

SPIRIT OF THE PRESS.

EDITORIAL OPINIONS OF THE LEADING JOURNALS UPON CURRENT TOPICS—COMPILED EVERY DAY FOR THE EVENING TELEGRAPH.

H. G. AND THE BLOCKHEADS.

From the N. Y. World. We needed not Mr. Greeley's speech in Union Square last night to satisfy us that he had returned to New York. Any one who opened Monday's Tribune could see "with half an eye" that H. G. had put his foot in it.

Which, indeed, the World has done. For whereas the Tribune, for what reason we know not, now seeks to make it appear that H. G., in speaking of the Union Leaguers as "narrow-minded blockheads," meant only a committee of the Union Leaguers, the truth, as the Tribune itself shows, is quite otherwise.

It was on the 19th of May, 1867, that Horace Greeley, first in the list, signed the ball-bond of Jefferson Davis. On Thursday, the 23rd of May, 1867, Horace Greeley, having been summoned "by an official note from the president of the Union League to attend a special meeting of the club," called for that night to consider his crime, published in the Tribune over his own initials a reply to that summons.

In that reply he says, "I shall not attend your meeting this evening," the said meeting being a meeting of the committee which had moved that a meeting be called, but of the club, called by its president. "I do not recognize you," he continues, "as capable of judging or even of fully apprehending me. You evidently regard me as a weak sentimentalist, misled by a maudlin philosophy. I arraign you as narrow-minded blockheads." This language, as the context shows, was addressed and could have been addressed only to the club. It was the club by its president which had summoned H. G. to appear before it.

But H. G. goes on— "Some mad rant admirer of mine having a few days afterwards made the club a present of my portrait, its bare reception was resisted in a speech from the chair by your then president."

Who can wonder that H. G. should speak of a club as a body of "narrow-minded blockheads" which refused even to receive as a present a portrait of himself, without being compelled, like the subscribers of the Tribune, to take the Tribune with the portrait? But who can resist his wonder at finding H. G. now attempt to placate the blockhead whom he then defied? He actually stoops so low as to pretend that they did not sustain the indictment which they had brought against him, when in truth the record shows that after a long and stormy debate the club adopted a resolution denouncing the bailing of Jefferson Davis, and declaring that "a decent regard for the patriotism of the people, for the sacrifices of the war, and for the sacredness of justice required that he should be detained in prison until tried for his crimes." This resolution was enforced as the condition of accepting the proposition put forward by a lawyer, Mr. D. B. Eaton, that "the club had no legitimate authority to condemn Horace Greeley for perpetrating this outrage upon patriotism," the "sacrifices of the war," and the "sacredness of justice."

In other words, the Union League decided that it would have expelled Horace Greeley had it been legally entitled so to do. And this decision, we submit, fully justified H. G. in pronouncing the club which made it to be a collection of "narrow-minded blockheads."

Let us have peace.

THE TRADE OF LITERATURE.

From the N. Y. Tribune. Somebody ought to write a hand-book of literature. We are apt to fancy that authorship in the golden age used to be a matter of divine afflatus more or less. If a man wrote a book then it was, we think, wrenched out of him by the immortal longings which he felt or fancied he felt. Penny-a-liners, if the creatures existed in that time, were swept into nothingness with the gad-flies that fluttered out their poisonous summer day for a hundred years ago. Now everybody is a penny-a-liner. From the great divine who sells his last Sunday's sermon to his sectarian magazine at \$10 per page, to Madame B., clearing the expenses of her fortnight at Cape May by her description of her own and her friends' dresses for the Plumkey's Journal at \$5 per column. In old times, when a woman wrote a book, however meagre, man, with great acclamation, crowned her Sappho on the spot, and all other women as promptly turned their backs on her as a social Pariah.

Now literature is the money-making trade to which all young girls just out of school, and needy wives, first turn. The popular idea is that it is a genteel business which can be carried on at home and which requires no preparatory culture, as would sewing or teaching. Every magazine and newspaper editor is overwhelmed with applications for places on his corps of contributors; the peculiarity of which is that there is rarely any apparent conviction on the part of the applicants that they have any word to speak or song to sing which must be uttered, or which will benefit the world when it comes. They need money. There, to themselves, is the force of their appeal, more often than the pathos of the editor who, too, their ideas of the rewards of authorship are, such veritable dreams of Alteschar. A young girl of eighteen proposes herself as managing editor of a political newspaper; a Southern lady offers to sell her three-volume novel for a sum sufficient to repurchase her lost plantation and restore her family to ease and affluence. In behalf of these hopeful hungry aspirants and hopeless struggling publishers who suffer their attacks, why should not some hand-book or plain exposé of the business and scale of prices be set forth? Why should the editor wrap himself and his business in a haze of mystery?—sit in a nebulous glory at the gate of the desired city? Would it not ease his soul and his letter-box to state plainly that the city within has neither golden streets nor gates of pearl; that its laws are those dictated by the most downright common sense and expediency; and that greenbacks

and not glory are their prevailing motive power? There is no profession of which the public is so ignorant as the business details as that of authorship, and perhaps this would be proper if every publisher was a Mosaic, and every author an artist or a genius. The glittering veil suits Isis in her temple. But the fact is, that in England and this country two-thirds of the reading public demand magazines, newspapers, and books which possess neither exceptional wit, fancy, nor knowledge. The stories, the poems, the essays (as well as the sermons), which best suit this greedy, half-taught public can be furnished to order by any decently-educated active adeptive man or woman; and such literary matter is well paid for. We see no reason, therefore, why this host of needy would-be authors should not earn a livelihood in satisfying this insatiable demand for evanescent matter, as long as their productions are not immoral and are reasonably clean.

In the higher class of magazines and journals there will be found a certain individuality belonging to each which, if the contributor would study his chance of success, would be greater. The article which would not suit the atmosphere of a speculative, quiet Boston audience would be welcomed in New York for its subjective dramatic mode of setting forth truth and *vice versa*. But the type with his first MS. in hand, and the trembling to an editor's door, supposing it is the one portal of the temple of Fame, inside of which the Immortals wait, watchful and jealous, to admit or reject him from their company. If the fateful yellow envelope comes back to him, Fate, he thinks, has pronounced against him. His wisest plan would be to take it to another dealer, precisely as if it were a package of sugar or tobacco. If one does not want it another way. There is no conspiracy among successful authors against his early genius; the editor is quite as anxious to obtain good matter as he is to furnish it. The half dozen leading magazines represent very fairly the phases of the best thought in the country; and if there be anything worth buying in his addition to it, he will not fail in a sale. If he does, let him still hopefully begin to take a lower place. The inferior popular journals are probably his field. Our advice is intended for the trader rather than the true artist, perhaps, and smells of the shop more than Parnassus. But we think it suits the want and temper of the time.

YALE AS AN AMERICAN UNIVERSITY.

From the N. Y. Times. An article recently published by Professor Dana contains a rather sorry report of the resources of one of our two leading universities. When the sum of \$755,000 is imperatively demanded to meet the "urgent needs" of an institution like Yale College, and when it is further stated that at least \$3,000,000 is necessary to "place all departments of the university in a good condition"—and further, that a deficit of five thousand dollars is anticipated for the current year—people will be much inclined to question the right of any such unpeopled college to the name even of a university. A college staggering along under an effort to carry the weight of so comprehensive a title is very much like an over-frightened beast of burden. Better lighten the load.

And yet, theoretically at least, Yale College has a perfect right to claim the title to which it aspires. It has a weak school of law, a fair school of medicine, a good theological department, and an admirable school of science. The gifts, donations, and bequests have been liberal and numerous. The citizens of New Haven alone, within twelve years, have contributed \$900,000; two new dormitories have been recently erected, each costing about \$100,000; other gifts during the past twelve years amount to \$240,000 more, and besides these sums there has been over \$300,000 given for special departments. And yet, as Professor Dana has truly stated, Yale College is poor, far beyond the knowledge of its friends, and its needs are not met "by the corporation and those who can give help. Yale College cannot keep up to the mark." Briefly stated, the "urgent needs" of Yale are—New professors and instructors, new buildings, and funds for beneficiary purposes and scholarships. Harvard is enabled to give annually to its needy students \$21,000; Yale can only give \$8000. And so, if a comparison be further instituted, the ratio of inferiority is found to be about the same. It is true that there is a bright side to this poverty, since it is a measure of the growth of Yale. Its poverty is due to its students; the demands of the age as regards education; to a natural outgrowth of its old clothes, and not a little, also, to the cost of produce in the market.

The question is how to supply these wants, and this question, with the other two of Alumni representation and the election of a new President, are likely to form subjects for discussion, and we hope also, of action, at the coming Commencement. There is no reason why Yale should not be enabled to maintain the position of a leading American university. It is a matter of money. It is a matter of the standard, and in almost all respects its rival, Cambridge, towers head and shoulders above it. The latter is more liberally endowed, more energetic, more in harmony with the demands of the time; it enlists in its service the ablest minds it can obtain, admits to its governing board its younger sons, and thus unites the enterprise and activity of youth with the experience and wisdom of older heads. The successful advancement of Yale College rests largely with the alumni. On their shoulders falls the responsibility of seeing that their university is properly maintained; that they successfully, it is requisite that they should be made, in some way or other, active members of the governing board. This much they have a right to ask. It is all very well to say, Give us your money and see how well we will spend it. It would be much more effective to say, Give us your money, and assist us with your lives as to how it may be best expended. Yale constantly asks for "a university fund," money for general use, and wonders that all gifts should be for special purposes or for a designated end. Yet this is but natural, for in one case the donor has no voice in the disposition of his gift; in the other he knows exactly to what purposes his money is devoted. Of course we do not consider that the admission of the alumni to representation in the corporation is the sole cure for the ills complained of. It is only one of the remedies needed. Much depends on the man chosen for the next President. But it looks very much as if the "alumni question" would be pressed to a settlement, one way or the other, so far as the alumni can settle it, at the next meeting. It is easy to predict that on its solution depends, in many respects, the position of Yale College as an American university.

ICONOCLASM.

From the London Saturday Review. The first impression made on most readers of the telegram announcing the destruction of the Vendome column will have been that

expressed in Wednesday's Times, of regret that the Versailles Government had not shown sufficient promptitude in mastering Paris to anticipate this act of wanton vandalism. Many and bitter will be the reproaches levelled at the Philistine brutality of Bed Roubilland, and for a long time to come English visitors will take up their parables about the curse of mob rule, as they turn in angry disappointment from the vacant site of what has been for the last sixty years one of the most conspicuous ornaments of the French capital. We are very far from saying that such reproaches will be unreasonable. The love of destruction for its own sake, and especially destruction of anything that may be considered a badge of superior authority, is a passion strongly developed in the many bosoms of the people who delight to enslave the People, and we may well believe that the men of Paris gazed on the downfall of the column in the Place Vendome with much the same feeling of coarse satisfaction which inspired "the men of London" as they witnessed or helped to effect the smashing of the Hyde Park railings. Only their satisfaction would be so far more intense, as the column was not only a symbol of sovereignty, but a very beautiful and costly work of art. We are not disposed to think very highly of the culture of the commune, or of regarding Mr. Edmond about the estimate of his own work with the results of an Oxford education, and the indignant censors of the iconoclastic tendencies of Republicanism might point their moral by reminding us that the Parisian democrats of to-day are but treading in the footsteps of their ancestors in the first Revolution, who destroyed the statue of Louis XIV on the very spot afterwards selected by Napoleon I for the monument to commemorate his victories. Nor is the analogy merely one of outward form. Neither Louis XIV nor Napoleon was a model of exalted virtue, and history has a heavy indictment to bring against the principles and policy of their administration. But that they were two of the greatest rulers that ever swayed the destinies of France, and that they raised her to a height of material splendor unequalled at any other periods of her history, is beyond question. Their rule may not fairly be characterized as an immoral despotism; but Frenchmen might be expected to treat with some decent respect the memory of despots whose faults represented and butted the national character, and who contributed so much to the realization of its ideal of national greatness. The sans culottes of the '89 Revolution, like the Commune of to-day, were otherwise minded. No sense of historic continuity or aesthetic grace could avail to stay their hand in defacing the beautiful records of a magnificent but monarchical past. They quite deserve all the hard words that are said of them. But it would be a mistake to regard iconoclasm as a mere incident of republican excess. It is one of those insular instincts, partly good, partly evil, which have played an important part in the history of the world.

We spoke just now of the passion of destruction for its own sake among the uneducated masses. Perhaps Mr. Darwin would tell us that it is a relic that earlier stage of development when we were gradually lighting our way to full humanity by the process of natural selection, and with the aid of those destructive organs which have gradually appeared since the struggle for existence ceased. At all events it is a fact. The pleasure felt by a baby in smashing a toy is very much akin to the pleasure felt by a boor in smashing a work of art. Probably in both cases it consists partly in a rude sense of power, or "consciousness of the ego," which finds its intellectual expression in the *man fulfils sich* of the German student who is breaking loose from the trammels of hereditary belief. It is the same sort of feeling that leads a savage to value himself on the number of his arrows, and a Hindu on the number of his wives. To make it of course a much higher test of power than to unmake, but it is also much more difficult, and children and savages naturally catch at that exercise of independent action which comes readiest to their hand. And men who have little or no education remain in many respects grown-up children all their lives. This goes far to account for the—often quite purposeless—mischievous of a mob who are set free for the time from all restraint of custom or police. There is a story in the life of John Wesley of a lawless rabble who surrounded the house where he was staying, somewhere in the North of England, and spent half the night in carrying him about from one place to another, with occasional threats of dacking or more serious outrage, and then took him home again. Yet they had no particular spite against him, and cheered lustily when he addressed them. It was simply a stupid and brutal frolic, which the local magistrates were too orthodox or too inert to interfere with. The midnight revelers who destroyed the Hermes busts at Athens were probably of a very different class, but probably also they were drunk, and the characteristic "insolence" of Alcibiades made him act more like an overgrown school-boy than a man of genius and high culture. But his iconoclasm was not the mere instinct of mischief, still less the boorish pleasure in defacing what one cannot appreciate. The Hermes busts, like most popular idols, are said to have been exceedingly ugly, but they were the object of profound if not very intelligent veneration, and to deface them was to inflict one of the keenest possible insults on the national religion. It gratified the sense of power, but so much by an act of wanton destruction as because it was an outrage on public decency, which, if suffered to go unpunished, would show that the perpetrators could hold themselves superior to the laws by which the rest of their countrymen were bound. And thus it was a more refined, but not one whit a nobler, form of iconoclasm than the vulgar pleasure of a Parisian mob in pulling down imperial statues, or of a Protestant mob at the Reformation in tossing elaborate missals and vestments into a bonfire, and dancing to the music of an ecclesiastical chant over the burning pile; and the sense of power, however it may be gratified, the instinct is never anything more than the stumpest passion for destroying with a consciousness more or less realized of the exercise of power in the act. In coarser natures such a sentiment is almost sure to be present, even when it does not predominate. The reformer who breaks with axes and hammers the carved work which his ancestors had reverently labored at is apt to be quite as much influenced by love of mischief as by hatred of idolatry; but the latter motive has dominated some of the strongest, if not the largest, minds among those who have shaped the course of history. Iconoclasm, when it rises above mere wanton destructive excess, expresses abhorrence either for the thing destroyed or for the ideas it is supposed or intended to convey. The distinction is necessary to be borne in mind. The column in the Place Vendome was designed to commemorate Napoleon's German victo-

ries; but the more rational agents in the piece of vandalism perpetrated there last Tuesday meant to signalize their hatred, not of French victory, but of imperialism. So, again, the images of the saints did not, we must presume, wish to assail the sacred personages represented—at all events as regards the crucifix—but what they considered an objectionable method of honoring them. But iconoclasm implies feelings and tends to produce results very much beyond what the iconoclasts themselves are thinking of. This may be illustrated by two comments which have been made, from very opposite points of view, on the great iconoclastic controversy of the eighth and ninth centuries, which ended in the use of images as distinct from pictures—we need not trouble ourselves here with the point of this somewhat fanciful contrast—being proscribed in the Eastern Church, and authoritatively sanctioned in the West. The bitterness of feeling which it evoked may be judged from the opprobrious sobriquet of Copronymus bestowed on the Greek Emperor who had made himself most notorious as a leader of the iconoclast party. Yet why should the question between images and "icons," as the Greeks called their pictures, so violently agitate those who had no disagreement in their beliefs about what their symbol represented? It was hinted at the time, and has often been said since, by Latin writers, that the doctrine of the Incarnation was at stake, and that the dislike to images of Christ was prompted by a repulsion of the subtle Greek intellect from the anthropomorphic side of Christianity. There is probably some force in the criticism, but the Easterns certainly had no conscious intention of disparaging the Incarnation, and the first decree against images was immediately prompted by the reproaches of the Mahometans against the idolatry of the Christian Church. On the other hand, modern writers have spoken, not without reason, of the Greek Church rejecting in her prohibition of images the influences of Christian art and civilization, and have contrasted her conduct with that of Rome in accepting the Renaissance. It is certainly true that the close of the iconoclastic controversy marks the period of the decadence of all religious and intellectual energy in the East. We need not adopt Mr. Frondé's extreme, not to say extravagant, view that the Eastern Christians stood on an immeasurably lower level than their Mahometan assailants, but there can be no doubt that Eastern Christianity, for the last thousand years, has presented very much the appearance of a sterile petrification of its former self. Yet it would be absurd to suppose that the iconoclastic Emperors and Synods of the eighth century had any conscious intention of repudiating art, and the civilizing influences which it indicates or effects. But the iconoclastic instinct, though it has its noble side, and is not infrequently a badge of a righteous indignation against falsehood and oppression, is in itself essentially narrow and debasing. It belongs to the lower, not the higher, part of our nature, and inclines us directly not so much to reject the evil as to refuse to recognize what is good.

The religious narrowness of iconoclasm was illustrated at the Reformation in the reckless demolition of all outward adjuncts of devotion, because some of them had been perverted to idle or superstitious uses. Its political narrowness is not the exclusive badge of any one party. Though, for reasons already referred to, it has a natural affinity with the violence of domestic agitators, Napoleon I, whose statue has just fallen in Paris, displayed an almost peculiar littleness in his anxiety to efface every visible memorial of the ancient monarchy of France. The statue of Louis XIV had indeed fallen already, but his stringent orders to obliterate the *statues de lais*, wherever found, were hardly less abetted than the attempt to expunge from French literature all mention of the former state of things, as though he really thought it would be possible to make Frenchmen forget that they had any history before the 18th Brumaire. This is not an extreme, but it is also a highly characteristic, instance of "the genuine spirit" of iconoclasm. As there can be no iconoclasm without images to break. It is essentially a protest against what has hitherto been held in honor, and its radical vice is the resolve to break with the past, because in the past there have been errors and abuses, as though forsooth the present or the future were all more likely to be free from them. No doubt there are some idols which deserve to be utterly abolished, but it is not often that the outward symbol even of a rejected creed or a justly dispossessed sovereignty has no historic or artistic interest which gives it a claim to live. The most ardent Christian would hardly think it a discreet to the Popes that they have done their best to preserve the relics of Pagan and Imperial Rome, although the Paganism was a coarse and heartless superstition, and the Empire a gigantic system of tyranny and corruption. To make a clean sweep of the past is an unhealthy ambition for the future. The life of nations, as of individuals, is made up of their accumulated experiences, and France can afford little to divest herself of the traditions of the monarchy or of the Empire as England can ignore the elements of national life which the Stuart reigns or the Commonwealth have bequeathed to her. We should have more faith in the stability of some future Government in France if she had shown less eagerness in effacing all traces of those which are passed away.

SPECIAL NOTICES.

CHRISTIAN MORAL SCIENCE ASSOCIATION. In connection with the First Continental Congress of this association, which assemblies in this city during the present week, two public meetings will be held as follows: 1. On THURSDAY EVENING, 15th instant, at 8 o'clock, in the CHURCH OF THE EPIPHANY, when an address will be delivered on the principles and objects of the association, by members of the Society. The Rev. Dr. NEWTON will preside. 2. On FRIDAY EVENING, 16th instant, in CONGRESS HALL, an address will be delivered on Systematic Giving to the Cause of Christ and the Poor. His Honor Mayor FOX will preside. The Board of Evangelical Churches are invited to attend. WM. G. MOORHEAD, President and Treasurer. WILLIAM BUCKNELL, Vice-President. JOHN H. CONLEY, Secretary. RICHARD NEWTON, Secretary. 618 St.

THIS IS THE SEASON OF THE YEAR when the system should be thoroughly purged of the humors which create disease. There is no purgative so cathartic, mild, and efficacious as HELMOLD'S GRAPE PILLS, causing neither nausea or griping pain—as is the case with the ordinary cheap patent pills of the day—most of which are composed of calomel or mercury, and are carefully prepared according to the rules of Pharmacy and Chemistry, and are thoroughly reliable. A test of 30 years has proved them safe. 59 Westw.

BATCHELOR'S HAIR DYE—THIS SPLENDID Hair Dye is the best in the world, the only true and perfect Dye. Harmless—Reliable—Instantaneous—Does not discolor the hair, and does not contain Lead or any Vital Poison, it injures the Hair or System. It imparts the Hair and leaves it soft and beautiful; Black or Brown. Sold by all Druggists and Dealers. Applied at the Factory, No. 15 BOND STREET, New York. (47 Westw.)

IF YOU DESIRE A MILD, PLEASANT, safe, and agreeable Cathartic, which will cause neither nausea or griping pain, use Nature's remedy, HELMOLD'S GRAPE PILLS, causing neither nausea or griping pain, as is the case with the ordinary cheap patent pills of the day—most of which are composed of calomel or mercury, and are carefully prepared according to the rules of Pharmacy and Chemistry, and are thoroughly reliable. A test of 30 years has proved them safe. 59 Westw.

DR. GUNNELL DEVOTES HIS time to the treatment of Piles, blind, bleeding, or itching. He has cured many incurable cases without an operation having been performed. Best city reference given. Office, No. 91 N. ELEVENTH STREET. 415 Westw.

IF YOU WOULD HAVE NEW LIFE, NEW Blood, and renewed vigor, use HELMOLD'S GRAPE PILLS. Purify the Blood and cleanse the system by the use of HELMOLD'S EXTRACTION SANSAPARILLA. They are no cheap patent medicines, but thoroughly Pharmaceutical, and are not equalled by any English or French preparation. 59 Westw.

JOUVIN'S KID GLOVE CLEANER restores soiled gloves equal to new. For sale by all Druggists and Fancy goods dealers. Price 5 cents 1/2. 59 Westw.

SPECIAL NOTICES. REPORT OF THE FOURTH NATIONAL BANK OF PHILADELPHIA, AT THE CLOSE OF BUSINESS, JUNE 10, 1871.

RESOURCES:	
Loans and Discounts	\$64,594.65
United States Bonds to secure deposits	100,000.00
United States Bonds on hand	20,000.00
Other Stocks, Bonds, and Mortgages	11,000.00
Due from Redeeming Agents	68,436.61
Due from other National Banks	48,290.64
Due from Banks and Bankers	17,098.66
Banking House productive	35,000.00
Furniture and Fixtures	2,234.51
Current Expenses	1,418.49
State Tax	960.00
Exchange	130.93
Cash Items and Notes of other Banks	23,371.29
Exchange for Clearing House	83,023.93
Fractional Currency	1,905.11
Legal-Tender Notes	17,876.00
	\$1,517,835.23
LIABILITIES:	
Capital Stock paid in	\$3,000.00
Surplus Fund	13,000.00
Discount	9,919.21
Interest	279.00
Circulation outstanding	179,000.00
Individual Deposits	1,055,653.66
Cashier's Checks outstanding	12,609.36
Due to National Banks	29,220.52
Due to other Banks and Bankers	14,390.74
	\$1,527,858.28

State of Pennsylvania, County of Philadelphia, ss: J. JAMES HOPKINS, Vice-President of the Fourth National Bank of Philadelphia, do solemnly swear that the above statement is true, to the best of my knowledge and belief. JAMES HOPKINS, Vice-President. Subscribed and sworn to before me this thirteenth day of June, 1871. R. H. WILLIAMSON, Notary Public. Correct—Attest: J. B. BAKER, SAMUEL J. CRISWELL, Jr., Directors, JOHN VAN EIRA, 618 St.

UNIVERSITY OF PENNSYLVANIA. THE CORNERSTONE of the new building for the Collegiate and Scientific Departments, on Locust street, west of 4th, Thirty-fourth, will be laid on THURSDAY, June 15, at 9 P. M., with appropriate ceremonies. Addresses will be made by the Provost, by His Honor the Mayor of the city, and by Hon. F. C. BREWSTER, LL. D., President of the Alumni Association. The Public Authorities, the Alumni of the University, the Rev. and Clergy, and all interested in the cause of Education, are invited to be present. C. J. STILLE, LL.D., Provost.

THE ALUMNI OF THE UNIVERSITY OF PENNSYLVANIA are respectfully requested to meet on THURSDAY, June 15, at 7 o'clock P. M., at the site of the new Building, Thirty-fourth and Locust streets, to be present at the ceremonies attending the laying of the CORNERSTONE of any of the College buildings. CARROLL BREWSTER, President. GERMON D. BLOND, Recording Secy. 610 St.

ALL POWERS AND OUTWARD APPLICATIONS to cure the skin, rendering it smooth, soft, and supple, and in a short time restoring the complexion to its natural freshness, health, and youthful appearance, purge the system thoroughly: use HELMOLD'S GRAPE PILLS and HELMOLD'S EXTRACT SANSAPARILLA, which bestows complexion. Beware of those cheap patent pills, carelessly prepared by inexperienced persons—weighed in wooden boxes—most of which contain either calomel, mercury, or other deleterious drugs. 59 Westw.

UNIVERSITY OF PENNSYLVANIA. FACULTY OF ARTS. THE ANNUAL PUBLIC EXAMINATIONS of the SENIOR, SOPHOMOR, and FRESHMAN classes will be held daily (except Saturdays), from June 22 to June 26, from 10 o'clock A. M. to 2 o'clock P. M. The COMPLETION OF THE NEW BUILDING of the West Philadelphia will be laid on the afternoon of THURSDAY, the 15th, at 5 o'clock. CANDIDATES FOR ADMISSION to any of the College classes will be examined in the GREEK and LATIN LANGUAGES on TUESDAY, June 20, at 11 o'clock, in the English Language, in MATHEMATICS on WEDNESDAY, June 21, at 10 o'clock. THE ANNUAL COMMENCEMENT will take place on THURSDAY, June 22, at 10 o'clock. FRANCIS A. JACKSON, Secretary of the Faculty. 610 13th St.

PENNSYLVANIA RAILROAD COMPANY. TREASURER'S DEPARTMENT. PHILADELPHIA, May 7, 1871. The Board of Directors have this day declared a semi-annual dividend of FIVE PER CENT. on the capital stock of the Company, clear of National and State taxes, payable in cash, on and after May 30, 1871.

Blank powers of attorney for collecting dividends can be had at the office of the company. The office will be open at 9 A. M., and close at 3 P. M., from May 30 to June 3, for the payment of dividends, and after that date from 9 A. M. to 3 P. M. THOMAS T. FIRTH, Treasurer. 523m

A SINGLE TRIAL WILL CONVINCED THE most skeptical of the efficacy of HELMOLD'S GRAPE PILLS in Stomach and Nervous Headache, Jaundice, Indigestion, Constipation, Biliousness, Pleurisy, Liver Complaints, General Debility, etc. No nausea, no griping pain, but mild, pleasant, and safe in operation. Children take them with impunity. They are the best and most reliable. HELMOLD'S EXTRACT SANSAPARILLA creates new, fresh, and healthy blood, beautifies the complexion, and imparts to the system a vigor and elasticity which are the best and most reliable. HELMOLD'S EXTRACT SANSAPARILLA creates new, fresh, and healthy blood, beautifies the complexion, and imparts to the system a vigor and elasticity which are the best and most reliable. 59 Westw.

NOTICE—THE FULL REPORT OF THE Committee appointed at mass meeting held March 24, 1871, to investigate the expediency of legislation to abolish the Public Buildings Commission, may be had, free of charge, at Needles', Wealth and Health, Creators of the "Valiant" Newspaper, Second and Market Streets, Philadelphia, South Seventh; offices of Ledger, Record, North American, Press, German Democrat, Age and Bulletin. 612 St.

HELMOLD'S EXTRACT SANSAPARILLA is the Great Blood Purifier thoroughly cleanses and renovates the entire system, and readily enters into the circulation of the blood, after purging with HELMOLD'S GRAPE PILLS, the foul humors that have accumulated in the system. Both are carefully prepared according to the rules of Pharmacy and Chemistry, and are thoroughly reliable. A test of 30 years has proved them safe. 59 Westw.

IF YOU WOULD HAVE NEW LIFE, NEW Blood, and renewed vigor, use HELMOLD'S GRAPE PILLS. Purify the Blood and cleanse the system by the use of HELMOLD'S EXTRACTION SANSAPARILLA. They are no cheap patent medicines, but thoroughly Pharmaceutical, and are not equalled by any English or French preparation. 59 Westw.

JOUVIN'S KID GLOVE CLEANER restores soiled gloves equal to new. For sale by all Druggists and Fancy goods dealers. Price 5 cents 1/2. 59 Westw.

WHISKY, WINE, ETC. WINE, LIQUORS, ENGLISH AND SCOTCH ALES, ETC. The subscriber begs to call the attention of dealers, commissioners, and consumers generally to his splendid stock of foreign goods now on hand, his own importations as well, also, to his extensive assortment of Domestic Wines, Ales, etc., and which may be enumerated:— 200 cases of Ales, high and low grades, fully selected from the best sources, at 100 cents of Sherry Wine, extra quality of fine grade. 100 cases of Sherry Wine, extra quality of fine grade. 25 cases of Sherry Wine, best quality of medium grade. 25 barrels Sperrynough Wine of best quality. 25 cases Catawba Wine. 10 barrels of medium quality. Together with a full supply of Brandy, Whisky, Scotch and English Ales, Brown Stout, etc., which he is prepared to furnish to the trade and consumers generally in quantities that may be required, and on the most liberal terms. P. J. JORDAN, 551 Below Third and Walnut and above Dock Street.

CARSTAIRS & McCALL, No. 126 Walnut and 21 Granite Street. IMPORTERS OF Brandy, Wines, Gin, Olive Oil, ETC. WHOLESALE DEALERS IN PURE RYE WHISKIES, IN BOND AND TAX PAID.

MILLINERY. MRS. R. D. L. L. O. NOS. 329 AND 331 SOUTH STREET, FANCY AND MOURNING MILLINERY, GROS VEAUX.

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SPECIAL NOTICES. SPECIAL NOTICE—CAMDEN AND AMBOY RAILROAD LEASERS. STOCK HOLDERS OF THE CAMDEN AND AMBOY RAILROAD, DELAWARE AND MARITIME CANAL AND NEW JERSEY RAILROAD AND TRANSPORTATION COMPANY, are invited to sign a consent to lease the works to the PENNSYLVANIA RAILROAD, now ready at the offices of SAMUEL WELSH, Chairman, No. 218 S. Delaware avenue; D. M. ROBINSON, No. 128 S. Third street; CAREY BARKER, No. 315 Walnut street; THOMAS A. BIDDIE & CO., No. 236 Walnut st. BULL & NORTH, Third and Dock streets. May 18, 1871. 610 10 St.

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