PERE HYACINTHE.

Ills Great Speech at the Recent Peace Conareas His Views on Institutions, Interests, and Virtues.

The following is a full report of the great speech of Father Hyacinthe at the Peace Congress, which was so severely condemned by the authorities of the Church: -

Gentlemen and Ladies;-I have but some few words to add to the eloquent and learned speeches which you have just heard. After such voices, mine has small authority in these matters. All it is worth is in representing more directly the Word in your midst. The International and Permanent Peace League proposes to act in every way on public opinion; and this is why it makes appeal to every light suited to inform it; to all forces capable of directing it. Among these lights and these forces, it should place the Word in the first rank-a light so pure, a force so strong, that it loses nothing by falling upon the infirmity of our speech, or from the humility of our persons. It is the Word, therefore, which I bring for my part of the work of peace. Not at all that Word which sectarians at all times have raved over, narrow as their minds and hearts; but my good tidings, mine, that which I have received from the Church, and from Jesus Christ, the Evangel, which dominates all and excludes nothing: which repeats and accomplishes the word of the Master, "He who is not against us is for us: and which, in place of repulsing the hand extended to it, goes itself in advance of all ideas and all honest souls. Let it, therefore, be permitted to me, before showing in religion and in virtue the best safeguard of

peace, to recognize the services which may be rendered to it by institutions and interests more earthly. I.-INSTITUTIONS. I have named, in the first place, institutions. Perhaps I am deceiving myself; but when one asks himself with reflection what might be the institution suited to assure the peace of the world, one comes in collision with ideas so little practicable that they border on the region of chimeras. I scarcely see an efficient institution save that of a sovereign and international court of justice having for its mission to adjudge the dissensions which arise between peoples, and to prevent, by authoritative sentence, from bloody collision. Perhaps the future will enjoy such an institution; and I am of those who believe by so much the more in progress as having a faith more complete in the Word, in redeeming grace, in all the supernatural powers established in the earth, directed particularly, without doubt, for saving ords; bar also, by a necessary and glorious consequence, for the saving of nations and of humanity. It is possible that, in the future more or less remote, our posterity may hail that grand areopagus which shall realize in this part of the continent something of that which has been called the United States of Europe. But, in truth, this day is not that of which I speak, nor to-morrow; and, by consequence, such an institution can scarcely figure among the efficacious barriers which we wish to oppose to war. I prefer to record two strong powers of the day-diplomacy. repesenting governments; opinion, representing peoples. It is the affair of diplomacy and the affair of opinion, lifting themselves. both, to the height of the mission to which the will of God to the human conscience hath appointed them, to oppose to invasions the bar of insurmountable obstacles. Let diplomacy abjure the Machiavellian spirit, reject false science of expedients, and that bad word, the races; let it illuminate itself by the great light of principles, let it promise. And now, gentlemen and ladies, inspire itself by the flame of generous sentiry soon there will be constituted in all great European centres an International League, a permanent and sovereign Peace Congress. But why do I only speak of Europe, when I hear said that from the depths of Asia, across the crumbling pieces of the Great Wall, old China sends us a son of young America, and reclaims by her representative the honor of being introduced into the communion of civilized nations. This is the secret of that diplomacy which truly has the secret of the future. However, it is less to diplomacy than to public opinion that we must needs recur for our peace projects. Pascal has said opinion is queen of the world, whilst force is but its tyrant. It was the aurora of public opinion which scarcely had clamored in the days of Pascal and of Louis IV. It has spread since; it touches its margin, and everywhere to-day it tends to put an end to the caprices of personal governments. Personal governments have been able to have their excuse for being, and their utility, in other ages. A child must needs have a master, a preceptor, very personal; but, as St. Paul said, in speaking of regenerated humanity, we are no longer children nor slaves: we have the right to enter into possession of our heritage; and that is why this is no longer the day of personal governments. It is the day of the government of public opinion; of the government of a country by itself, and because all countries call upon one another to stretch out their hands. this will be very soon the hour of the government of humanity by itself. Now, then, I ask the peoples to-day, are they for war or for peace? From the shores of America to those of Europe, and to all the countries of the world, one great cry arises and replies. Peace! Humanity, it is said in the specches we have just heard-humanity to-day, more than ever, feels itself one in its aspirations and motives in particular countries; it sees, however, above these countries, the universal country-that city of God and of men, of which Cicero said, universus hic mundus una civitas emmunis Deorum otque hominum. (This universal world, one common city of gods and men.) Humanity has the consciousness that every war in its bosom is a civil war. It no longer wishes to be a camp, but a forum and a market, with a temple above, whither it shall mount to adore its God. Centlemen and ladies. I was about forgetting one institution for which I have been accosed, in other circumstances, however, of being partial. That institution is the army. I believe that; wellunderstood and well-organized, the army is one of the most powerful instruments of peace. The pure type of the warrior seems to me to be in our epoch almost as necessary to civilization as that of the priest, and should be sorry not to render justice to it. I don't at all speak of those monstrous armies born in feverish days under the influence of a destructive spirit, and which, changing peace into a scourge almost as dreadful as war itself, dig, beneath the tread of their heavy batta-

lions, bottomless abysms in the finances of the

State; in the prosperity of families; in the

noble blood of so many young men, sterilized

or corrupted. Certaitly that is not what I

admire; and, when Europe shall wake from

her terrible dream of some years, not content

with effacing such scandab from her laws

and her manners, Mgo will blush that she

from the corrupting life of garrisons, and organized in a manner to find its greatest satisfactions in peace. We are told of the six thousand men which now compose all the effectives of the United States, I don't think that we are yet sufficiently advanced towards the polar star of the future to be contented with that number; but we have on the old centinent other examples, more in relation with our social state, which we are able, I do not say to copy, but rather to imitate with originality. In the best part of Europe the soldier is less severed than with us from the life of the family. It is in cultivating the soil, it is in dwelling by the hearth, that he learns the better to love and defend them. Pro aris et focis. But why look elsewhere than at home? Have we forgotten the first wars of our republic, and bose wholesale drafts to save the country, and those armies of peasants without trainng, even without shoes and without bread, who went away, covering the frontier with a cocky girdle, to conceal from the foreigner he shames within—the scanold and the saturnalia-and to repel the old armies of Europe coalesced against us?

IL -INTERESTS. full of ideas and of virtues: and, after all, since God has placed us on earth—it is not for the purpose of dreaming of Heaven either, but for the purpose of deserving it—it is by the conquest of the earth that man marches to the conquest of Heaven. The sacred Book tells us that God in His wisdom has made man to establish this world in justice and truth These are words which we cannot too well meditate or apply. Gentlemen and ladies, the justice of man to the earth is agriculture, industry, and commerce. Agriculture holdthe first place. This earth, wrapped in a bethargic slumber, is wakened by the vigorous om of the laborer; she drinks the sweat of the om; she is intoxicated with that bitter and toly liquor, and taking a disgust for her cative barbarism. She bends herself ctive and joyous to the culture which ransforms and fertilizes her. Behold the earth, established in instice and truth, become the nurse of multitudes, opening her large breasts to the men of all nations, and pouring upon them in great floods that physical life without which the moral life itself would speedily be drained. The peasant has purchased these riches, which, with a just pride, he hands over to the workman of our manufactories, saying to him, Brother, finish my work, and commence hine; pursue the great labor prescribed to humanity by God;" and the industrial workman takes the fruit of agriculture. He calls from everywhere the concealed or rebellious forces of nature. He conquers that which is rebellious, he elicits that which is concealed, and he creates in his turn those other marvels which are the last work of man and of matter in the sphere of the useful, as the arts are their last work in the sphere of the beautiful. And when the peasant and the mechanic have done their work, then commerce opens her broad wings. spreads her sails to the breeze, her engines boil and roar, her vessels furrow the seas, her chariots of fire traverse the earth; the arteries of the peoples open themselves on every hand, in order that the blood of the same civilization, the seat of the same moral ideas and the same material products, may flow throughout all humanity; and the word of St. Paul is accomplished, as it was before Christianity the supreme inspirer of those great things, that the Gentiles should be fellowheirs of the same body and partakers of His what is there without Christianity, in the commencement and at the end of all these things, if not peace? Peace, as principle and result; always and everywhere, Unhappy, thrice unhappy: the clarion is sound for the armies. All the laborers of the fields, all the ships are turned apparently from their true destiny; for the sails of the ships of commerce fill themselves sadly, and, far on the high seas as on the earth, in place of the joyous noise of labor, one no longer hears but the frightful shocks of destruction. Let us drive away these odious pictures, and rest ourselves an instant in view of the two spectacles of the hour in which we speak. You are a Christian; so am I: and I am a priest and monk; but neither n my Christianity, nor in this glorious garb I the monastic life, nor in those relations of he cloister and the temple, have I wished, or have I been able, to discharge my mind of interest in the things of earth. So, gentlemen and ladies, it is with a true passion that, in your name, I salute these new triumphs of genius and of human toil. I turn myself towards the East, whence comes every morning the sun, whence came to us the light of the Word, and at that point which formerly separated Europe from Asia I see now no longer a barrier, but a sublime point of union. is the administration of the prophet of the Word; but it is the work of France. It is my France which has done that; it is she which has conceived this project, and which has maintained it against the warnings which are addressed to genius as to virtue; it is she which has invented those prodigious machines, and which has made the rocks to skip like mbs in the Psalm; and which has made to un and shine under the sun of the desert the vaters of that canal which joins two worlds. I look now to the West. This time it is

he water which divides. It is the great Atlantic Ocean between America and us. but do you see from the decks of the glorious viathan, from the roadstead of Brest (for it again France), do you see that immense sable falling with the noise of thunder, with the rapidity of lightning? It buries itself in the depth, driving away in its passage the monsters of the abysms, and, braving the empests, it stretches itself from Europe to America, to carry, not the messages of war, but those of peace, and to realize the union of the three nations which form the aristocracy of the world, and which are able, Britain, and France. III. - VIRTUES,

Gentlemen and ladies, human society rests upon a basis more profound, more sacred, than interests, and than ideas themselves. The moral history is the necessary foundation of the social history. It would therefore be a to which we have just alluded suffice of themselves for the maintenance of peace, and that they with impunity isolate themselves from that supreme force, Virtue. Our honorable and noble President has just shown us those unregulated passions of the heart which are a permanent source of war. You will permit sere the remark that I have not said in this conference on war that for which I have been repreached by some friends of peace, I have said war is the ideal of sin; it the ideal of the brute and of Satan. But it is precisely because it is the ideal of the brute and of Satan that it is, on one side, the ideal cannot expange them from her history. What of man. There is in man the brute and Sa-

sions which ferment in us. It is our creation, our glory to combat them; but for triumphing over them it needs not to ignore their existence and energy to conquer war, to say to it what our Lord has said to death-there must needs be waged a war of extermination against sin; against sin of society as against that of the individual; against sin of indi-viduals as against that of kings. It needs to read and to expound to the world, which does not yet know them, those two grand books of private and public morality-the book of the Synagogue, written by Moses with the fires of Sinai and transmitted by the Prophets to the Christian Church; and they have our own book-the book of grace-which expounds and completes the book of the law, the Evangel of the Son of God. The Decalogue of Moses and the Evangel of Jesus Christ: the Decalogue, which declares justice, in pointing out in the lights of justice the fruits of charity: the Evangel, which declares charity in pointing out in the roots of charity the seat of justice. Behold what it is necessary to affirm by word and example; behold what it is necessary to glorify before peoples and before kings thank you for this applause, because it issues I have now a word to say of interests, from your souls, and because it is Earthly interests are great things. They are rendered to the two books of God. I accept it in the name of these two I accept it also in the name of the sincere men who are grouped around us in Europe and in America; for it is a striking fact there is no place in the sun of the civilized world, save for these religious societies, Catholicism, Protestantism, and Judaism. The absence has been regretted of a peace catechism. Forms more detailed or more suited to our actual needs may be desired, but I dare to assert that it has been made. You have only to unfold the lessons of the Decalogue; you have only to apply to peoples the morality of individuals, and to break down that barrier of lies-one morality for private life and another morality for pub lie life. Thou shalt not kill, says the eternal command; but does it solely condemn the cowardly and cruel man who follows a victim into the shade and buvies the knife in his heart, or blows out his brains with a pistol? Is murder no longer a crime when committed by wholesale, and when it is the deed of a prince or of a deliberative assembly? What! Shall you be able, without violating the law of God, without rousing the conscience of man, without bearing upon your. forehead the sign of Cain, and without heaping upon your head coals of fire-shall you be able to open to the sun of history those vast fields of carriage, and to devastate with canister shot, for your caprice or for your purposes, hundreds of thousands of human creatures? Cain, Cain, what hast thou done with thy brother Abel? Thou shalt not kill, says the law; and it says again, Thou shalt not steal. Here is a poor man. His wife and his children are enfeebled by want, languishing upon an infected bed, in one of those habitations so frequent in the middle of great cities, where luxurious palaces stand. This man, in the fever of grief, in the temptation of a soul troubled by tears, which he has drunk from the cheeks of his wife and from the hands of his little children, seizes a loaf or piece of gold and brings back life in default of joy into the abode of hunger. Human ustice pursues him there; it bears him away from that mourning family; it strikes him at once in his love, his honor, and his liberty. And now see a government which dreams of I know not what rectification of frontiers without; of I know not what skilful diversion within: of I know not what snares laid by glory for liberty: and in awaiting the judgment of history and the more assured judgment of God, the public conscience itself will, perhaps, glorify the fate of so many cities and of so many provinces, the hypocritical or violent inquisition of a whole peo Well, I, a minisser of the living God, my hand upon the Decalogue, I dare to say, if there be sin in the first case, it is a venal sin; in the second case, it is a mortal crime. Thou shalt not desire these things in thy heart, continues the inspired book, and, in fact, before the God of the Christian conscience, evil is not only in the hand which does it; it is also in the eye which covets it, in the thought which meditates it. Oh kings oh powers or peoples! because the peoples have also their madnesses, and the democracy its flatterers which destroy it, as the personal powers have; whoever you be, kings or peoples, thou shalt not covet. Thou shalt not say, await our hour as the brigand waits his also, in the obscurity of his cavera: you shall not breathe in advance the odor of the blood which you did not dare to spill. Thou shalt not covet. You see, gentlemen and ladies, it is not a catechism to be made-it is a his tory to be remade. It needs that we should no longer be taught from our infancy that the highest glory is that of conquerors. What needs to be told to your children or mothers who hear me, is that the man who has made two blades to grow where there was but one, has done more for humanity than the conqueror who has gained twenty battles. It is that they ought to have for the independence of nations the same respect as for the chastity of woman. It is that they would be as cowardly and as criminal to insult it in the case of a neighboring nation as to suffer it to be assaulted in their own country. And if it were a war of independence, I would be the first, if not to wage, at least to preach it. If the flag of France were at the frontier to defend, but not to attack, it should be rent with shot, blackened in the smoke, reddened in blood. We would all surround it, and it should not recede. Dear and glorious flag, if the hands of soldiers fail thee, those of woman shall nail thee to the staff, and it shall not recede! I have just spoken of justice. It no more suffices between peoples than between individuals. Along with justice there must be charity. Why is the law, so-called, impossible to fulfil so long as the Spirit of Grace is not in the heart? It is because justice by itself is grievous; it limits our rights the day that they shall wish it, to make peace by the rights of our fellows; it limits reign upon our planet-America, Great the sphere of our activity. But let love spread itself abroad in the heart, and fill it to the degree of making it find its own good and its own joy in the joy and in the good of others. The fulfilment of the law is no longer ainful; it becomes a need as much as a duty r the soul, and such is the sense of the profound words of St. Augustine: "Love, and do revolution to believe that the diverse forces that which you will. It needs, therefore, that the peoples, not content with being just, should be good, affectionate, confiding, one with the other. It needs that the nations of Europe should be in a similar disposition towards each other as these provinces of the same country. Would the prosperity of one of our provinces give umbrage to others?

No, because in their individuality -too imper-

they form the grand unity of

France. Well, let each one of the nations

of the continent consider itself as a province

of these United States of Europe, which can-

not yet be politically constituted, but morally

are so already. Then, in that superior unity

which binds together their interests, and, for

feet, in my opinion, but real, however-

them, they will have confidence, the one with the other. And when, by honest means, by the effort of labor and of morality, the prosperity of one shall increase, there will no longer be fear anywhere; there will be joy and pride everywhere. All little States will say, we have one protector the more; and the great States will open their ranks to welcome there this new and pulssant auxiliary. But how much more strict and sacred becomes that unity, if it is considered in the Christian order. I have recalled already the admirable doctrine of St. Paul-the nations have but one heritage, and form but one body mearporales-one of those new words Christianity has created to the new ideas which it express . bore to the world: the idea of cosmopolitanism and true humanity: the idea of the city and of the people of God. Nations have more than solidarity, than concorporality, because they are participants in the same promise and in the same love of God by the Word, and in Jesus Christ; co-heirs of the promise in Christ Jesus by the gospel. Gentlemen and ladies, I recall the first appearance of the sign of the cross on a gentile flag. A prince, whom I only name with a reserve, because, although be has been in certain relations a benefactor of the Church, he has, in my opinion, done it much harm also—Constantine the Great—at that moment he was great, because he combated the blind and vehement resistance of expiring paganism: in one of those prophette dreams, as great men on the eve of the great events of their lives and of the life of the world ever have, Constantine saw Christ holding in his hands-strange thing! -a weird-like flag, and on this flag was drawn a cross. The cross upon the flag-it is in the first place a transformation of war, since it is its destruction. Transformation by justice and charity: destruction by peace. No more war, since that the celestial beam has engraved the cross on the labarum, unless it be just war, a war made solely for defense against violent aggression, and as a conseuence against war, and for peace. Every other war is pagan, even when it is Christian: for soldiers of the cross of Jesus, which it profanes, will avenge itself in judging it at the last day. No more under the standard of outrage, hate: no more vengeances: no more cruelties; but on these fields of horror and of moral beauty the same hands which will have made the wounds will draw near, trembling with emotion, and almost with remorse, to bind and cure them; and in place of the barbarian cry of antiquity, woe to the conquered, one will no longer hear, or longer see, anything but love and respect for the conquered. Some day-late, after ages perhaps, but in the thought and in the life of humanity ages are days-the light of the Cross will enlarge on the prophetic labarum, and the standard of combats will no longer be auything but the standard of the immortal triumph of peace. In the present age of humanity universal and perpetual peace is only a chimera: in its future age it will be a reality. For me, I have always believed-and to-day I shall let escape my secret in the assembly of my brethren-I have always believed that in a future more or less distant, humanity would arrive, not, indeed, at complete perfection, which is not of earth, but at that relative perfection which precedes and prepares heaven. After the rain of Jerusalem and of Rome; after the fate of the Old World, which was predicted to them, the first Christians, heirs of the promise which was prophesied, did not expect immediately the heavenly eternity; but a temporal reign of Jesus Christ and of his saints, and a regeneration and triumph of humanity on the earth. I await it-I also this mysterious milleunium, the profoundest truth of which errors of detail cannot alter. I expect it: and I compel my self to prepare for it, in the humble but faith ful measure of my labors, of my heart, and of my prayers. I believe that the peoples, like individuals, shall one day taste the fruits of the universal redemption of the Son of God made man. I believe that you and I shall behold from heaven a humanity more humble and more proud, more gentle and more strong, more just and more loving, more noble, in fine, than ours: then shall there be peace. Over the cradle of our Lord Jesus Christ the angels sang, in the soft majesty of the Christmas Eve, a glory to God in the highest, and peace on earth to men of good will. And over the tomb which he had left, as over the cradle of his new life. Christ has bimself said: "I have overcome the world. I give you my peace." The future will reap he promise of the angels, and the gift of Christ; the double hosanna of his cradle and of his tomb. The future does not belong to violence, but to meekness; and that will be the accomplishment of that other word, one of those also which shall not pass away:-Blessed are the meek, for they shall inherit

RAILROAD LINES.

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At 745 A. M. (Express) for Bethlehem, Allentown, Mauch Chunk, Hazieton, Williamsport, Wilkesbarre, Mahanoy City, Piriston, and Tunkhannock.

At 945 A. M. (Express) for Bethiehem, Easton, Allentown, Mauch Chunk, Wilkesbarre, Pittston, Scranton, and New Jersey Central and Morris and ssex Railroads. At 146 P. M. (Express) for Bethlehem, Eastor, lauch Chunk, Wilkesbarre, Pittston, Scranton, and 5 60 P. M. for Bethiehem, Easton, Allentown, nd Mauch Chunk.
For Doylestown at 8-45 A. M., 2-45 and 4-15 P. M. For Fort Washington at 645 and 1945 A. M., and 1 20 P. M.
For Abington at 1 15, 3 15, 5 20, and 8 P. M.
For Lansdale at 6 20 P. M.
Fifth and Sixth Streets, Second and Third Streets,
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TRAINS ARRIVE IN PHILADELPHIA. From Bethtehem at 9 00 A. M., 2 10, 4 45, and 8 25

M.
From Doylestown at 8-26 A. M., 4-65 and 7-65 P. M.
From Lanstale at 7-20 A. M.
From Fort Washington at 9-20, 10-25 A. M., and From Addington at 2:35, 4:35, 6:45, and 9:35 P. M. ON SUNDAYS. Philadelphia for Bethlehem at 9:30 A. M.

Philadelphia for Doylestown at 2 P. M. For Abington at 7 P. M. Doylestown for Philadelphia at 6:30 A. M. Boylestown for Philadelphia at 4 P. M.
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OMMENCING TUESDAY, SEPTEMBER 21, 1869.
Leave Philadelphia, foot of Market street (Upper er, 91, at 15 A. M., Mail, for Bridgeton, Salem, Millville, Vinciand, Swedesboro, and all intermediate sta-

tions.

3-16 P. M., Mail, for Cape May, Miliville, Vineland, and way stations below Glasshore.

5-30 P. M., Possenger, for Bridgeton, Salem, Swedenbore, and all intermediate stations.

5-20 P. M., Woodbury and Glassbore accommodafrom,
Preight train for all stations leaves Camden daily,
12 O'clock, noon. Freight received in Philadelhis at second covered whart below Walmit street.

he delivery at No. 228 South DELAWARE Communication tickets at reduced rates between we need is an army reduced to its legitimate proportions, withdrawn in times of peace proportions, withdrawn in times of peace of peace proportions.

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Callowhill streets, Philadelphia, at the following hours:— MORNING ACCOMMODATION,
At 7:30 A. M. for Reading and all intermediate stations, and Alientown. Resarring, leaves Reading at 6:30 P. M.; arrives in Philadelphia at 9:15 P. M. MORNING EXPRESS.
At 8:15 A. M. for Reading, Lebanon, Harrisburg, Pottsville, Pinegrove, Tampania, Support William.

Pottsville, Pinegrove, Tamaqua Sunbury, Williams-port, Elmira, Rochester, Ningara Falls, Buffalo, Wilkesbarre, Pittston, York, Caclisie, Chambersburg, The 730 A. M. train connects at READING with East Pennsylvania Railroad ctc., and the 8-15 A. M. trail Lebanon Valley train for I PORT CLINTON with Cataway onnects with the ra, etc.; at HARy, and Schuylkill and Sus mberland, Williamsport, York, Chambersburg,

Pinegrove, etc.

AFTERNOON ENPRESS,
Leaves Philadelphia at 2:30 P. M. (
Fottsville, Harrisburg, etc., condecting
ing and Columbia Railroad transfor Co
POTTSTOWN ACCOMMODAT ing with Read-Leaves Pottatown at 6 25 A. stopping at inter-ticipina at \$40 A; in at 480 P M.; mediate stations; arrives in 1 M. Returning, leaves Philade arrives in Potistown at 640 P. READING AND POTTSVILLE ACCOMMODATION. Leaves Pottsville at 5:40 A. M. and Reading at 7:30 A. M., stopping at all way starburs; arrives in Philadelphia at 16:25 A. M.

Returning, leaves Philadelphin at 545 P. M.; arrives in Reading at 8 P. M., and at Pottsville at 940 Frains for Philadelphia leave Harrisburg at 8:10 A. M., and Pottsville at 9 A. M., arriving in Philadelphia at 1.P. M. Afternoon trains heave flarrisburg at 2.P. M., and Pottsville at 2.45 P. M., arriving at Philadelphie at 648 P. M.

Harrisburg Accommodation bayes Reading at 745 A. M. and harrisburg at 4 16 P. M. Connecting at Reading with Afternoon Accommodation south at 630 P. M., arriving in Philadelphia at 945 P. M. Market train, with a passenger our attached, leaves Philadelphia at 1246, noon, for Pattaville and all way stations; leaves Pottsville at 646 A. M., connecting at Reading with accommodation train for Philadelphia and all way stations. ciphie at 5us P. M.

phia and all way stations. All the above trains run dally, Sundays excepted, Sunday trains leave Pottsville at S.A. M., and Biladelphia at 3-15 P. M., Leave Philadelphia for eading at S A. M.; returning from Reading at 4 25

CHESTER VALLEY HAHLROAD. CHESTER VALLEY EAHLROAD.

Passengers for Downingtown and intermediate points take the 7-39 A. M., 12-45, and 4-50 P. M. trains from Philadelphia. Returning from Downingtown at 6-10 A. M., 1 and 5-45 P. M.

PERKIOMEN ISABERS AND PRINCIPLE OF THE PRINCIPLE OF THE

chwenksville at 5:55 and 8:12 A lines for the various points in nect with trains at Collegevill COLEBROOKDALE RAILROAD. chwenksville, Passengers for Boyertawn a take the 7:30 A. M. and 4:30 P. phia, returning from Boyertown at 7-25 and 11-56

A. M.
NEW YORK EXPRESS FOR PITTSBURG AND
THE WEST.
Leaves New York at 9 A. M. and 5 and 8 P. M.,
passing Rending at 12:55 A. M. and 1:5 and 10:02 P.
M., and connecting at Harrisance with Pennsylvania and Northern Central Harrisance Express trains
for Pittsburg, Chicago, Williamsport, Elmira, Battimore, etc.

more, etc.
Returning Express train leaves Harrisburg on ar rival of Pennsylvania Express 1 2:10 and 5:20 A. M. and 4:15 P. ing at 4:10 and 7:05 A. M. and arriving at New York at love and 1145 A. M., and 1070 P. M., Sleeping cars accompany these trains through between Jersey City and Pittsburg without change.

A Mail train for New York leaves Harrisburg at 8:10 A. M. and 2:00 P. M. Mail train for Harrisburg leaves New York at 12 M. SCHUYLKILL VALLEY RAILROAD SCHUYLKILL VALLEY RAILROAD.

Trains leave Pottsville at 6-35 and 11-35 A. M., and 6-56 P. M., returning from Tamaqua at 8-25 A. M., and 2-15 and 4-50 P. M.

SCHUYLKILL AND SUSQUEHANNA RAILROAD.

Trains leave Auburn at 6-55 A. M. and 8-26 P. M. for Pinegrove and Harrisbong, and at 12-10 neon for Pinegrove and Transcriptors.

Trains leave Auburn at \$455 A. M. and \$29 P. M. for Pinegrove and Harrisburg, and at \$210 noon for Pinegrove and Tremont, remaining from Harrisburg at 7.35 and \$150 A. M., and from Tremont at 6.45 A. M. and 5.05 P. M.

Tirough first class tickets and emigrant tickets to all the principal points in the North and West and Canadas.

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

Excursion Tickets to Philadelphia, good for one day only, are sold at Reading and informediate stations by Reading and Polistown Accommodation

Trains, at reduced rates.

The following tickets are obtainable only at the onice of S. Bradford, Tressurer, No. 227 S. Fourth street, Philadelphia, or of G. A. Nicolis, General Superintendent, Reading.

COMMUTATION TICKETS.—At 25 per cent. dis-

count, between any points designed, for families MILEAGE TICKETS,-Good for 2009 miles, between all points, at \$52.50 each, for families and firms.

SFASON TICKETS.—For three, six, nine, or twelve months, for holders only, to all points, at re-CLERGYMEN residing on the line of the road will be furnished with cards entitling themselves and wives to tickets at half fare.
EXCURSION TICKETS from Ph#adelphia to

principal stations, good for Saturday, Sunday, and Monday, at reduced fares, to be had only at the Ticket Office, at Thirteenth and Callowhill streets. FREIGHT -Goods of all descriptions forwarded to all the above points from the Company's new freight depot, Broad and Willow streets. 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. FREIGHT TRAINS leave Philadelphia daily at 4-25 A. M., 12-45 noon, 5 and 7 15 P. M., for Reading, Labanon, Harrisburg, Pottsville, Port Clinton, and

BAGGAGE.—Dungan's Express will collect baggage for all trains leaving Pai adelphia Depot. Orders can be left at No. 220 South FOURTH Street, or at the Depot, THIRTEENTH and CALLOWHILL Streets.

WEST CHESTER AND PHILADELPHIA RAILROAD.
Leave Philadelphia from New Depot, THIRTY-FIEST and CHESNUT Street 175 a. M., 1100 A. M., 250 P. M., 445 P. M., 440 P. M. of a and 1100 P. M. Leave West Chester from street, at 6.25 A. M., 8.00 A. M., 1.55 P. M., 4.50 P. M., and 6 15 A. M., 10:45 A. A. M. will stop Train leaving West Chester at B. C. Junction, Lenni, Glenieaving Philadelphia at 4-30 l dia, Glen Riddle, Lenni, and and Media sengers to or from stations be and B. C. Junction going East w West Chester at 745 A. M. B. C. Junction, and going West tions above B. C. Junction w Philadelphia at 440 P. M., above B. C. Junction w Philadelphia at 440 P. M., above B. C. Junction w West Chester in change cars at B. C. Junction.

The Depot in Philadelphia is reached directly by the Chesnut and Walant streets ents. Those of the Market street line run within one square. The cars of both lines connect with range train upon its

ON SUNDAYS. Leave Philadelphia for West Chester at 8:30 A. M. and 200 P. M. Leave West Chester for Philadelphia at 755 A. M. and 4 00 P. M. WILLIAM C. WHERLER,

PHILADELPHIA AND ERIE RAILROAD,—
WINTER TIME TABLE.
On and after MONDAY, Sept. 6, 1869, the Trains
on the Philadelphia and Erie Railroad will ran as
follows from Pennsylvania Railroad Depot, West
Philadelphia: WESTWAID. Philadelphia:— WESTWARD.

MAIL TRAIN leaves Philadelphia.....

arrives at Eric.
ERIE EXPRESS leaves Philadelphia. Williamsport ... 9:00 P ELMIRA MAIL leaves Philadelphia Williamsport arrives at Lock Haven ... Two P. M. MAIL TRAIN leaves Eric. Williamsport. arrives at Philadelphia. ERIE EXPRESS icaves Erie Williamsport arrives at Philadelphia

ELMIRA MAIL leaves Lock Haven 650 A.

"Williamsport 846 A.

arrives at Philadelphia 120 P.

BUFFALO ENP. leaves Williams phila. 115 P. BUFFALO EXP. leaves Williamsport... 1920 A. M.
Hatriaturg 5-10 A. M.
arrives at Philadelphia. 9-26 A. M.

Express East connects at Corry, Mail East at Cerry and Irvineton, Express West at Irvineton, with trains of Ou Creek and Allegheny River Railroad.

ALL. TYLER, FRED General Superintendent,

AUOTION SALES.

M. THOMAS & SONS, NOS. 139 AND 144

Raic at Coates street wharf, river Schuylkill, by order of Chiof Reginser Fairmeron Park, ENGINE, BELLERS, FRENCH RURR MILL STONES, ETC. FTC.

On Saturday Morning.

Oct. 71 at Heloicok, at the Grist Mill, Coates street wharf, river Schuylkill, will be sold it herizontal engine, thank to he for the sold in the lenses, 3 feet limits to hear the sold in the lenses, 3 feet limits from he bare mill stones, 4 feet cannot er; 1 pairs French bare mill stones, 4 feet cannot er; 1 pairs French bare mill stones, account machines and elevators, and all the machiners appropriating to a great mill.

October 22 at 11 october 22 at 12 october 23 at 11 october 23 at 11 october 23 at 12 october 24 at 12 october 25 at 12 octobe DUTCH FLOWER ROOTS.

STOCK OF Shies. No let Market street.

STOCK OF SHOE FINDINGS, LEATHER STORK FIXTURES, SHWING MACHINES, ETU.

On Monday Morning.

Oct. 25, at 10 o'clock, at No. 1802 Market street, the stock of cult and kip same, morocco spiles, kids, buff leather; but from stegs; foctors; shw appears; let purs; and a general assertment of choic finding; connete, store fix rares; and also wax thread sewing machine; Hows's cylinder sewing machine, crost machine, etc. 10 22 25.

Ogt. 26, at 12 o'c'ock noon, at the Exchange, will to MOUNT VERNON and ELLIS, N. W. Corner-Three Nodorn Dwellings.
SPRING GARDEN, No. 1918 - Elegant Residence.
ARCH, No. 222 - Valuable Store, 22 rees from.
WALLACK, No. 1929 - Elegant Residence, 40 by 192.
SPRUCE, No. 232 Desirable Residence.
RIDGE AVENUE and NICETOWN LANE Large

binery, etc.
VINE, No. 106 - Modern Dwelling.
SEVENTH and BROWN, S. W. Corner Store and

RLLSWORTH Street, east of fwenty sixth street. Two

Cick Dwellings.

WHARTON. No. 318 Modern Dwelling.

LANCASTER Avante. No. 4428 - Genteel Dwelling.

Stares Union Steamship to.

Shares Philadelphia Steamship Dock Co.

16 shares Philadelphia and Southern Mail Steamship Go.

25 shares American Merchants Union Express Co.

55 shares Central Transportation Co.

27 shares Buck Mountain Coal Co.

20 shares Buck Mountain Coal Co.

20 shares Bingham Mining and Lumbering Co.

\$10,000 Medicin and Elk Land Imp. Co. 21 markagemiss.

BUNTING, DURBOROW & CO., AUCTION-BARK Street. Successors to John B. Myers & Co. LARGE SALE OF FRENCH AND OTHER EURO-PEAN DRY GOODS. On Monday Morning. Oct. 25, at 10 o'clock, on four months' credit. 19 18 5t

SALE OF 2000 CASES BOOTS, SHOES, HATS, CAPS, ETC. ETC., On Tuesday Morning, Oct. 26, at 16 o'clock, on four months' credit. 16 29 55

LARGE SALE OF BRITISH, FRENCH, GERMAN, AND DOMESTIC DRY GOODS, On Taursday Morning, October 28, at 10 colock, on four months' credit. 10 22 56 C. D. McCLEES & CO., AUCTIONEERS.

LARGE AND ATTRACTIVE SALE OF BOOTS, SHOES, BROGANS, ETC.
On Monday Morating.
Oct. 25, at 10 o'clock, embiacing princ and sessonable goods from the best city and Eastern manufactories 10 21 30.

THOMAS BIRCH & SON, AUCTIONEERS AND COMMISSION MERCHANTS, No. 1110 CHESNUT Street, rear entrance No. 1107 Sansom street. LIPPINCOTT, SON & CO., AUCTIONEERS

MARTIN BROTHERS, AUCTIONEERS .-No. 559 CHESNUT Street, rear entrance from Minor.

Becords and Gallery, No. 1020 CRESNUS

RAILROAD LINES.

DENNSYLVANIA CENTRAL RAILROAD The trains of the Pennsylvania Central Railroad leave the Depot, at THIRTY-FIRST and MARKET Streets, which is reached directly by the Market street cars, the last car connecting with each train Front and Market streets thirty minutes be fore its departure. The Chesnut and Walnut streets cars run within one square of the Depot. Siceping-car tickets can be had on application at

e Ticket Office, N. W. corner Ninth and Chesnut Agents of the Union Transfer Company will call r and deliver baggage at the depot. Orders left at 0. 201 Chesnut street, or No. 116 Market street, will

TRAINS LEAVE EPOT, VIZ. :-

Eric Mail leaves daily, except Sunday, running on Saturday night to Williamsport only. On Sunday night passengers will leave Philadelphia at 8 o'clock. Philadelphia Except Saturday. All other trains daily, except Sunday.

The Western Accommodation Train runs daily, except Sunday. For this train tickets must be procured and baggage delivered by 5 P. M., at No. 116

Care and baggage delivered by S.F. M.

Market street.

TRAINS ARRIVE AT DEPOT, VIZ.:

Cincinnati Express.

Philodelphia Express.

Eric Mail.

Proble Accommodation, S-20 A. M., 405 and 635 P. M.

Proble Accommodation, S-20 A. M., 405 and 635 P. M.

Fast Line.

Parkerburg Train.

Lancaster Train.

Lancaster Train.

Day Express.

610 P. M.

Day Express.

1230 P. M.

Day Express.

940 P. M.

Day Express.

925 P. M.

Day Dept. Lancaster Train
Eric Express
Day Express.
Pacific Express.
Harrisburg Accommodation. For further-information, apply to
JOHN F. VANLEER, JR., Ticket Agent,
No. 901 CHESNUT Street,
FRANCIS FUNK, Ticket Agent,
No. 116 MARKET Street.
SAMUEL H. WALLACK,
Ticket Agent at the Denot.

Ticket Agent at the Depot. The Pennsylvania Railread Company will not assume any risk for Baggage, except for Wearing Apparel, and limit their responsibility to One Hundred Dollars in value. All Baggage exceeding that amount in value will be at the risk of the owner, unless taker

by special contract, EDWARD IL WILLIAMS, 4 29 General Superintendent, Altoona, Pa. DRAWING INSTRUMENTS, ETC.

DRAWING INSTRUMENTS AND

Drawing Materials of all kinds. CATALOGUES ON APPLICATION. JAMES W. QUEEN & CO.,

No. 994 CHESNUT Street, C O R N E X C H A N G R
BAG MANUFACTORY,
JOHN T. BAILEY,
N. E. corner of MARKET and WATER Streets,

DEALER IN BAGS AND RAGGING
OF avery description, of
Cirain, Flour, Sait, Super-Phosphase of Lame, Bons
Large and small GUNNY HAGS constantly on hand.

200 COTTON SAIL DUCK AND CO. COITON SAIL DECK AND AND THE COURT OF ALL AND THE SAID WARDS COVER BUCK. Also, Paper Many of the Brief Felts, gain thirty to seventy-six inches of Paulins, Belting, Sail Twing, etc. 101 OHN W. EVERMAN, 565 100 OHUROH Street (Oty Stored)

A LEXANDER G. CATTELL& CO., PRODUCE COMMISSION MEDICANTS, No. 180 NOPTH WHARVES No. 27 NORTH WATER STREET, 8 204 FILLADELPHIA ELDAS CATALL.