

be legitimate even in circles that would have

been shocked to hear a doubt cast on their manliness. If these things exist no longer, at

any rate they have been. They are irregu-

larities bound up with the history of bonor.

pricious and incoherent in its decree

ties of conscience, and the phenomena above described are a few of the many curiositles of the code of honor.

The explanation of all this l'es in the origin of the modern idea of honor, and it is to this that we must retrace our steps if we desire to understand what is otherwise inexplicable. Historically, one may go back to the days when a semi-barbarous feudal nobility ruled over a completely barbarous peasantry, and domineered, as far as they were able, over the first nascent element of an industrious middle class. Honor then meant what a well-armed gentleman of degree, proud of his person and his position. felt that he owed to his own dignity. Honor in such an age had not much necessarily in common with the honestum of Cicero or Horace. All that it enjoined went a very short way beyond what might be enjoined by vanity or pride. The haut courage of which Mr. Kingsley is so fond, in its primitive form was not a very splen-did virtue. It consisted chiefly of an innate arrogant resolution to hold the field against any single comer, and never in any case to give way to fear of a rival mortal man. An indomitable temper-stomachus cedere nescius-was one of honor's common forms, and a moral code springing from such a personal principle of independence could not but be full of glaring absurdities, none of which would stand the test of common sense. Truth incidentally became one of the characteristic good qualities of such a code, simply because a he, when probed to its foundation, implies usually some sort of timidity at bot-tom. So far as falsehood was cowardly it was acknowledged to be objectionable, but where it implied no cowardice it rose to the position of a venial vice. Cruelty in like manner was hardly dishonorable at all. Haut courage was quite as capable of bullying a Jew as Mr. Kingsley is of trying to bully a Roman Catholic pervert. The influence of women sottened and corrected this lawless manly spirit; but chivalry, as its name signifies, represented at first the ferocious virtues of a noble who tought on horseback and despised the humbler man-at-arms who did battle upon foot. As manners improved, the law of honor grew refined along with them, but the sense of personal dignity continued to be the dom nant idea which gave life to all the code. Even among the gracious and courteous principles which pervade some of the exquisite old romances that are imbedded in the literature of every civilized European country, curious paradoxes are to be discovered, which show that honor, at the best, was a strange thing. The lady to whom one knight openly professed a loyal love, was as often as not the wife of the knight's neighbor; who, on her part, felt no scruple at returning the Pla-tonic passion, provided that it was confined within Platonic bounds. Love among the troubadours did not always wear a matrimonial dress. According to a famous sentence of the Court of Love, the mistress who married her adorer in gaining a husband lost a lover, and was bound in courtesy to take another. King Matran's wife admits with pride and pleasure to her wedded lord, that the conquering Roland is the chaste object of her tancy and her thoughts, and reminds the monarch that his proper place is in the battle-field, and that it is not for him to interfere with the feminine business of romance. Angry as he is at the announcement, Matran knows better than to dispute the established doctrines of chivalry, and leaves his queen in possession of the con-troversial field. Such, in Provencal poetry, is the law of honor; and if "Othello" had only taken a lesson from the troubadours, "Desdemona" would have been permitted in peace to virtues and nobility of "Cassio." What personal dignity allows, depends in every age upon the customs of the time, and where the ustoms of the time are antiquated, the law

of honor is antiquated too. As man's honor depends on the received opinions about the dignity of men, woman's honor, after a like fashion, varies according to the esitmate of the true mission of woman. If the rules of honor were entitled to rank as precepts of a moral code, they would be of universal obligation, and would know no differences of sex. But differences of sex in matters that relate to honor seem to make all the difference in the world. From a religious or moral point of view, chastity, for instance, would seem to be as incumbent on the one sex as it confessedly is upon the other. No doubt, in the case of individuals, a lapse from purity on the part of a woman appears to lead to graver social consequences than a similar masculine declension. Yet the fault in every instance is bilateral, and if the chastity of woman is of importance to the world, the man who sins against it is responsible for half the injury that is done to society by each individual offense. Honor does not reason according to ethics, nor even according to logic. It merely looks at such things according to preconceived notions about a man and a woman's dignity. Feminine frailty is a crime against feminine prestige, and therefore honor punishes it with severity, while it inflicts no like penalty on a man's falling. When once it is admitted that personal dignity is the centre round which the whole teaching of honor revolves, honor begins to appear a moral guide of uncertain and even questionable au-thority. Ideas of personal dignity require to be pruned by reason, or they may easily become a barrier and an obstacle to the progress of civilization. When they assume an exaggerated shape, they are a nuisance and a hindrance to the world. So far as honor is a sentiment based on a rational sense of what men and women ought to be, so far it may be trusted; but honor in a rude and uncultivated form will scarcely carry us much beyond the virtues of a savage. Like many other instinctive feelings, it is valuable when it consists of a subtle sense in harmony with the latest collective wisdom of mankind, but all instinctive teelings need to be continually reformed by the light of judgment and of reason to prevent them from hindering that advance in merals which they ought to further and assist.

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Sunday trains leave Pottsville at 8:00 A. M., and Philadelphia at 3:15 P. M. Leave Philadelphia for Reading at 8:00 A. M., returning from Reading at 4:25 P. M.

CHESTER VALLEY RALLROAD.

Passengers for Downington and intermediate points take the 7:30 and 8:15 A. M. and 4:30 P. M. trains from Philadelphia, returning from Downingtown at 7:00 A. M. and 12:30 noon.

and 12:30 noon.

NEW YORK ENPRESS FOR PITTSBURG AND THE Leaves New York at 9 A. M. and 8:00 P. M., passing Reading at 1:05 and 11:53 A. M. and F48 P. M., and connecting at Harrisburg with Pennsylvanta and Northern Central Railroad express trains for Pittsburg, Chicago, Wilhamspert, Elmira. Baltimore, etc.

Returning, express train leaves Harrisburg on arrival of the Pennsylvania express from Pittsburg, at 3 and 9:05 A. M., and 9:15 P. M., passing Reading at 4:49 and 10:52 A. M., and 11:30 P. M., and arriving in New York at 10 A. M. and 2:45 P. M. Fleeping cars accompany these trains through between Jersey City and Pittsburg, without change.

A mail train for New York leaves Harrisburg, at 3:10 P.

through between Jersey City and Pittsburg, without change.

A mail train for New York leaves Harrisburg at 2-10 P.

M. Mail train for New York leaves Harrisburg at 2-10 P.

M. Mail train for Harrisburg leaves New York at 12 M.

SCHUYLKILL VALLEY BAILROAD.

Trains leave Pottsville at 7 and 11-30 A. M., and 7-15 P.

M., returning from Tamaqua at 7-35 A. M. and 1-40 and 4-16 P. M.

SCHUYEKILL AND SUSQUEHANNA RAHLROAD.

Trains leave Auburg at 7-50 A. M. for Pinegrove and Harrisburg, and 1-50 P. M. for Pinegrove and tremont, returning from Harrisburg at 3-20 P. M., and from Tremont at 7-35 A. M. and 5-25 P. M.

Tickets.

Through first-class fickets and emigrant tickets to all the principal points in the North and West and Canada.

The following tickets are obtainable only at the office of 8 BRADFORD, Treasurer, No. 227 S. FOURTH Street, Philadelphis, or of G. A. NICOLLS, General Superintend-dent, Reading:—

COMMUTATION TICKETS.

At 25 per cent. discount, between any points desired, for families and firms.

MILEAGE TICKETS.

Good for 2000 miles between all points, \$52.50 each, for families and firms.

SEASON TICKETS.

families and firms. SEASON TICKETS.

For three, six, name, or twelve months, for holders only, to all points, at reduced rates.

CLERGYMEN

Residing on the line of the road will be furnished cards entiting themselves and wives to tickets at 1 alf fare.

EXCURSION TICKETS

From Philadelphia to principal stations, good for Saturday, Sunday, and Monday, at reduced fare, to be had only at the Ticket office, at THIRTEENTH and CALLOWHILL Streets.

Streets.

FREIGHT.

Goods of all descriptions forwarded to all the above points from the Company's new Freight Depot, BROAD and WILLOW Streets.

FREIGHT TRAINS

Leave Philadelphia daily at 5 36 A. M., 12 45 noon, and 6 P. M., for Reading, Lebanon, Harrisburg, Pottsville, Port Clinton, and all points forward.

MAILS

Close at the Philadelphia Post Office for all places on the rold and its branches.

A. M. A. M. A. Del Philadelphia Post Office for all places on the rations only at 3 15 c. M.

roho and the branches and a ser, and or the principal lations only at 3:15 °C. M.

Light Additions only at 3:15 °C. M.

Light Addition of the branches and the principal series of the branches and the branches

Teave Norristown 54, 7, 750, 9, 11 A.; M., 18, 48, 68, at 68 P. M.
The 65 P. M. train will stop at School Lane, Wissa hick on, Manayunk, Spring Mill, and Conshoho ken only ON SUNDAYS.

Leave Philadelphia 9 A. M., 25, 4 and 75 P. M.
Leave Norristown 7 A. M. 1, 55, and 8 P. M.
FOR MANAYUNK.

Leave Philadelphia 6, 8 35 minutes, 11 05 A. M., 18, 45, 55, 65, 855, and 115 P. M.

Leave Manayunk 63, 74, 8 20, 95, 115, A. M., 2, 5, 65, 88 P. M.
ON SUNDAYS.

M. P. M. ON SUNDAYS,
Leave Philadelphia 9 A. M., 2%, 4, and 7% P. M.
Leave Manayank 7% A. M., 1%, 6, and 9% P. M.
W. S. WILFON, General Superintendes t,
¡Depot NINTH and GREEN Streets

NORTH PENNSYLVANIA RAILROAD. Depot TRIRD Street above Thompson.

For BETHLEHEM, DOYDESTOWN, MAUCE
CHUNK, EASTON, WILLIAMSPORT, and WILKES
BARRE. BARKE. At 130 A. M (Express), for Bethlebem, Allentown Mauch Chank, Hazleton, Williamsport, and Wilker ASS'30 P. M (Express), for Beth chem. Faston, etc. reaching Easton at 6'45 F. M. At 5 10 P. M. for Bethlebem, Allentown, Manc. Chemb.

Chunk.
For Doylestown at 8:35 A M., 2:30 and 4:15 P. M.
For Fort Washington at 10 A M. and 11 P. M.
For Lansdale at 6:15 P. M.
White cars of the Second and Third Streets Line City
Passenger Cars run direct to the depot.
TRAINS FOR PHILADELPHIA.
Leave Bethlehem at 6:25 A M. and 12:25 Noon, an Leave Bethlehem at 6 2) A. M., and 12 75 Noon, at 15 15 P. M.
Leave Loy estown at 6 40 A. M., 3 15 and 5 30 P. M.
Leave Lansdale at 5 00 A. M., 3 15 and 5 30 P. M.
Leave Lansdale at 5 00 A. M., and 2 15 P. M.
ON RUNDAYS.

I hiladelphia for Beth ehem at 9 A. M.
Philadelphia for Doylestown at 2 30 P. M.
Doylestown for Philadelphia at 4 20 P. M.
Bethlehem for Philadelphia at 4 20 P. M.
Through Tickets must be produced at the ticket offices.
THIRD Street, or BERKS Street.

ELLIS CLARK, Agent.

THIRD Street, of BERRES Street.

ELLIS CLARK, Agent.

COO -Phila ADELPHIA AND ERIE RAIL

ROAD. - This great line traverses the Northern and Northwest counties of Pennsylvania to the city of Frie, on Lake Erie It has been leased and is operated by the Pennsylvania Railroad Company.

TIME OF FASSENGER TRAINS AT PHILADELPHIA. Arrive Eastward—Erie Mail Train, 7 A. M.; Erie Express Train, 1 P. M.

Leave Westward—Erie Mail, 9 P. M.; Erie Express Train 12 M.

Fassenger cars run through on the Erie Mail and Express trains both ways between Philade pris and Erie NEW YORK CONNECTION.

Leave New York at 9 A. M., arrive at Erie 9 30 A. M. Leave Frie at 445 P. M., arrive at Erie 9 30 A. M. Leave Frie at 445 P. M., arrive at New York 4 19 P. M. Elegant Sleeping Cars on all the night trains.

For normation respecting passenger business, apply a corner ? HIRTIE: H and MARKET S reets Phila.

And for f. eight business, of the Company a Agents, 8. B. Kingston, Jr., corner ? histeenth and Market streets Philadelphia; J. W. Reynolds, Erie; William Brown Agent N. C. R. H., Bailimore.

H. H., HOUSTON, General Freight Agent, Phila.

A. L. TYLLE G erai Su Williamsport

WEST JERSEY RAILROAD LINES, FROM

WEST JERSEY RAILROAD LINES, FROM toot of MARKET Street (Upper Ferry), commencing MONDAY, September 24 1866
LEAVE PHILADELPHIA AS FOLLOWS;
For Bridgeton, Salem, Millville, and all intermediate stations, at 8 A. M. Mail. 3'30 P. M., Passenger.
For Woodbury, 8 A. M., 3'30 P. M., and 6 P. M.
FOR Cape May, at 3'30 P. M., and 6 P. M.
RETURNING TRAINS LEAVE
Woodbury at 7'15 A. M. 8 40 A. M., and 4 54 P. M.
Bridgeton at 7 05 A. M. and 3 30 P. M. Freight, 6 30 P. M.

P. M. Salem at 650 A. M. and 3-96 P. M. Freight 5 45 P. M. Millville at 6-55 A. M., and 3-98 P. M. Freight, 610 Cape May at 11 45 A. M. Parsenger and Freight,
Freight will be received at Second Covered Whart
below Walnut street, from 7-96 A. M. until 5-90 P. M.
That received before 9-60 A. M. will go through the same
day. Av.
Freight Pelivery, No. 1988, DELAWARE Avenue
126
J. VAN RENSHELAPIE, Superinten ies

RAILROAD LINES. DHILADELPHIA, WILMINGTON, AND BAL
TIMORE RAILBOAD,
TIMORE RAILBOAD,
Care Depot, corner of BROAD Street and WASHINGLear Depot, corner of BROAD Street and WASHINGExpress Train at 4 15 A. M. (Mondays excepted), for mingrun, Newark, Elkica, Northeast, Perry ville, Havro, of Grace, Aberdeen, Perry man's, Magnolia, Chase's and Way Mail Train at 8 15 A. M. (Sundays excepted), for Independent of the Committee of th stations.

Express Train at 11:45 A. M. (Sundays excepted), for Battimore and Washington.

Express Train at 3 P. M. (Sundays excepted), for Battimore and Washington, stopping at thester, Claymont, Wilmington, Newark, Fixton, Northeast, Perryville, Havie de Grace, Aberdean, Perryman's, Edgewood, Magnolia, Chase's, and Stemmer's Run 1.

Night Express at 11 P. M., for Baltimore and Waskington. ington.

Passengers by Boat from Baltimore for Fortress Mon-roe Nortolk, City Point, and Richmond, will take the 1145 A. M. train.

WILMINGTON ACCOMMODATION TRAINS.

Stopping at all Stations between Philadelphia and Wit-

Stopping at all Stations between Philadelphia and Witmington.

Leave Philadelphia at 9 A. M., 12 39, 4 30, 6, and 11 30 P. M. The 4 30 P. M. train connects with Delaware Enliroad for Harrington and intermediate stations.

Leave Wimington at 6 30 7 15 and 2 30 A. M., 4 and 6 36 P. M. The 7 15 A. M. train will not stop at stations between Chester and Philadelphia.

Trains for New Castle leave Philadelphia at 9 A. M., 4 30 and 6 P. M.

THROUGH TRAINS FROM BALTIMORE
Leave Wilmington at 11 A. M., 4 36 and 10 P. M.

CHASTER FOR PHILADELPHIA.

Leave Chester at 7 28, 7 55, 10 14 and 11 46 A. M., 4 48, 5 10, 7 26, 5 30 26 P. M., Express.

1 10 P. M., Express.

TRAINS FOR BALTIMORE

TRAINS FOR BALTIMORE

Leave Brillmore 7-95 A. M., Wav-mail. 9-20 A. M., Express. 110 P. M., Express. 6-35 P. M., Express. 3-26 P. M., Ender Williams for 15-22 and 9-33 A. M. and 4-15 P. M. Freight Treins with Passenger Cara attached will leave as follows:—Wilmington for Perryville and intermediate stations at 6-65 P. M. Baltimore for Have-do-Grace and intermediate stations at 4-45 P. M. Perryville for Wilmington and intermediate stations at 4-40 A. M. connecting at Wilmington with 7-15 A. M. train for Philaephia.

SUNDAY TRAINS.

necting at Wilmington with 7-lb A. M. train for Philae-phia.

SUNDAY TRAINS:

Express Train at 4-MA. M., for Baltimore and Washington, stopping at Chester, Wilminston, Newark, Elkton, Nor heavt Perryvibe Havre-de-Grace, Aberdeen,
Perryman's, Magno la, Chase's, and Stemmer's Rum.

Night Express, il P M for Baltimore and Washington
Accommodation Train at 11-30 P. M. for Wilmington
and intermediate stations.

HALTIMORE FOR PHILADELPHIA.

Leave Baltimore at 8-25 P. M., stopping at Havro-deGrac, Perryville, and Wilmington. Also stops at Elkton and Newark (to take passengers for Phi adeiphia and
cleave passengers from Washington or Baltimore) and
Chester to leave passengers from Baltimore or Washington.

Accommodation Train from Wi mington for Philadel his and intermediate stations at 6 70 P. M. H. F. KENNEY, Superintendent. H. F. KENNEY, Superintendent.

10R NEW YORK.—THE CAMDEN AND Amboy and Phi saelphia and Trenton Railroad ompany's Lines.
FROM PHILADELPHIA TO NEW YORK and Way Places, from Walnut Street Whaif, will leave as follows, viz:—

At 5 A. M., via Camden and Amboy, Accommoda

At 5 A. M., via Camden and Amboy, Accommedation.

At 5 A. M., via Camden and Jersey City Express. 360

At 8 A. M. via Camden and Amboy Express. 360

At 8 P. M., via Camden and Amboy Accommodation and Emigrant 1st class.

At 8 P. M. via Camden and Amboy Accommodation and Emigrant 2st class.

At 8 P. M. via Camden and Amboy Accommodation and Emigrant 2st class.

At 8 A. M. 2 and 8 P. M., for Mount Holly, Ewans-ville, Femberton. and Vincentown At 5 A. M. and 8 P. M. for Freehold.

At 5 and 10 A. M., 12 M., 4, 5, 6, and 1130, P. M. for Fish Eouse, Pelmyra, Hiverton, Progress, Delanco, Bevery, Edvewater, Eurington, Florence, Bordentown, etc. The 10 A. M., and 4 P. M. lines run giveot through to Trenton.

LINES FROM KENSINGTON DEPOT WILL LEAVE At 11 A. M., 430, 645 P. M., and 2 P. M. (Night), via Kensington and Jersey City Express Lines, fare 6309, The 645 P. M. Line willium daily, Allothers Sundays excepted.

At 730 and 11 A. M., 3 330 430, 5, and 645 P. M. a. d.

The 645 P. M. Line willium daily. Allothers Sundays excepted
At 739 and 11 A. M., 3 339 439, 5, and 645 P. M. a. d. a idnight, for Bristol. Trenton, etc.
At 7 and 10 15 A. M., 12 M., 3 4, 5 and 645 P. M., for Cornwell's Terrisdale Holmesburg, Tacony, Wissinoming, Bridesburg, and Franktord, and at 10 15 A. M. for Bristol. Schenck's, Eddington, and 8 P. M. for Holmesburg and intermediate stations.
At 730 A. M., and 330 P. M. for Niagara Falls, Buffalo, Dunkirk Canandatgua, Elmirs, Ithaca Owego, Rochesier, Binghempton, Oswego, Syracuse Great Bend, Montrose Wilkesbarre, Scianton, Stioudsburg, Water Gap, Belvidere, Laston, Lambertville, Flemington, etc. 7 he 230 P. M. Line connects affrect with the trais leaving Easton for Mauch Chunk, Allentown, Bothle hem, etc.
At 5 P. M. for Lambertville and intermediate stations, June 1, 1866. WILLIAM H. GATZMEB, Agent.

DENNSYLVANIA CENTRAL RAILROAD,

BUMMER ARRANGEMENT.

The Trains of the Pennsylvania Central Railroad frave the Depot, at Thirty-first and Market arrangement, and the security Railway, running to and from the Depot. The last car leaves Front street about 30 minutes prior to the departure of each Train.

On Sundays—Cars leave Eleven'h and Market streets 45 minutes before the departure of each Trains.

Mann's Baggage Express will car for and deliver

HEIGHT LINES FOR NEW YORK AND TREIGHT LINES FOR NEW YORK AND

And the Stations on the CAMDEN and AMBOY and
connecting Rai roads. INCREASED DESPATOR.
THE CAMDEN AND AMBOY RAILEDAD AND
TRANSFOR ATION COMPANY SEERGHT LINES
for New York will leave WALNUT Street Wharf at
o'clock P M. daily (Sundays excepted).
Freight must be delivered before 4% o'clock, to be or
waided the same day.
Returning, the above lines will leave New York att
noon and a mids P. M
Freight for Tien on Princeton Kingston, New Brunswick, and a l points on the tamden and Amboy Railroad; also, on the Bery dere Delaware and Flemington the New Jersey the Freehold and Jamesburg and
the Burimgton and Mount Holly Railroads, received
and forwarded up to 1 P. M.
The Belvidere lie aware Reliroad connects at Phillipsburg with the Lehigh Valley Railroad, and at Manniakachunk with all points on the Delaware, Lackawanna,
and Western Rai road, forwarding to syracwie, Buffalo,
and other points in Western New York
The New Jersey Railroad connects at Elizabeth with
the New Jersey Railroad, and at Newark with
the Morns and Essex Railroad.
A slip memorandum, poedfying the marks and numbet s, bippers, and corsisness, must, in every instance,
be sent with each load of goods, or no receipt will be
given
N. B.—Increased lacities have been made for the
N. B.—Increased lacities have been made to the

N.B.—Increased iaclifics have been made for the Kansportation of live stock. Drovers are invited to try the route. When stock is iurnished in quantities of two carloads or more, it will be delivered at the foot of Foreth street near the Drove Yard, or at Pier No. I, North River, as the shippers may designate at the time offshipment.

For terms, or other information, apply to ...

WALTER FREEMAN, Freight Agent,
No. 226 S. DELAWARE Avenue, Philadelphia ORANGE AND ALEXANDRIA RAILROAD.

On and aiter MONDAY, February 12, two daily pains will run between Washington and Lynchburg, connecting at Gordonsyl Fe with Virginia Central Rafteroad trains to and from Richmond as follows:—

Leave Washington daily (bunday excepted), at 6.46 A. M., and arrive at Lynchburg at 5.40 F. M.

Leave Lynchburg at 7 A. M. and arrive at Washington at 5.26 F. M.

Express Train.

Leave Washington daily (including Sanday) at 6.65 F. M.

M. and arrive at Lynchburg at 6.00 A. M.

Leave Lynchburg at 6.50 F. M. and arrive at Washington at 6.10 A. M.

Foth trains making close connections at Lynchburg for all points South and Southwest, and at Washington for North and Northwest.

First-class sleeping cars attached to the night trains.

The road is attractive, not only for its comfortable accommodations, but for the fact that it passes the new historic localities of Fairfax, Bull Run, Mannassa, Bristoc, Cattett's, Rappahamnock, Culpeper, Orange, and Girdonsville, places of unperishable interest in the popular mind.

Through tickets to all points South and Southwest may be had in Boston, New York, Philadelphis, and Bultimore and at the offices of the road in Washington or Alexandria