THE DAILY EVENING TELEGRAPH-PHILADELPHIA, THURSDAY, OCTOBER 29 1868.

THE RAILBOAD EXCURSION. From Our Own Correspondent.

CHICAGO, Ill., Oct. 15, 1868.

6

To-day closes the Kansas excursion of the General Ticket Agents and their friends, and a more entertaining, pleasant, and successful party has never been gathered together or more agreeably carried through than this. You will recollect it started from St. Louis last Baturday morning, the 9th, after the close of the General Ticket Agents' Semi-annual Convention, proceeded as far west as Ogallah Station, on the Union Pacific Railway, Rastern Division, 319 miles west of Kansas City, killed twelve buffaloes or bison and wounded as many morewitnessed the delightful country of the vast plains of the great West, in which are the splendid lands of the National Land Company, offered at such very low prices to purchasers. passing comfortable nights in Sedalia, Mo., Salina, Kansas, St. Joseph, Mo., and Quincy, Ill., and arriving here, in the leading city of the West, without accident or anything to mar the harmony and pleasant associations of either participant, inside of a week, illustrates what is being done every day through the admirable railroad system of the country, and the remarkable management of the skilled and attentive attaches of the respective rail. road companies.

Leaving Quincy, in the three Pallman cars referred to in my last letter, in the morning, we rapidly passed over the Chicago, Barlington, and Quincy Railroad, in charge of Harry Starring, Esq., the popular General Baggage Agent, and General E. R. Wadsworth, the General Freight Agent of this company. On some portions of the Chicago, Burlington, and Quincy Road we ran at the rate of sixty miles an hour, and although travelling at such a high rate of speed there was no alarm on the part of any of the tourists, but a surprising degree of pleasure. The road was so smooth and the motion of the cars so delightful that the extraordinary speed was enjoyed rather than feared. The road runs northwest from Quincy, through a country of remarkable fertility, beauty, and interest, and a trip over it convinces the traveller of its deserved popularity. No corporation in the Union can boast of a more efficient or energetic set of officials-each one proficient in his peculiar line of duty, and ever on the watch to render the passenger safe and his or her transit easy and comfortable.

There are several very fine, flourishing towns on this road, the largest one being Aurora, 40 miles from Chicago, in which the principal shops of the Chicago, Burlington, and Quincy Railroad are located, and where all the celebrated Pullman cars are built, as well as the company's elegant passenger cars. Aurora is situated on Fox river, and contains a population of 19,000. It is a place of considerable manufacturing importance, and a point of heavy shipment of grain, wool, and pork. The City Hall is a magnificent building, and many of the stores and private residences are large and commodious. There are two woollen mills, three flouring mills, and several manufactories in Aurora. Mendota, the junction with the Illinois Central Railroad, 84 miles from Chicago, has 5000 inhabitants. Situated in an undulating prairie, on an eminence, it commands an extensive view of country. It contains two flourishing colleges and several manufactories and mills. Princeton, 112 miles from Chicago, has a population of 7000. This is one of the most enterprising towns of its size in Illinois, beautifully located, and inhabited by live and exceedingly hospitable people. It is the county seat of Bureau county, and surrounded by a country prolific in its production of cereals and wool. The court-house is a large and elegant building, and infinitely superior to your Philadelphia hall of justice. Some of the stores are quite large and haud some, and among them that of Rawson Brothers, who do an immense trade.

obligations for their kindness, attention, and efforts to please their guests and to exhibit the numerous rich scenes in the beautiful country through which we have passed to-day.

After passing Galesburg a meeting was organized by Henry W. Gwinner, Esq., General Ticket Agent of the Pennsylvania Railroad Company, at which Charles P. Leland, General Ticket Agent of the Michigan Southern Railroad, presided, and M. J. O'Brien, General Superintendent of the Southern Express Comrany, officiated as Secretary, The following reamble and resolutions, offered by H. G. leisenring, of Philadelphia, were unanimously a dopted : --

Whereas, The "Kansas Excursion," originated by Messas, W. O. Lewiz, General Ticket Agent Pacific Railroad of Messouri; J. M. Webster, Ganeal Ticket Agent of the Union Pacific Railway, F. D.; P. B. Groas, General Ticket Agent Hannibal and St. Joseph Railroad; Samuel Powell, Gene-ral Ticket Agent Chicago, Burington, and Quincy Railroad; John S. Loomis, President, and C. N. Pratt, General Agent National Land Company, and the managers of the several rations who liberally provided ample transportation, and successfully carried out by them, through the co-operation and assistance of Mr. Woodward, Assistant Superintendent Pacific Railroad of Missouri: George Noble and B. Mar-Ralload of Missouri: George Noble and B. Mar-ehull, As-isiant Superintendents Union Paeda Kalload, F. D; J. S. Ford, General Teket Agent of Missouri Valley Railroad; Colonel Henry Starring, General Agent Chicago, Buc-lugion, and Quincy and Hannibal and St. Joseph Mailroad; James A. S. Reed, General Travelling Agent Hannibal and St. Joseph Rail-reed, Cargoni E. B. Waldsment, Consent Paeda road; General F. R. Wadsworth, General Freight Agent Chicago, Burlington, and Quincy Railroad; Colonel A. B. Puliman, General Super-intendent of Puliman's Palace Car Company; Mr. James Iver, of the Ives House, Sedalia, Missouri, and C. N. Pratt, Agent Union Pacific Railway;

Whereas, The completion of our journey to and from the western terminus of the Union Pacific Railway, E. D., is rapidly approaching, and will soon dissolve, temporarily the association of ladies and gentlemen composing the 'Kansas Excursion party;" therefore

Resoured, That we part with feelings of sincere regret from those whose many acts of kindness and attention have rendered our journey an endless chain or interest, pleasure, and del ght.

Resolved. That it would be invidious to discriminate where all merit and have our heartfelt thanks, and hence can only say that grateful appreciation of such hospitable kind-ness may only be measured by the extent of enjoyment which we have all experienced.

Resolved, That we entrestly recommend to the tourist the "Union Pacific Railway, E. D.," as one of the most interesting portions of our common country, abounding in varied magnificent scenery, combining valley, hill, and plains, the famous indian hunting-grounds and endless other attractions. To the hunter an almost boundless field of exciting pleasure, where countless thousands of buffaloes, ant lopes, and other an mal targets will fully reward a visit. To the farmer and artisan, advantages which are unsurpassed by any other section of the Western World.

Resolved. That our appreciation be and is hereby expressed to Major-General P. H. Sheridan and staff, for the kind reception extended to us at Fort Hayes, and particularly the characteristic gailantry that prompted especial attention to the comfort and safety of the ladies.

Resolved, That our practical experience and observations whilst in Kansas will attest the indomitable energy of the officers of the National Land Company in developing for the benefit of the whole country the advantages and illimitable resources of the Territory, controlled and offered by them to capitalists and others seeking to become "Pioneers of this Western En pire.

Resolved, That from the pleasure and comfort afforded by the Pollman Palace Cars, we feel it a duty to recommend all the leading railway lines in the United States to adopt them as the most mode of travel extant.

ceremonies mean? Are they more mummerles? Certainly not. We use the abective we believe in the grand Cathelic do-ma of the Kucharistic Sacrament." This is the last point reached by the Ritualists. How far it arrees with the Protestant Episconal docarine, how far it differs from the Roman Catholic doctrine, the Pondits, the Brahmus, and the Brehons must decide. Bitustism removes from Protestantism what Newman, but a few years ago, de ctib d as its coldn as and separiessness. Populariy it is supposed to represent a few bows and an occasional candle; generaly, it con ists in that, but there can be no question, after a statement of the evidence afforded by this city atone, that it is more dogmatic than ceremonial; that it is not to the æsthetic feeling it appeals. but that it uses asthetic alds to convey doctrinal teaching, and that its foundation is in the logma, pure and simple, of the real presence of Corist in the Eucharistic Sacrament, brought there by sacer dotal power.

CHURCH OF ST. ALBAN'S.

The Leading Ritualistic Church in America-Views of Rev. Dr. Morrill-The Mass at St. Albans.

On Forty-seventh street, between Lexington and Fourth avenues, the Protestant Epi-copal Chapel of St. Alban's is situated. Externally there is little to distinguish it from many of the smaller and more modest caurches of the city. The crosses which surmount each end are not an nausual addition to an American Episcopal chapel. Inside, the windows simply statued and "uppletured," the three rows of polished sears and even the poleit would not be out of place in the stricest Paritan conventice. But it is not that that makes this little church so important or so unusual. At the end generally occupied by the preaching desk or by the plain commu-nion table of an English church, there is railed oil a "Sauctuary" or choir in which an imposing structure rises. One glance at this satisfies the visitor that it is an altar such as Archbishop McCloskey might officiate at in his cathedral. The ministerial portion of the church elevated by steps above the part allotted to the lasty consists of two parts; the outer, in which the choristers and attendant priests are seated and which corresponds to the choir of a collegiate chapel; the inner, in which the altar is placed and which is railed off by a communion rail. The roof over this part of the church is handsomely decorated to green or blue and gold. That tretoil modification of the cross formed by three large segments of a circle, so family r to the student of ecclestastical orgament, is frequently found on the field of the root. The transverse beams are inscribed with the words At elusah. The altar is of the usual Roman Catholic form. The ascent to it is made by three narrow steps, and the last is a wide "plane" on which the priest officiates at Mass. The altar is a formed as in a Roman Catholic church. An au'ependium of the color of the feast depends in front. On a raised ledge there are placed a cracifix, candles, flower vases, but there is no tabernacie. The wall behind the altar is subably decorsted, and over the cruciex is a well known picture of the "Agnus Dei,' carrying a cress. Next the crucilla there are on ordinary festiva's but two candles, while around the altar are candelabra. On the right hand or cristle side of the altar is the cre-dence table or cruet stand. These points will at once show the remarkable similarity of the altar of St. Alban's and its surroundings to those of a Roman Catholic church. The identity is almost perfect. But this is not all. The ceremonial used at the mass performed beneath its root is so like that used at a similar service in the Roman churches, that to one accustomet to the difference between ordinary Protestantism and Catho licism the similarity is fabulous. This similarity will be traced further on: in the meantime, a few words about the pastor of the church, "Father" Morrill, as his flock love to call him, and his particular tenets, will beither uninteresting nor loreign to the subject of this article. THE PRICET OF ST. ALBAN'S.

In one of the transepts of St. Alban's there is a little room cut off from the rest of the building. In position it might answer for a sacristy; in actual use it is employed as the study and receiving-room of the pastor, Father Morrili. Seen through the half-open caken door it has a pleasant look—the coal die, the blocks and pic-tures, giving it an an or comfort white a me rary man, it no other, can appreciate. Enter, at

lite invitation of its occupant, and be seated

none of his communion ever went to your

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church. Father McCready-He must be peculiarly fortunate in his experience, for it is different from that of English Ritualists, Scarcely a foreign mail comes in without bringing intelligence of the conversion of English Protestants, traceable in most instances to the effect of Ritualisn. Here in this journal-poin ing to an English paper—I find mention of several of these succ-sions to our Church. I am aware that many of the most eminent Episcopalian cleraymen of this city think that a movement, like the Ritualistic perhaps, is necessary to keep their flocks from our faith. Rev. Mr. Dix preached in St. Luke's Church last year a sermou which expressed this idea. The sermon was directed. clieve, against the sympathy then prevalent for "persecuted clergymen" who had violated the canons of this Church. If I mistake not, he held that if strenuous exercions were not made, "before the close of this century Rome would possess the faithful hearts of this land from sea to sea.7

Reporter-Do Catholics anticipate that?

Father McCready, emphatically-Most cer-tainly. The Catholicizing of this country is out question of time.

Reporter-What progress is Ritualism making n England? Father McCready-It is growing stronger

every day, but in the face of much opposition. In Ireland it is much weaker, for there the Protestant camp, being constantly arrayed again-t the Rowan Catholic body, is afraid to verge Romewards. A few years since an esti-nuble and popular clergyman, Rev. G. W. Cartell, perpetaal curate of St. Bride's, Dublin, attempted very mild Ritalism in his church, contining it. I believe, to be sing and turning his back to the congregation. They resented these isnovations so much that the church furniture was injured, I believe; at all events the services were only con-ducted under the protection of a posse of police. A Rev. Mr. Maturn had a similar experience, I have heard. It is needless to say that the Anglican bishops are generally opposed to the invorators, and continue to bring them before the Ecclesiastical Courts whenever an opportunity presents itself. As this involves much expense, and probably prevents preferment to higher positions in the Establish ment, it is calculated to exercise a deterrent influence on Ritualism. Taking the doctrine of Dr. Pusey as a fair sample of what its divines teach, there is some ground for believing that they will eventually join us. The learned Pro-tessor Murray for Maynooth, author of the cele-brated tractate "De Eccessa," writing rome twenty years ago, applied to Pusey the idea of St. Augustine: -

St. Augustine: --"Yon are not wholly ours: s" d of the chain which kees a yon back a little only holds you, but yet it holds you; and you want very little of being with us be ein (the doctrine or confession), and at touching and lay-1 g hold of the whole of this sacret and saving tinth. and yet you are not with us, nor do you touch or lay

This was written in reference to Puscy's idea of "auricular" confession, yet it may for many other reasons be applied to other parts of his

writings in which he leans to Rome. FIRE AND BURGLAR PROOF SAFES

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ON THE ABOVE FERMS AFTER NOVEMBER 20 NEXT,

Kewanee, 132 miles from Chicago, has 3000 inhabitants, and Galva, 140 miles, 3000. Both are thriving towns and important business centres.

Galesburg, 165 miles from Chicago, is rapidly improving, and already contains a population of 15,000. It is the junction of the Peoria branch road, 53 miles long, and destined to become a large city. A female seminary is located in the place.

Monmonth, 179 miles from Chicago, has 4000 inhabitants; Macomb, 203 miles, 5000; and Burlington, 206 miles, 20,000. This latter city is in Iowa, situated on the Mississippi river, 45 miles above Keokuk and 250 above St. Louis. It is a city of rapid growth, and one of the most beautiful in the West.

Peoria, on the branch road, is on the Illinois river, 70 miles north of Springfield, and 215 from Chicago by rail. The river being navigable in all stages of water by steamboats renders it quite a commercial centre. There are regular lines of packets running to St. Louis and through the Illinois and Michigan Canal to Chicago.

The Chicago, Burungton, and Quincy Railroad Company is becoming was of the most influential in the Western country. Bouides the main stem, 265 miles long, there are branch roads from Galesburg to Burlington, 42 miles long; from Galesburg to Peoria, 53 miles; from Yates City, on the Peoria road, to Lewiston, 53 miles, which is being extended further south to Rushville, 30 miles; and from Aurora to Galena Junction, 12 miles, connecting with the Chicago and Northwestern Railroad. Another road is being constructed from Galva to New Boston, on the Mississippi river, 54 miles. When these improvements are completed the Chicago, Burlington, and Quincy Railroad Company will own, control, and operate 509 miles of road.

Mesars. Starring and Wadsworth and Samuel Powell, General Ticket Agent of this road,

So ended the General Ticket Agents, Excur-THE JUNIOR. sion.



Latest Aspect of the Great Religious Question-The Basis of Real Ritualism. The N. Y. World publishes the following upon RI(ualism:-

"Before the close of this century solemn mass will te chaunted b neath the dome of st. Paul s "

These words are not those of Lord Macaulay seeking for a striking rhetorical expression to conclude a magnificent period, but the calm, carefully weighed opinion of a Catholic writer, Joseph, Count de Maistre. Uttered some decenniums since, they must have then appeared visionary; even to-day, to those accustomed to the slow growth of popular revolutions-especially those of religious thought-they con-tain an improbable proposition which it is difficult to realize as the truth. Yet, who shall say, in view of the mighty religious throes of the churches, that they were not in a sense prophetic, and that before the last days of 1900 are with the years of the past, such a religious revolution may not have occurred? Nothing could at the present moment be more foreign to the ordinary English mind than any change "masswards." Yet, there are minds at work in the Anglican communion whose professed object is to "unprotestantize the Church:" not with the intention of making it Roman, but to crect a barrier between Romanism and Auglicanism, or, better still, to create a spirit of mutual concession and promote the omplete reunion of the Churches.

There is unquestionably a mighty struggle in the English religious mind at present. On one side stands the Roman Catholic Church, to all appearances steadiastly holding its own, and even making advances in its attempt to become the popular Church. On the other is the Aneli-can Church, divided into three great parties, the Low Church, rejecting as far as possible ceremonies or rites as "superstitious mum-meries," the Mederate High Caurch, holding more liberal views on these points, and the ultra Ritualists, who go so far as to introduce a full ritual, and boldly say that the rites and cere-monial they adopt are but the external and explanatory signs of comething real though mystical and spiritual. The Low Church party regard the Elitualists as "Romanizers," and perhaps "semi-idolatrous." The more moderate High Church men tank that the alter E thullstate are to use the words that the ultra Ritualists are-to use the words of a distinguished New York clergymau-'on the outposts of Romanism." while the Ritalists think of themselves that they conform more rigidly to the ancient discipline and dog na of the Anglo-Catholic Church and of the other divisions of Episcopalianism; that one section is driving the people to infidelity, and the other indulging in unmeaning theatrical display. The Romanists half the entire Ritualistic movement as one which in its logical conclusion must bring to their fold those who engage in it. Ritualism, it would appear, has been called into existence to supply a great popular want.

The reformers, in their zeal against supposed or real Papal abuses, went too far, it is con-sidered, in excluding rites and the imposing ceremontal of the Church. How far the Puritan element of thought went in bringing this about may be imagined. But all minds are not of a considered model and the world mathematical cast-iron mould, and the want of set and it is a di-tions to devotion has been again recognized. Why ceremonials, fictures, images, vestments, lights, flowers, incense, and, above all, music, should not be employed in churches, it is difficult to see, if provision is made for their proper use. In England, Ireland, and in some proper use. In England, Ireland, and in some of the churches here, thuid exertions have been made to introduce them gradually—some-times almost at the risk of the parson's ille, as in one of the Dublin churches. There has also grown to respectable dimension a body which says:—"If you use bows, lights and flowers, why limit us to that? Let us take the old here fide ritual of the English Oburge that old bona fide ritual of the English Church, that used in Saram, and let us carry it out in perfec-tion." It goes further, after the admission of have placed all the excursionists under many | this idea is made, and says :-- "What do these

in that easy chair which stands vacant for the cosual visitor. The room, we said, was a pleasant one. It is not large. Its half-carpeted floor, the doors, the extraordinary little windows, the cup-board and the book case, the writing-stand, a few exquisite prints, and a large chromo irresistibly indicate the sanctum of a student. A glance at the books and at a parchment-bound folto, with bibulous leaves and rubrics staring out from the page in their peculiar red letters, the subject of the prints; a thurble in the corner; and, above all, the picture of St. Bernard, that wonderful mona-tic reformer, indicate the privite room of a Catbolic clergyman. Does a glance at the portly form and pleasing tace of the gentleman. still young, who occupies that curved oak chair, dissipate the idea? He is a con-fortable-looking Roman Catholic clergyman. bejord all doubt. His dress is of the most clerical hue; his coat is of the most clerical cut, well made, buttoned close under the throat, over which the "Roman collar" ap-pears: the waistcoat displayed and crossed diagonaliy by a handsome and tasteful gold chain. This is Father Morrill. In his personal appearance there is little to indicate unusual ability as one of the characteristics of Dr. Morrill: his head is of that order which men of great courage, prepared to face popular obloquy, possess; it is round and compact. A casual inspection of his personnel produces the impression of a kind hearted man who will never set the Hudson or the Thames ablaze. Watch the play of the eye and the compression of the lips, or the sudden projection of the hands during conversation. The actions are hands during conversation. The actions are those of an energetic thinker accustomed to energetic expression. Fluent in conversation, simost voluble, he freely expresses his views in language which seems unpremeditated, bat which, on analysis, is found to convey pretty accurately the precise idea of the speaker. This accuracy has doubtless been acquired by the logical babits of thought which his favorite study involves. His fluency is traceable to the frequency of his being called upon to "give a reason for that which is in him." What this is, Father Morrill thinks the public bave never fairly learned. He has been so frequently misrepresented by unintelligent ' interviewers' misrepresented by unintelligent 'interviewers" that an ordinary reporter has become his bele noir. He does not object to a full rentilation of his peculiar views, but he desires that they may be fairly stated. The doctrine and customs of the communicants of St. Alban's Oburch are probably strange, as they are certainly interest-ing, but what they are may be gathered from conversation with the members, visits to the church, and a perusal of the great authors whom they adopt as the exponents of their fair h they adopt as the exponents of their fath. These sources are open to all. With these it will not be difficult to state accurately, if ex-planation is impossible, Father Morrill's system of theology.

Opinion of an American Roman Catho-lic Priest.

After leaving St. Alban's, the Wor'd reporter alled at the residence of the Catholic clergymen of the parish of St. John the Evangelist, tu which St. Alban's Church is situated. He was received by the assistant pastor, Rev. Mr. McCready, who courteously answered his queries, first premising that "he would have preferred that they were proposed to one of longer experience than his." But as it is founded on an education in Maynooth College and in St. Mary's. Emmittsburz, his opinion cannot vary in the slightest from that of the other Roman Catholic clergy.

Reporter-It is presumed that the Ritualistic movement is regarded by Roman Catholics with feelings of sati faction. Is that opinion correct? Father McCready—Certainly. It presents itself to our consideration under several phases, either as as acknowledgment that our practic of ceremonies does not inculcate what Earl Russell calls "superstitious mummery," or as an approach to our Eucharistic doctrine, or as absolute acceptance of it; in any of these views we must rejoice at the progress of the movement, especially as we believe it tends to a reunion of the sectarian religions with ours,

and draws large numbers to us. Reporter-Has it produced anywhere that result? Father Morrill, of St. Alban's, says

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