MORAL INCURABLES.

From the London Saturday Review.

A recent traveller in the islands of the Indian Archipelago has, among other things, given a rather minute account of the condition to which the Malay opium-smoker reduces himself; and the account is made more graphic than unadred words could have made it by a photograph of one of these unhappy creatures. The wretch though only of middle age, is emaciated so as to be mere skin and bone; the deadness of his expression is irreproducible in words; in his hands is the fatal pipe; "by his side are seen vessels for making tea, and by copious draughts of that stimulant he will try to revive his dead limbs by and by, when he awakes from his contemplated debauch, and finds, as it were, his very life on the point of leaving the body." When a man has once contracted the habit of opium-smoking, says the traveller, it is impossible to reform; and, in deed, one need only look at the picture to be quite sure of this impossibility. A reader with anything like an imaginative turn of mind can hardly help pausing to think of a condition of such despair; and if he is reflective as well as imaginative, he will feel a chill in remembering that the Malay opium-smoker is not the only, even if he is the most degraded, kind of incurable. It is rather a useful thing for Englishmen to think about, because the notion of an incurable is one of those which we have supreme difficulty in admitting to our minds. We are so convinced—and it is a very decided piece of good fortune for us that we are so—of the omnipotence of personal effort, and the irresistibleness of the human will, that the existence of facts which effort cannot touch, and of circumstances against which any force that we think of under the name of will is totally impotent, is either ignored, or at any rate is kept as much out of sight as possible. That this is on the whole a very wholesome tendency, and ends in good in the long run, there can be hardly any doubt. It is good less for itself than for the healthiness of nature of which it is a sign. It is better that people should overrate than that they should underrate the power of the will, and that they should narrow the field where effort is unavailing to as small dimensions as may be. Even if they devote their energies to the reformation of characters that are too far gone in evil to be capable of reformation, at any rate the effort brings good to the worker, and braces his own character, if it does nothing else. But it is not good that anything should be shirked, and it is not good, therefore, that we should shut our eyes to the existence of whole bands of moral incurables—men as far beyond redemption from this or that tyrannical habit as the Malay opium-smoker, and whose moral case is not a whit less desperate. Our common reluctance to recognize such a class of persons arises not merely from the shock which they give to our conviction of the omnipotence of energy and will, but also from the shock which they give to our compassion and sympathy and human hopefulness. There is a certain horror, as of death itself, in the idea that anybody, especially anybody we know or like, is finally given over to a reprobate mind, either on one special side of conduct, or, as is sometimes true, on all sides. Hopelessness is the one condition which it freezes the sympathetic mind even to dream about in connection with character. Yet in one sense hopelessness may almost be said to be a law of character; that is to say, we get into moral grooves, and if we only go sufficiently far in them, thence henceforward it is as good as certain that we shall never succeed in hoisting ourselves out of them. Opium-smoking is not a favorite or popular vice among Europeans, and so we do not get incurableness brought home to us in that direct and concrete manner which is so much more effective than any other. But the most unflinching optimist will think twice before he maintains that we are free from other vices and foibles that are hardly a shade less deadly, *mutatis mutandis;* at all events, from vices and foibles which their victims would probably count quite as deadly if they could only see themselves as others see them.

Take weakness of purpose, for example. It is as certain as anything can be, that after a time the habit of desiring without willing, of purposing without striving, of wishing and designing without executing or taking strenuous steps towards executing, fastens upon a man and grows into his bones and his flesh, and pulls him down to a state fully as desperate and as deadly from a moral point of view as the state of the Malay opium-smoker is desperate from the moral and physical point. Practically, there is about as little chance of reclaiming the one as the other. If moral differences could only, by some useful bit of miracle, be made to manifest themselves in outward and visible signs in the flesh, we should perceive that the man was as far gone, as emaciated, as much of a skeleton as his Malay prototype, and that not all the moral and spiritual doctors in creation could pull him out of his cachexy. The power of self-deception is perhaps a kindly device placed within reach of men by the benevolence of the compassionate gods. It would be too appalling, too tragic, if men in this condition could realize the truth that they had finally and forever shut and double-locked the gates of their particular Paradise against themselves. To have a mind teeming with projects and purposes, to keep body and soul together, so to speak, by confident anticipation of fulfilling them, and suddenly to find out that you had hopelessly crippled yourself and destroyed, as with knife or cautery, the very germs of the strength necessary for fulfilment—could the flames of the pit come much nearer to a man than this? Or much nearer to the friends of the man? Yet there are perhaps no more saddened opium-smokers in the Indian Archipelago than there are people in Europe, feeding themselves on the fumes of unexercised purpose, thrown by their exaltation into deadly drowsiness, only to be dispelled by violent stimulants—the futile preparations for a fresh debauch. If this were seen physically, it would be frightful. Its terror and despair would exceed any physical malady to which men are subject, because, to be capable of high resolve and good purpose, a man must have stuff in him, and must therefore be capable of proportionately bitter anguish if it were ever to be revealed to him that his whole life, of which he thinks so much, with which he means to do so much, which impresses and stimulates his empty purpose so much, is only a patch of moonshine after all. The case of the simply indolent man is bad enough, if he could only see it; but then it could never appear particularly horrible to him from his own point of view, because he probably has a theory that the Malay might just as well be lying comfortably on his back on a straw mat, with the teapot by his side, as doing anything else. The case of confirmed indolence is ignoble, and it is sad, as the sight of anybody surrendered to a demon from whose grasp he cannot be extricated must always be. But it is not so terrible when the man has no idea that he is the prey to a *pleuvre*, or does not so much object to the *pleuvre*. The true horror is when we see one in the clutch of the monster, when he thinks all the time that he is walking happily and freely over the green face of the earth; and to know that nothing short of tearing him to pieces in the process could extricate him.

One advantage of recognizing the incurableness of certain disorders of character after they have had time to work themselves into its grain is that well-disposed persons would learn to leave the incurable alone; would let him fare in his own way, would neither harass him nor waste their own energies in a bootless effort to awaken him. It would be an uncommonly useful thing if persons given to play the part of social missionary or amateur moralist would hang up over their mantel-piece or bed-head a photograph of the Malay opium-smoker, as a reminder, graphic and perpetual, of the impotence of talking in the face of confirmed and settled habit. If one were to see an earnest moralist harangue the wretched Malay, pointing out to him the evil and folly of his ways, enforcing his moral by reference to the dead eye, sunken cheeks, and bones starting through the skin, we should only laugh or wonder. It is not much less melancholy to see the zeal with which incorrigible preachers attack and try to stir up men as dead in their habits as habits can be. What amount of digging and dunging will bring fruit to a barren tree? It was a just appreciation of the invincible might with which habits and tempers take root and thrive in men, that led theologians to insist upon a supernatural effort of divine grace as the essential condition of the new life. The world at large is given to laugh at the divines who cry out about "our miserable human nature," and about the feebleness and fatuousness of mortals groping after light by their own unaided effort. And this teaching has very likely had a depressing effect; it has very likely done something to weaken the needful spirit of self-reliance, and voluntary, earnestly directed energy. To teach a man that he needs a miracle to bring him right is of course to do much to discourage him from doing his best to bring himself right. But this is no reason why those who are not teachers but only observers, and all men in so far as they are observers, should blink the plain truth that we are all of us apt to drift into mental states out of which nothing short of downright miracle could deliver us. And may we at this point, without intruding too far into a domain which is not ours, suggest that another doctrine which some theologians hold, whatever is to be said for or against its theological truth, has at any rate a side which is true in morals? Those who hold that a spiritual regeneration is wrought in baptism may at least borrow from the humbler armory of the experimental moralist this proposition, that men often seem to inherit some qualities from their sires which nothing short of preternatural intervention is at all likely to root out. The theory of the *tabula rasa* is no longer tenable in the face of established facts of physical transmission, and we are bound to admit that at no earliest moment of his existence does any man start exactly fair.

Whether he does or not, however, it is very transparent that every hour of his life a man is building up habits and cutting off retreats for himself. Yet there are not many persons who have either thought so much about conduct in general, or have kept so alert an eye upon their own conduct in particular, as to know when the time has come, or is just at hand, that retreat will have ceased to be open to them—when they are in this respect or that, or in all respects, incurable and hopeless. In the greater matters of conduct, butply, nature and circumstances combine to keep people in the straight track of what is honorable, virtuous, and wholesome. But smaller matters often make all the difference, and it is in foibles, weaknesses, littleness, that men are apt to fall away, and to let ill ingrain itself in them, without their being at all aware of the total impossibility of ever undoing that which is at the moment quietly and tenaciously doing itself. Only those who have taken the pains to watch the process of the formation of habits in themselves and in others know how comparatively few repetitions of an act are quite enough to sink it irreparably into their nature. It is not every habit that is so unpleasant at its first inception as opium-smoking is said to be. We are not warned off, nor tempted not to give way. On the contrary, as all preachers since the Flood have lamented, it is the first step which is so bright and so easy, from getting into debt down or up to the weightiest and most crushing sins. The Malay, it may be said, has no excuse, for the first whiffs are nasty enough to bid him think, while there is some excuse for the poor mortal who falls astray in the direction of idleness, or seeking his own ease first, and other things afterwards, or not at all, of profusion of money, or running after too gay comrades, of indulging in biting speech, of yielding to immoderation in thought and language and attitude; for is there not a strong smack of what gratifies the old Adam in all these things? And it is this pleasant smack which seduces men until it has grown too attractive to be resisted. They go on all the time with an ingenuous idea that they can pull up if they will, and when they will. A palsied man might as well flatter himself that, if he only wished it strongly enough, he could forthwith plant down as firm a foot as his stoutest neighbor. It is true that the facility of habit works for good as well as for harm, because a virtuous habit once formed may prove as durable as a vicious one. Certainly, if a man were obliged to take deliberate thought before every virtuous act of his life, the world would become a pandemonium; so it is to this extent a happy dispensation that to form habits comes tolerably easy to us. But then we must set against the other side, that an evil habit is fully as likely to last as any other, because it is just as certain to surround itself with agreeable associations. The only reason why it is worth while to point out that there are moral incurables, and that we are most of us incurable in one respect or another, large or small, is that it serves to enforce in a way that is rather neglected the very old moral about bewaring of first steps.

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LEGAL NOTICES.

IN THE COURT OF COMMON PLEAS FOR THE CITY AND COUNTY OF PHILADELPHIA.

WILLIAM WEIGHTMAN, Assignee, vs. Dr. LEWIS P. GEBHARD, Vend. Exp. June Term, 1868. Nos. 65 and 66.

The Auditor appointed by the Court to make distribution of the fund in Court produced by the Sheriff's sale, under the above writs of

All that certain lot of ground, beginning on the north side of Coates street 18 feet eastward from Eleventh street, in the City of Philadelphia aforesaid, thence extending along Coates street eastward 18 feet, thence northward 68 feet 4 inches, thence westward 12 feet 4 inches, thence southward 3 feet, thence westward along the south line of a 3-feet wide alley, leading into Eleventh street, 6 feet, thence southward 61 feet 9 inches to the place of beginning.

Also, all that certain lot or piece of ground situate on the N. E. corner of Coates and Eleventh streets, in the City of Philadelphia aforesaid. Containing in front on Coates street 18 feet, and in depth on the east line 61 feet 9¼ inches, and on the west line 57 feet, and on the north line 29 feet 8 inches.

Will attend to the duties of his appointment on TUESDAY, Jan. 26, 1869, at 4 o'clock P. M., at his Office, No. 521 WALNUT Street, in the City of Philadelphia, when and where all parties interested are required to make their claims, or be debarred from coming in upon said fund.

JOHN B. COLAHAN,
1 15 fmw5t* Auditor.

IN THE COURT OF COMMON PLEAS FOR THE CITY AND COUNTY OF PHILADELPHIA

RAFFETTO vs RAFFETTO september Term, 1868. No. 14. In Divorce.

To LEWIS RAFFETTO, respondent:—Please notice a rule granted upon you to show cause why a divorce a vinculo matrimonii should not be decreed in said case, returnable on SATURDAY, January 30, 1869, at 11 o'clock A. M., personal service having failed in consequence of your absence.

JOSEPH K. FLETCHER,
1 18mw5t* Attorney for Libellant.

IN THE ORPHANS' COURT FOR THE CITY AND COUNTY OF PHILADELPHIA.

Estate of JOHN KENNEDY, M. D., deceased.

The Auditor appointed by the Court to audit, settle, and adjust the account of C. H. KENNEDY, Executor, and to report distribution of the balance in the hands of the accountant, will meet the parties interested, for the purpose of his appointment, on WEDNESDAY, January 27, 1869, at 11 o'clock A. M., at the office of WILLIAM F. JUDSON, Esq., No. 708 WALNUT Street, in the city of Philadelphia. 1 15 fmw5t*

IN THE ORPHANS' COURT FOR THE CITY AND COUNTY OF PHILADELPHIA.

Estate of WILLIAM FLEMING, deceased.

The Auditor appointed by the Court to audit, settle, and adjust the account of EUGENE Y. JONES, administrator of the Estate of WILLIAM FLEMING, deceased, and to report distribution of the balance in the hands of said accountant, will meet the parties interested, for the purposes of his appointment, on WEDNESDAY, January 20, 1869, at 4 o'clock P. M., at the office of GEORGE W. SPIES, Esq., No. 201 S. FIFTH Street, in the City of Philadelphia. 1 9 11 13 18 18

IN THE ORPHANS' COURT FOR THE CITY AND COUNTY OF PHILADELPHIA.

Estate of HENRY STERLING, deceased.

The Auditor appointed by the Court to audit, settle, and adjust the account of ROBERT STERLING and I. FRANKLIN STERLING, Executors of Henry Sterling, deceased, and to report distribution of the balance in the hands of the accountants will meet the parties interested, for the purposes of his appointment, on WEDNESDAY, the 27th day of January, A. D. 1869, at 4 o'clock P. M., at the office of EDWARD OBLEHEAD, Esq., No. 137 S. FIFTH Street, in the city of Philadelphia. 1 16 1s 20 22t

ESTATE OF ELEANOR WRIGHT, DECEASED.—Letters of Administration on the above Estate having been granted to the under signed, persons indebted thereto will make payment, and those having claims against the same present them to ROBERT E. FLEMING, Administrator, No. 135 MARKET Street, or to his Attorney, CHAS. C. LISTER, No. 504 WALNUT Street. 12 23 m6t

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READING RAILROAD. — GREAT TRUNK LINE from Philadelphia to the Interior of Pennsylvania, the Schuylkill, Susquehanna, Cumberland and Wyoming Valleys, the North, Northwest and the Canadas. Winter Arrangement of Passenger Trains, December 14, 1868, leaving the Company's Depot, Thirteenth and Callowhill streets, Philadelphia, at the following hours:—

MORNING ACCOMMODATION.—At 7 30 A. M. for Reading and all intermediate stations, and Allentown.

Returning, leaves Reading at 6 35 P. M., arriving in Philadelphia, at 9 25 P. M.

MORNING EXPRESS.—At 8 15 A. M., for Reading, Lebanon, Harrisburg, Pottsville, Pine Grove, Tamaqua, Sunbury, Williamsport, Elmira, Rochester, Niagara Falls, Buffalo, Wilkesbarre, Pittston, York, Carlisle, Chambersburg, Hagerstown, etc.

The 7 30 train connects at Reading with the East Pennsylvania Railroad train for Allentown, etc., and the 8 15 A. M. connects with the Lebanon Valley train for Harrisburg, etc.; at Port Clinton with Catawissa Railroad trains for Williamsport, Lock Haven, Elmira, etc.; at Harrisburg with Northern Central, Cumberland Valley, and Schuylkill and Susquehanna trains for Northumberland, Williamsport, York, Chambersburg, Pinegrove, etc.

AFTERNOON EXPRESS.—Leaves Philadelphia at 3 30 P. M. for Reading, Pottsville, Harrisburg, etc., connecting with Reading and Columbia Railroad trains for Columbia, etc.

POTTSTOWN ACCOMMODATION.—Leaves Pottstown at 6 40 A. M., stopping at intermediate stations; arrives in Philadelphia at 9 10 A. M. Returning leaves Philadelphia at 4 00 P. M.; arrives in Pottstown at 6 15 P. M.

READING ACCOMMODATION.—Leaves Reading at 7 20 A. M., stopping at all way stations; arrives in Philadelphia at 10 20 A. M.

Returning, leaves Philadelphia at 4 45 P. M.; arrives in Reading at 7 40 P. M.

Trains for Philadelphia leave Harrisburg at 8 10 A. M., and Pottsville at 8 45 A. M., arriving in Philadelphia at 1 P. M. Afternoon trains leave Harrisburg at 2 05 P. M., and Pottsville at 2 45 P. M.; arriving at Philadelphia at 6 45 P. M.

Harrisburg accommodation leaves Reading at 7 15 A. M., and Harrisburg at 4 10 P. M. Connecting at Reading with Afternoon Accommodation south at 6 35 P. M., arriving in Philadelphia at 9 25 P. M.

Market train, with a passenger car attached, leaves Philadelphia at 12 30 noon for Pottsville and all Way stations; leaves Pottsville at 7 30 A. M. for Philadelphia and all other Way Stations.

All the above trains run daily, Sundays excepted.

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 52 P. M.

CHESTER VALLEY RAILROAD.—Passengers for Downingtown and intermediate points take the 7 30 A. M., 12 30 and 4 00 P. M. trains from Philadelphia; returning from Downingtown at 6 30 A. M., 12 45 and 5 40 P. M.

PERKIOMEN RAILROAD.—Passengers for Skippack take 7 30 A. M. and 4 00 P. M. trains from Philadelphia, returning from Skippack at 8 10 A. M. and 12 45 P. M.; stage lines for various points in Perkiomen Valley connect with trains at Collegeville and Skippack.

NEW YORK EXPRESS FOR PITTSBURG AND THE WEST.—Leaves New York at 9 A. M., 8 00, and 8 00 P. M., passing Reading at 1 05 A. M., 1 50, and 10 05 P. M., and reaching Harrisburg with Pennsylvania and Northern Central Railroad Express Trains for Pittsburg, Chicago, Williamsport, Elmira, Baltimore, etc.

Returning, Express Train leaves Harrisburg, on arrival of Pennsylvania Express from Pittsburg, at 9 30 and 5 05 A. M., 10 50 P. M., passing Reading at 8 44 and 7 41 A. M., and 12 50 A. M., arriving at New York, 11 00 A. M., and 12 20 and 5 00 P. M. Sleeping Cars accompanying these trains through between Jersey City and Pittsburg, without change.

Mail train for New York leaves Harrisburg at 8 10 A. M. and 2 05 P. M. Mail train for Harrisburg leaves New York at 12 Noon.

SCHUYLKILL VALLEY RAILROAD.—Trains leave Tamaqua at 6 45, 11 30 A. M., and 6 40 P. M., returning from Tamaqua at 8 35 A. M., and 2 15 and 4 35 P. M.

SCHUYLKILL AND SUSQUEHANNA RAILROAD.—Trains leave Auburn at 7 55 A. M. for Pinegrove and Harrisburg, and at 12 15 P. M. for Pinegrove and Tremont, returning from Harrisburg at 6 30 P. M., and from Tremont at 7 40 A. M., and 5 35 P. M.

TICKETS.—Through first class tickets and emigrant tickets to all the principal points in the North and West and Canadas.

Excursion Tickets from Philadelphia to Reading and intermediate stations, good for day only, are sold by Morning Accommodation, Market Train, Reading and Pottstown Accommodation Trains, at reduced rates.

Excursion Tickets to Philadelphia, good for day only, are sold at Reading and intermediate stations by Reading and Pottstown Accommodation Trains at reduced rates.

The following tickets are obtainable only at the Office of S. Bradford, Treasurer, No. 237 S. Fourth street, Philadelphia, or G. A. Nicolls, General Superintendent, Reading.

Commutation Ticket at 25 per cent discount, between any points desired, for families and firms.

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Clergymen residing on the line of the road will be furnished with cards, entitling themselves and wives to tickets at half rate.

Excursion Tickets from Philadelphia to principal stations, good for Saturday, Sunday, and Monday, at reduced rate, to be had only at the Ticket Office, at Thirteenth and Callowhill streets.

PARCELS.—Office for all the city limits forwarded to all the above points from the Company's New Freight Depot, Broad and Willow streets.

Freight Trains leave Philadelphia daily at 4 35 A. M., 12 00 noon, 3 and 6 P. M., for Reading, Lebanon, Harrisburg, Pottsville, Port Clinton, and all points beyond.

Mails close at the Philadelphia Post Office for all places on the road and its branches at 5 A. M., and for the principal stations only at 2 15 P. M.

BAGGAGE.—Dungan's Express will collect Baggage for all trains leaving Philadelphia Depot. Orders can be left at No. 220 S. Fourth street, or at the Depot, Thirteenth and Callowhill streets.

WEST CHESTER AND PHILADELPHIA RAILROAD.—WINTER ARRANGEMENT.—On and after MONDAY, October 5, 1868, Trains will leave as follows:—

Leave Philadelphia from the Depot, THIRTY-FIRST and CHESNUT Streets, 7 45 A. M., 11 A. M., 2 30 P. M., 4 15 P. M., 4 40 P. M., 6 15 and 11 30 P. M.

Leave West Chester for Philadelphia, from Depot on East Market street at 6 25 A. M., 7 45 A. M., 8 00 A. M., 10 45 A. M., 1 05 P. M., 4 00 P. M., and 6 35 P. M.

Trains leave West Chester at 8 00 A. M. and leaving Philadelphia at 4 30 P. M., will stop at B. C. Junction and Media only. Passengers to or from stations between West Chester and B. C. Junction, going East, will take train leaving West Chester at 7 45 A. M., and going West will take the train leaving Philadelphia at 4 30 P. M., and transfer at B. C. Junction.

The Depot in Philadelphia is reached directly by the Chesnut and Walnut Street cars. These of the Market Street line run within one square. The cars of both lines connect with each train upon its arrival.

ON SUNDAYS.

Leave Philadelphia at 8 30 A. M. and 2 00 P. M.
Leave West Chester at 7 50 A. M. and 4 00 P. M.

Trains leaving Philadelphia at 7 45 A. M. and 4 30 P. M., and leaving West Chester at 8 00 A. M. and 4 50 P. M., connect at B. C. Junction with Trains on P. & B. C. R. R. for Oxford and intermediate points.

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PHILADELPHIA, GERMANTOWN, AND NORRISTOWN RAILROAD.—TIME TABLE.

FOR GERMANTOWN.

Leave Philadelphia 6, 7, 8, 9 00, 10, 11, 12 A. M., 1, 2, 3¼, 4¼, 5, 5¾, 6 10, 7, 8, 9, 10, 11, 12 P. M.

Leave Germantown 6 30, 7, 7½, 8, 8 30, 9, 10, 11, 12 A. M., 1, 2, 3, 4, 4½, 5, 5¾, 6 30, 7, 8, 9, 10, 11 P. M.

The 8 30 Down Train, and 3¼ and 5¾ Up Trains will not stop on the Germantown Branch.

ON SUNDAYS.

Leave Philadelphia 9¼ A. M., 2, 7, 10¾ P. M.
Leave Germantown 8¼ A. M., 1, 6, 9¼ P. M.

CHESNUT HILL RAILROAD.

Leave Philadelphia 8, 8, 10, 12, A. M., 2, 3¼, 5¼, 7, 9 and 11 P. M.

Leave Chestnut Hill 7 40, 8, 9 40, and 11 10 A. M., 1 40, 3 40, 5 40, 8 40 and 10 40 P. M.

ON SUNDAYS.

Leave Philadelphia 9¼ A. M., 2 and 7 P. M.
Leave Chestnut Hill 7 50 A. M., 12 40, 5 40 and 9 25 P. M.

FOR CONSHOHOCKEN AND NORRISTOWN.

Leave Philadelphia 6, 7¾, 9, and 11 05 A. M., 1¾, 3, 4¼, 5¼, 6¼, 8 05, and 11½ P. M.

Leave Norristown 5 40, 7, 7 50, 9, and 11 A. M., 1¾, 3, 4¼, 5¼, and 8¼ P. M.

ON SUNDAYS.

Leave Philadelphia 9 A. M., 2 30 and 7 15 P. M.
Leave Norristown 7 A. M., 5 30 and 9 P. M.

FOR MANAYUNK.

Leave Philadelphia 6, 7¾, 9, and 11 05 A. M., 1¾, 3, 4¼, 5¼, 6¼, 8 05, and 11½ P. M.

Leave Manayunk 6 10, 7¼, 8 20, 9¾, and 11½ A. M., 1, 2¾, 3, 4¾, and 9 P. M.

ON SUNDAYS.

Leave Philadelphia 9 A. M., 2¾ and 7¾ P. M.
Leave Manayunk 7¾ A. M., 2 and 9¾ P. M.

W. S. WILSON, General Superintendent,
Depot, NINTH and GREEN streets.

NORTH PENNSYLVANIA RAILROAD.—FOR BETHLEHEM, DOYLESTOWN, MAUCH CHUNK, EASTON, WILLIAMSPORT, WILKESBARRE, MAHANOY CITY, MOUNT CARBEL, PITTSTON, TUNKHANNOCK, AND SCRANTON. WINTER ARRANGEMENTS.

Passenger Trains leave the Depot, corner of BERKS and AMERICAN Streets, daily (Sundays excepted), as follows:—

At 7 45 A. M. (Express for Bethlehem, Allentown, Mauch Chunk, Hazleton, Williamsport, Wilkesbarre, Mahanoy City, Pittston, and Tunkhannock.

9 45 A. M. (Express) for Bethlehem, Easton, Allentown, Mauch Chunk, Wilkesbarre, Pittston, and Scranton.

At 1 40 P. M. (Express) for Bethlehem, Mauch Chunk, Wilkesbarre, Pittston, and Scranton.

At 5 00 P. M. for Bethlehem, Easton, Allentown and Mauch Chunk.

For Doylestown at 8 45 A. M., 2 45 and 4 15 P. M.

For Fort Washington at 10 45 A. M. and 11 30 P. M.

For Lansdale at 6 20 P. M.

Fifth and Sixth streets, Second and Third streets, and Union City Passenger Railways run to the new Depot.

TRAINS ARRIVE IN PHILADELPHIA

From Bethlehem at 9 10 A. M., 2 10, 5 25, and 8 50 P. M.

From Doylestown at 8 35 A. M., 4 55 and 7 P. M.

From Lansdale at 7 30 A. M.

From Fort Washington at 10 45 A. M. and 3 10 P. M.

ON SUNDAYS.

Philadelphia for Bethlehem at 9 30 A. M.
Philadelphia for Doylestown at 2 P. M.
Doylestown for Philadelphia at 7 A. M.
Bethlehem for Philadelphia at 4 P. M.

Tickets sold and Baggage checked through at Main's North Pennsylvania Baggage Express Office, No. 146 S. FIFTH street.

ELLI CLARK, Agent.

RAILROAD LINES.

1868.—FOR NEW YORK.—THE CAMDEN AND AMBOY AND PHILADELPHIA AND TRENTON RAILROAD COMPANIES' LINES FROM PHILADELPHIA TO NEW YORK, AND WAY PLACES.

FROM WALNUT STREET WHARF.

At 6 30 A. M., via Camden and Amboy Accom.....$2 25
At 8 A. M., via Camden and Jersey City Ex. Mail 3 00
At 2 P. M., via Camden and Amboy Express..... 3 00
At 6 P. M., for Amboy and intermediate stations.
At 6 30 and 8 A. M., and 2 00 P. M. for Freehold.
At 8 and 10 A. M., 2, 5 30, and 4 30 P. M. for Trenton.
At 6 30, 8, and 10 A. M., 1, 2, 3 30, 4 30, 6, and 11 30 P. M. for Bordentown, Burlington, Beverly, and Delanco.

At 6 30 and 10 A. M., 1, 3 30, 4 30, 6, and 11 30 P. M. for Florence, Edgewater, Riverside, Riverton, Palmyra, and Fish House, and 2 P. M. for Florence and Riverton.

The 1 and 11 30 P. M. Lines leave from Market Street Ferry (upper side.)

FROM KENSINGTON DEPOT.

At 11 A. M., via Kensington and Jersey City, New York Express Line, Fare $4.

At 7 30 and 11 A. M., 2 30, 3 30, and 5 P. M. for Trenton and Bristol. And at 10 15 A. M. for Bristol.

At 7 30 and 11 A. M., 2 30, and 5 P. M. for Morrisville and Tullytown.

At 7 30 and 10 15 A. M. and 2 30, and 5 P. M. for Schenck's and Eddington.

At 7 30 and 10 15 A. M., 2 30, 4, 5, and 6 P. M. for Cornwell's, Torresdale, Bloomsburg, Tacony, Wissinoming, Bridesburg, and Frankford, and at 8 P. M. for Bloomsburg and intermediate stations.

FROM WEST PHILADELPHIA DEPOT, Via Connecting Railway.

At 9 45 A. M., 2 30, 4, 6 30, and 12 P. M. New York Express Lines, via Jersey City; Fare, $4 25.

At 11 30 P. M. Emigrant Line; Fare, $2.

At 9 45 A. M., 1 30, 4, 6 30, and 12 P. M., for Trenton.

At 9 45 A. M., 3, 6 30 and 12 P. M., for Bristol.

At 12 P. M. (Night), for Morrisville Tullytown, Schenck's, Eddington, Cornwell's Torresdale, Bloomsburg, Tacony, Wissinoming, Bridesburg, and Frankford.

The 9 45 A. M., 6 30 and 12 P. M. Lines will run daily, all others, Sundays excepted.

For Lines leaving Kensington depot take the cars on Third or Fifth streets, at Chesnut, 30 minutes before departure. The cars of Market Street Railway run direct to West Philadelphia depot, Chesnut and Walnut within one square. On Sundays the Market Street cars will run to connect with the 9 45 A. M., 6 30 and 12 P. M. Lines.

BELVIDERE DELAWARE RAILROAD LINES, FROM KENSINGTON DEPOT.

At 7 30 A. M. for Niagara Falls, Buffalo, Dunkirk, Elmira, Ithaca, Owego, Rochester, Binghamton, Oswego, Syracuse, Great Bend, Montrose, Wilkesbarre, Scranton, Stroudsburg, Water Gap, Schooley's Mountain, etc.

At 7 30 A. M. and 3 30 P. M. for Belvidere, Easton, Lambertville, Flemington, etc. The 3 30 P. M. Line connects direct with the Train leaving Easton for Mauch Chunk, Allentown, Bethlehem, etc.

At 5 P. M. for Lambertville and intermediate Stations.

CAMDEN AND BURLINGTON COUNTY RAILROADS, FROM MARKET STREET FERRY, (Upper Side.)

At 7 and 10 A. M., 1 30, 3 30, and 5 30 P. M., for Merchantville, Moorestown, Hartford, Masonville, Rancocas, Mount Holly, Smithville, Ewansville, Vincentown, Birmingham, and Pemberton.

At 7 A. M., 1 30 and 5 30 P. M., for Lewistown, Wrightstown, Cookstown, New Egypt, Plumsted, Cream Ridge, Imlaystown, Sharon, and Hightstown.

11 16 WILLIAM H. GATZMER, Agent.

PENNSYLVANIA CENT