THE DAILY EVENING BULLETIN—PHILADELPHIA, WEDNESDAY, NOVEMBER 17, 1869.

THE CREAM OF THE NEW BOOKS.

Our selection to-day is taken from one of the handsomest octavos that we have received for a long time. Dr. G. Hartwig's compilation of "The Polar World, Land and Sea, Ice and Water" is "Home Without Hands," or M. Simon-in's splendid book about "Life Underground." It is a handsomely printed and most elaborately illustrated volume, in the format of which we are allowed to see the veil gradually lifting from the storm-hidden North. The history of polar discovery, from the earliest times, is presented in epitome. The fauna of the snow-regions are described with the care of the naturalist and the picturesqueness of the traveper. The editor-teller of news never could and stranger than Othello's "anthropophagi men whose heads do grow beneath their shoulders" his story is of gentle Icelanders and hard Lapps of the tribes of Kamschatka, Alaska, and the Hudson's Bay region, of the Arctic and Antarctic inhabitants, of Fueglans, Icelanders, Samoiedes, Siberians, Jakuts, Tungusi, Esquimaux, Tschuktschi, Aleuts, Crees, Loucheux, Innuits, and Patagonians. The book is a landscape-study of what these strange men see around them, in the long light of the polar day; a bill of fare of their scanty and hard-earned food; a herbarium of the strange plants beneath their feet. As a winter book, it is one of the strangest, most adventurous, and most magnetic ever issued; it draws the reader's mind, as the needle fascinates the ship, towards those regions of eternal ice which form its subject.

Two chapters of especial interest to American readers describe Alaska and the Innuits—these were compiled by Dr. Dall, but have been supplied by the editor employed by the publishers. Harper & Bros. issue the volume, and Turner Bros. sell it. The illustrations, more than a hundred and fifty in number, have been borrowed from *Harper's Magazine*, from Hall's "Arctic Researches," from Duflerin's "Letters from High Latitudes," J. Ross Browne's "Land of Thor," and from five other publications.

Our extract describes the Samoiedes, those neighbors of the Laplanders, still further than they from civilized intercourse,—and dwelling in deeper barbarism.

Peculiarities of Race—Their Strange Superstitions—Idols and Incantations—Their Ideas of Pleasure.

The wilder tundras and woods of Northern Russia and Western Siberia are the home of the Samoiede. With his reindeer herds he wanders over the immense tracts, from the eastern coast of the White Sea to the banks of the Obi-tanga, or herdsman, and the Jenisei. His intercourse with the Russians is confined to his annual visit at the fairs, where he meets merchants as Obdorsk and Pustoserek, where, far from improving their condition, he but too often becomes the prey of their avarice, and learns to know them merely as cheats and oppressors. Protestant missionaries have long since brought instruction to the Laplanders's hut, but no effort has been made to reach Samoiedes still adhere to the cross superstitions of their fathers. They believe in a Supreme Being, Num, or Jilibeenaiko, who resides in the air and life the Jupiter of old, sends down thunder and lightning, and governs all. As soon as that something of a poetic fancy is to be found even among the most savage nations, they call the rainbow "the hem of his garment." As this deity, however, is too far removed from them to them any hope of gaining his favor, they never think of offering him either prayer or sacrifice. But, besides Num, there are a great many inferior spirits, or idols, who directly interfere in human concerns—capricious beings, who allow themselves to be influenced by offerings, or yield to magical incantations; to these, therefore, the Samoiede has recourse when he feels the necessity of invoking the aid or averting the wrath of a spirit.

The chief of all Samoiede idols is in the island of Waygatz—a cold and melancholy Delos—where it was discovered by Barentz. The idol is a mere block or stone, with its head tapering to a point. It has never been fashioned, not by a mortal artist, but by a play of nature. After this original the Samoiedes have formed many idols of stone or of wood of various sizes, which they call "sjadai," from their possessing a human physiognomy (*sja*). These idols they dress in reindeer skins, and ornament them with all sorts of colored rags. But a resemblance to the human form is not the necessary attribute of a Samoiede idol; any remarkably shaped stone or tree may be thus distinguished. If the object is small, the savage carries it everywhere about with him carefully wrapped up; if too cumbrous to be transported, it is reserved as a kind of national idol. As soon as the Samoiede tribe has in its train a peculiar sledge—the Habengan—in which the household idols (or idols) are placed. One of these Penates protects the reindeer, another watches the health of the wives and children, a third is the guardian of their connubial happiness, a fourth takes care to fill their nets with fish. Wherever his services are required, the idol is taken from his repository and erected in the tent, or on the place appointed, under the wood or on the river's bank. His mouth is then smeared with oil or blood, and a dish with fish or flesh is set before him. The full expectation that his good offices will amply repay the savery repast. When the aid is no longer necessary, he is put aside without any further ceremony, and as little notice as the Madonna of the Neapolitan fishermen after the storm has ceased.

The Hahe, or idols, are very convenient objects of reverence to the Samoiede, as he can consult them; or ask their assistance, without being initiated in the secrets of magic; while the Tadebtsies, or invisible spirits, who everywhere hover about in the air, and are more inclined to injure than to benefit man, can only be invoked by a Tadebe, or sorcerer, who, like the Cumean Sibyl, wrestles himself into a state of ecstatic frenzy. When his services are required the first care of the Tadibe is to invest himself with his sacerdotal costume, a kind of shirt made of reindeer leather and hemmed with red cloth. The arms are covered in a similar manner, and the shoulders are decorated with epaulettes of the same gaudy material. A piece of red cloth covers the eyes and face—for the Tadibe requires no external organs of sight to penetrate into the world of spirits—and a plate of polished metal shines upon his breast.

Thus accoutred, the Tadibe seizes his magical drum, whose sounds summon the spirits to his will. Its form is round, it has but one bottom, made of reindeer skin, and is more or less decorated with brass rings and other ornaments, according to the wealth or poverty of its possessor. During the ceremony of invocation, the Tadibe is generally assisted by a disciple more or less initiated in the magic art. They either sit down or walk about in a circle. The chief sorcerer beats the drum, at first slowly, then with increasing violence, singing at the same time a song of the world, the mysterious medody. The disciple immediately falls in and both repeat the same monotonous chant.

At length, the spirits appear, and the consultation is supposed to begin; the Tadibe from time to time addressing a kind of listening to their answers, and but gently beating his drum, while the assistant continues to sing. Finally, this mute conversation ceases, the song changes into a wild howling, the drum is violently struck, the eye of the Tadibe glows with a strange fire, foam issues from his lips—when suddenly the uproar ceases, and the oracular sentence is pronounced. The Tadibes are consulted not only for the purpose of receiving a strange response, but to prescribe the herd against a contagious disorder, or to obtain success in fishing; the Samoiede, when a prey to illness, seeks no other medical advice; and the sorcerer's drum either scares away the malevolent spirits that cause the malady, or summons others to the assistance of his patient.

The office of the Tadibe is generally hereditary, but individuals gifted by nature with excitable nerves and ardent imagination, not seldom desire to be initiated in these supernatural communications. No one can seek the candidate. His morbid fancy is worked upon by solitude,—the contemplation of the gloomy aspect of nature, long fights, fasts, the use of narcotics and stimulants, until he imagines himself to be the subject of the apparitions which he has heard of from his boyhood. He is then received as a Tadibe with ceremonies, which are held in the silence of the night, and invested with the magic gown. Thus the Tadibe partly believes in the visions and fancies of his own overheated brain. Besides dealing with the invisible world, he does not neglect the usual arts of an expert conjuror, and knows by this means to increase his influence over his simple-minded countrymen. One of his commonest tricks is similar to that which has been practiced with so much success by the Brothers Davenport. He sits down, with his hands and feet bound, in a reindeer skin stretched upon the floor, and, the light being removed, begins to summon the ministering spirits to his aid. Strange sounds are heard—now they seem to be heard—bears growl, snakes hiss, aquatrels rustle about the hut. At length the tumult ceases, the audience anxiously awaits the end of the spectacle, when suddenly the Tadibe, freed from his bonds, stands in the hut—no one doubting that the spirits have set him free.

As barbarians are the poor wretches who submit to his guidance, the Tadibe is incapable of improving their moral condition, and has no wish to do so. Under various names—Schamans among the Tungusi, Angekoks among the Esquimaux, medicine-men among the Crees and Chopewyans, etc.—we find similar magicians or impostors assuming the direction over all the Arctic nations of the Old and New World, wherever their authority has not been broken by Christianity or civilization; and this dreary faith still extends its influence over at least half the habitable globe, from Behring's Strait to the extremity of Asia, and from the Pacific to Hudson's Bay.

Like the Oshiak and other Siberian tribes, the Samoiedes honor the memory of the dead by sacrifices and other ceremonies. The idea that the souls of their deceased friends have still the same wants, and pursue the same occupations as when in the land of the living, induces the place in or about their graves a sledge, a spear, a cooking-pot, a knife, an axe, etc. to assist the hunting and preparing their food. At the funeral, and for several years afterwards, the relations sacrifice reindeer on the grave. When a person of note, a prince, a Starashka, the proprietor of numerous herds, is buried, the relations sacrifice reindeer on the grave, and the men among the miserable Samoiedes we find the social distinctions of rich and poor, the nearest relations make the sacrifice, and place in the tent of the deceased, and enjoys the respect of the living during lifetime. In the grave beside the image is placed his former seat, and every evening it is undressed and laid down to his bed. During the night the image is thus honored, and then buried; for by this time the body is supposed to be decayed, or to have lost all sensations of the past. The souls of the Tadibes, and of those who have died a violent death, also enjoy the high rank of immortality, and after their terrestrial life have about in the air as unsubstantial spirits.

Yet in spite of this privilege, and of the savery morsels that fall to their share at every sacrificial feast, or of the presents made to their services, the Tadibes are very unhappy beings. The ecstatic condition, which they so frequently work themselves shatters their nerves and darkens their mind. Wild looks, distorted faces, sunken eyes, an uneasy manner are among the effects of this periodical ecstasy.

A good meal is of course a matter of importance to people who live in the wast of a mind he will bear with stoical apathy, when it can be only gained by exertion, for he acts a still higher value on repose and sleep.

A common trait in the character of all Samoiedes is the gloomy view which they take of life and its concerns; their internal world is as cheerless as that which surrounds them. True mere ofice and snow, they relinquish, without a murmur, a life which they can hardly love, as it imposes upon them many privations, and affords them but few pleasures in return.

"They are suspicious, like all oppressed nations that have much to suffer from their more crafty or energetic neighbors. Obstinately attached to their old customs, they are opposed to all innovations; and they have been so often deceived by the Russians, that they may well be pardoned if they look with a mistrustful eye upon all benefits coming from that source.

The wealth of the Samoiedes consists in the possession of reindeer, and, in the last century, in 1845, calculated the number owned by the Samoiedes of the Lower Petschora, near Pustoserek, at 40,000 head—a much smaller number than what they formerly had, owing to a succession of misfortunes. The Russian settlers along that immense stream and its tributaries gradually obtain possession of their best pasture-grounds, and force them to recede within narrower and narrower limits. Numerous herds have been reduced to the wretched condition of the Arctic fishermen, or have been compelled to exchange their ancient independence for a life of submission to the will of an imperious master.

The entire number of the European and Asiatic Samoiedes is estimated at no more than about 10,000, and this number, small as it is, has been compared to the vast territory over which they roam; is still decreasing from year to year. Before their subjugation by the Russians, the Samoiedes were frequently at war with their neighbors, the Ostiaks, the Wogules, and the Tartars, and the rude poems which celebrate the deeds of the heroes of old are still sung in the tents of their peaceful descendants. The *minstrel or troubadour*—H1 may be allowed to use those names while speaking of the rudest of mankind—is sought for in every tent of the hut, while the audience squat around, and sometimes endeavor to express their sympathy with the hero. His body trembles, his voice quivers, and during the more pathetic passages of his story tears start in his eyes, and he covers his face with his left hand, while the right, holding an arrow, directs its point to the ground. The audience generally keep silence, but their groans accompany the hero's death; or when he soars upon an eagle to the clouds, and thus escapes the malice of his enemies, they express their delight by a triumphant shout.

CITY BULLETIN.

—The Faculty of the Women's Medical College has issued the following in relation to the attendance of lady students at public clinics:

PHILADELPHIA, Nov. 15, 1869.—As the relation of lady students of medicine to public clinics, and the views entertained by those entitled to speak for the movement for their medical education, are now extensively discussed in the public journals, it seems necessary for us to state our position.

Considering it decided that as practitioners of medicine, the guardianship of life and health is to be placed in the keeping of a woman, we believe that every obstacle which stands in the of those intrusted with their professional training should be removed, that they may be provided with all suitable means for that practical instruction which is gained at hospital clinics

Such obstacles have heretofore been frequently thrown out that ladies have not attended the medical schools of the country, nor have attended to its celebrated teachers, and that, consequently, they cannot be so well prepared as men for medical practice. We believe, as we hospital not only to be founded, but to be sustained and endowed by those who have known intimately the character and objects of this work, and the aims and efforts of those connected with it. It has this year brought to this city some fifty educated and earnest women to study medicine women who have from this labor enthusiastically but reverently, as to a great life interest and a holy calling.

These ladies purchased tickets, and entered the clinic of the Pennsylvania Hospital, with no intrusion upon them many privations, but afforded them but few pleasures in return.

"They are suspicious, like all oppressed nations that have much to suffer from their more crafty or energetic neighbors. Obstinately attached to their old customs, they are opposed to all innovations; and they have been so often deceived by the Russians, that they may well be pardoned if they look with a mistrustful eye upon all benefits coming from that source.

The wealth of the Samoiedes consists in the possession of reindeer, and, in the last century, in 1845, calculated the number owned by the Samoiedes of the Lower Petschora, near Pustoserek, at 40,000 head—a much smaller number than what they formerly had, owing to a succession of misfortunes. The Russian settlers along that immense stream and its tributaries gradually obtain possession of their best pasture-grounds, and force them to recede within narrower and narrower limits. Numerous herds have been reduced to the wretched condition of the Arctic fishermen, or have been compelled to exchange their ancient independence for a life of submission to the will of an imperious master.

The entire number of the European and Asiatic Samoiedes is estimated at no more than about 10,000, and this number, small as it is, has been compared to the vast territory over which they roam; is still decreasing from year to year. Before their subjugation by the Russians, the Samoiedes were frequently at war with their neighbors, the Ostiaks, the Wogules, and the Tartars, and the rude poems which celebrate the deeds of the heroes of old are still sung in the tents of their peaceful descendants. The *minstrel or troubadour*—H1 may be allowed to use those names while speaking of the rudest of mankind—is sought for in every tent of the hut, while the audience squat around, and sometimes endeavor to express their sympathy with the hero. His body trembles, his voice quivers, and during the more pathetic passages of his story tears start in his eyes, and he covers his face with his left hand, while the right, holding an arrow, directs its point to the ground. The audience generally keep silence, but their groans accompany the hero's death; or when he soars upon an eagle to the clouds, and thus escapes the malice of his enemies, they express their delight by a triumphant shout.

NEW PERIODICALS.

The American Exchange and Review for November has the usual number of good papers on informing and entertaining subjects, supplemented by those compilations displaying the business and development of the country which it arranges with such peculiar ability. Published by Fowler & Moon, 521 Chestnut street.

The Silver Tongue and Organist's Repertory for October, published by J. A. Getze, of 1102 Chestnut street, is a very valuable collection of pleasant and well-edited musical monthly. Contents—Sacred Duet, "Hosanna" Quartet "Eventide;" "Scenes that are Brightest," from *Martiana*, an easy arrangement for the piano; "Robin Adair," and a duet called "The Rose."

De Bow's Review for October contains, among other matters, the following: An Argument for the Establishment of a "Southern" Pacific Railway, by a Mobile and Alabama trunk road, according to a resolution passed by a Southern Commercial Convention recently held in New Orleans; also, a memoir of the late Texas Senator Williamson S. Oldham, author of "The Texan Revolution and Texan War;" the biographer approvingly quotes Oldham's sentiment delivered upon the fall of Charleston, that the subjugation of the South would come to mean "the crushing of the heart by inflicting on it the agonizing spectacle of the living and contemp. of the dead, and the enslaved and degraded offspring of our wives and daughters by brutal negro soldiers stationed in every town and city, and quartered in the houses of the people to insult, degrade, enslave and crush out the spirit of liberty." Oldham died in the belief that secession never feared the contest. By many of our co-evidgious as the result of the disastrous war, secession are hailed with unfeigned pleasure and enthusiasm, and the question is now asked if to do battle from now on against the orthodox in the life to come, being, perhaps, more easy than to resist obstinately maintained by the orthodox. Perhaps the question will be answered in time, if will ever be prepared to accept the challenge, no matter from whence it comes.

DANCING ACADEMIES.

ASHER'S DANCING ACADEMY,
NO. 1020 CHESTNUT STREET.
All the New and Fashionable Dances Taught.
Ladies and Gentlemen Beginners Every Tuesday and Friday Evenings.
Select Classes—Wednesday—Tuesday and Saturday Afternoons.
Gentlemen Only—Saturday Evening.
Private Lessons Given Day and Evening. nov17-2m

AMUSEMENTS.

AMERICAN ACADEMY OF MUSIC—
Lessee.....GEORG GROVER OPERA.
CHARGE OF OPERA EVERY NIGHT.
CHIEF WAGNERIAN ARTISTS ENGAGED.
Only performance of Wagner's immortal Master-piece, DER FLIEGENDE HOLLANDER.
With an immense cast and complete
THE SCENERY, PROPERTIES,
And the entire strength of the company
THIS EVENING, WEDNESDAY, NOVEMBER 17.
Wagner's Opera, in three acts, will be produced for the 1st time in Philadelphia.
In Rehearsal, Lohengrin, Tannhauser, Tannhauser, Tannhauser, Tannhauser.
Box Office open daily from 10 to 3 P.M.
Seats secured in advance.
Prices—Dress Circle, $1 50; Family Circle, $1 00; Gallery, 50 cents.
Opera Glasses, 25 cents.
Doors open at 7 o'clock. Curtain rises at 8 o'clock.
nov17-2t

ACADEMY OF MUSIC—MATINEE.
THIS DAY at 2 o'clock.
SATURDAY AFTERNOON at—OPEN 12½.
SATURDAY EVENING at—OPEN 7½.
GRAND GALA GERMAN OPERA MATINEE.
WITH MAGNIFICENT SCENERY, PROPERTIES, ETC.
with a brilliant cast and the same attention to Costume and Mise-en-Scene as in the evening.
Admission to Matinee.....ONE DOLLAR.
Admission to Evening Performance.....$1 50.
Secured in advance at Trumpler's Music Store, 1102 Chestnut street.
All U.S. Ports. N. O.

Stock on hand 1st September—Inlbs.....10,974 668
Receipts up to 29th October.....359,841 152,889
Taken by spinners, and exported to Continental ports.....191,722 [illegible]
Exported to Great Britain.....[illegible]
On hand not cleared coastwise.....[illegible]

BEAUTIFUL PICTURE TO CHARLES ROBINSON.

A mural picture has been prepared in University Hall, Gordon Square, London, which is of interest to Philadelphia, and to the world. We could wish that *grisaille*, or gray color, were oftener employed, for the eye is wearied and frequently in the palaces of Italy, for wall decoration:

The subject of the foreground of the late Crabb Robinson was one of the most active founders of the "Law Institution" of London, and, in consequence, unostentatious manner at the house of Rev. Dr. Hinch, in Philadelphia, on the 3d instant.

The whole proceedings and resolutions passed are characterized by great liberality, and they bear evidence that the men who counselled together were fully impressed with the magnitude and importance of the cause they represented, that they were fully alive to the obligation to the religion in whose name they met, and that they were determined to faithfully pronounce the result of their investigations and conviction.

Though many congregations have practiced the principles laid down by the Conference, the unanimous concurrence therein of so many representatives of the Jewish religion, concerned upon them an authority which they have lacked until now. Judaism, heretofore, leaves the rites and ceremonies to the priests and rabbis, and the people, in consequence, have been in the habit of regarding the ceremonies as a matter of mere form, but it maintains no longer a defensive position, glad to maintain its own grounds, but boldly asserts its claims to be only religion which is in full harmony with the spirit of the age, and the requirements of the mind, which alone establishes a continuous link between the remote past and enlightened present.

The reforms proclaimed are introduced not the Jews, but to outside impulse, they establish nothing foreign to the spirit of the Jewish religion, they create nothing but what has been inherent in the Jewish religion from the ages of its existence. Because the Jewish religion was intended from the outset to be a religion of the world, it ever effected the religious life of the nations, and, in turn, was impulse directed by the spirit; inherent therein. The Jews are as much the Bible, the religion is not to be fetched from the heavens, is nothing of the progress of the age, but is the production with powerful voices that the ceremonies are but the means to an end, the means and moral purity, down to Talmudical voices, who profess to be the successors of Moses, Hillel, Gamaliel, Maimonides and Maimonides who allegorized the Bible, and, in contradiction to the impressions made by the jether of the Bible; philosophy, reason and logic were maintained in their rights, and maintained in the face of a supernatural belief. "Religion is for this world," can be read from between the lines of every Jewish thinker and scholar, and "religion is made to work for the sum and moral sustance of the declarations proclaimed by the Jewish rabbis.

We are aware of the opposition that will be made to these reforms, and the misrepresentations that will arise on the part of other creeds, but we are fearful of no evil, for we know that people conform practically to the spirit of the times, and that the hearts of men are very few Jews in this country who observe strictly the rites and ceremonies, they profess to uphold in theory, and we know well that there is a tendency to the intermarriage of our daughters by brutal negro soldiers stationed in every town and city, and quartered in the houses of the people to insult, degrade, enslave and crush out the spirit of liberty." Oldham died in the belief that secession never feared the contest. By many of our co-evidgious as the result of the disastrous war, secession are hailed with unfeigned pleasure and enthusiasm, and the question is now asked if to do battle from now on against the orthodox in the life to come, being, perhaps, more easy than to resist obstinately maintained by the orthodox. Perhaps the question will be answered in time, if will ever be prepared to accept the challenge, no matter from whence it comes.

CORSETS.

BARATET.
CORSETS,
TOURNUES,
PANIERS,
112 S. Eleventh St.

BROWN'S
Wholesale and Retail
Corset Warehouse
REMOVED
FROM 329 TO 819 ARCH STREET.

LUMBER.

MAULE, BROTHER & CO.,
2500 South Street.
PATTERN MAKERS.
PLANING MILL.
1869. SPRUCE AND HEMLOCK. 1869.
SPRUCE AND HEMLOCK.
LARGE STOCK.
1869. FLORIDA FLOORING. 1869.
FLORIDA, WALNUT, CAROLINA FLOORING.
VIRGINIA FLOORING.
WALNUT BOARDS AND PLANK.
ASH FLOORING.
WALNUT FLOORING.
1869. FLORIDA STEP BOARDS. 1869.
FLORIDA STEP BOARDS.
RAIL PLANK.
CAROLINA SCANTLING.
1869. WALNUT BOARDS AND PLANK. 1869.
WALNUT BOARDS.
WALNUT PLANK.
ASSORTED
CAROLINA SCANTLING.
BUILDERS, &C.
1869. UNDERTAKERS' 1869.
UNDERTAKERS' LUMBER.
KEG COOPERS.
WHITE OAK AND PINE.
1869. SEASONED POPLAR. 1869.
SEASONED POPLAR.
WHITE OAK PLANK AND BOARDS.
1869. CAROLINA SCANTLING. 1869.
CAROLINA SCANTLING.
CEDAR SHINGLES.
1869. CEDAR SHINGLES. 1869.
CEDAR SHINGLES.
CYPRESS SHINGLES.
LARGE ASSORTMENT.
1869. PLASTERING LATH. 1869.
PLASTERING LATH.
MAULE BROTHER & CO.,
2500 SOUTH STREET.

Lumber Under Cover,
ALWAYS DRY.
Walnut, White Pine, Cedar, Spruce, Hemlock Shingles, &c., always on hand at low rates.
WM. M. CARGILL, 724 LAZARETTO AVENUE,
924 Richmond Street, Eighteenth Ward.
nov17-2m

YELLOW PINE LUMBER—ORDER for cargoes of every description Sawed Lumber received and for sale by the cargo or thousand feet. Apply to EDW. H. ROWLEY, 16 South Wharves.

HEATERS AND STOVES.

THOMSON'S LONDON KITCHENER, or European Ranges, for families, hotels and steamboats, Portable Heaters, Low down Grates, Fireboxes, Stoves, Ranges, Furnaces, Hot Air Registers, Stoves, etc., wholesale and retail by THOMSON & CO., 1 Penn Square, opp. the Post-office.
N.B.—Agents wanted in the Northwest.

THOMAS S. DIXON & SONS,
No. 19 CHESTNUT Street, Philada.,
Tin Plate Stove Manufacturers.
LOW DOWN,
PARLOR,
CHAMBER,
OFFICE,
And other GRATES.
For Anthracite, Bituminous and Wood Fires;
WARM-AIR FURNACES,
PORTABLE HEATERS, BOILERS,
REGISTERS, VENTILATORS,
TIN ROOFING,
COOKING RANGES, BATH BOILERS,
Tin Plate Stoves, Tin Ware.
BUSINESS CARDS.

THE RABBINICAL CONFERENCE.

Its Meaning and Results.

[From the Philadelphia Ledger, of Nov. 21.]

The call issued in June last by Rev. Drs. Adler and Einhorn for the Rabbinical Conference in conference was responded to by fifteen rabbis, who met in Philadelphia, assembled in quiet, unostentatious manner at the house of Rev. Dr. Hinch, in Philadelphia, on the 3d instant.

The whole proceedings and resolutions passed are characterized by great liberality, and they bear evidence that the men who counselled together were fully impressed with the magnitude and importance of the cause they represented, that they were fully alive to the obligation to the religion in whose name they met, and that they were determined to faithfully pronounce the result of their investigations and conviction.

Though many congregations have practiced the principles laid down by the Conference, the unanimous concurrence therein of so many representatives of the Jewish religion, concerned upon them an authority which they have lacked until now. Judaism, heretofore, leaves the rites and ceremonies to the priests and rabbis, and the people, in consequence, have been in the habit of regarding the ceremonies as a matter of mere form, but it maintains no longer a defensive position, glad to maintain its own grounds, but boldly asserts its claims to be only religion which is in full harmony with the spirit of the age, and the requirements of the mind, which alone establishes a continuous

FINANCIAL

BANKING HOUSE
OF
JAY COOKE & CO.
112 and 114 So. THIRD ST. PHILAD'A
DEALERS
IN ALL GOVERNMENT SECURITIES.
We will receive applications for Policies of Life Insurance in the new National Life Insurance Company of the United States. Full information given at our office.

SMITH, RANDOLPH & CO.
BANKERS PHILA. NEW YORK
Dealers in U. S. Bonds and Members of New York and Philadelphia Stock Exchanges. Accounts of Banks and Bankers on liberal terms, issue Bills of Exchange on
C. J. Hambro & Son, London.
B. Metzler, S. Sohn & Co., Frankfort.
James W. Tucker & Co., Paris.
And other principal cities, and Letters of Credit available throughout Europe
S. W. corner Third and Chestnut Streets.

UNITED STATES BONDS
Bought, Sold and Exchang-d on most liberal terms.

GOLD
Bought and Sold at Market Rates.

COUPONS CASHED.

PACIFIC RAILROAD BONDS
Bought and Sold

STOCKS
Bought and Sold on Commission Only.

COLLECTIONS
Made on all Accessible Points.

DE HAVEN & BRO.
No. 36 S. THIRD STREET,
PHILADELPHIA.

A RELIABLE HOME INVESTMENT
THE FIRST MORTGAGE BONDS OF THE
Wilmington and Reading Railroad,
BEARING INTEREST
AT SEVEN PER CENT. IN CURRENCY,
Payable April and October, free of State and United States Taxes.
This road is through a thickly populated and rich agricultural manufacturing district.
For the present we are offering a limited amount of the above bonds at
85 Cents and Interest.
The connection of this road with the Pennsylvania and Reading Railroads secures it a large and increasing trade. We recommend the bonds as the cheapest first-class investment in the market.
WM. PAINTER & CO.,
Bankers and Dealers in Government securities,
No. 36 S. THIRD STREET,
PHILADELPHIA.

CAUTION.
ALL PERSONS ARE HEREBY CAUTIONED against trusting any of the crew of the N. Brewster, as the vessel will not be responsible for any debts contracted by any of their crew. WRIGHT & SONS, 142 South Delaware avenue.
ALL PERSONS ARE HEREBY CAUTIONED against trusting any of the crew of the Hack Antress, Holst master, from London as no debts of their contracting will be paid by the owners or consignees. PETER WRIGHT & SONS, 142 Walnut street.

TRAVELERS' GUIDE

PHILADELPHIA, GERMANTOWN AND NORRISTOWN RAILROAD.—TIME TABLE.—On and after MONDAY, May 3, 1869, trains will leave as follows:
FOR GERMANTOWN.
Leave Market 6.30 A.M., 7.30, 9.30, 11.30 A.M., 1.3, 3.30, 4.30, 5.30, 6.30, 8.30, 10.30 P.M.
Leave Chestnut 6.40 A.M., 7.40, 9.40, 11.40 A.M., 1.40, 3.40, 4.40, 5.40, 6.40, 8.40, 10.40 P.M.
Leave Germantown 5.30 A.M., 1.0, 5 and 6 P.M.
CHESTNUT HILL AND NORRISTOWN.
Leave Market 8.30 A.M., 4.30 P.M.
Leave Chestnut 8.40 A.M., 4.40 P.M.
Leave Germantown 7.10 A.M., 5.0 P.M.
Leave Chestnut Hill—7.10 minutes, 6.40, and 11.40 A.M., 7.40, and 6.40 P.M.
Leave Norristown 6.45 A.M., 2.30 P.M.
Leave Philadelphia—9 minutes A.M.; 2 and 3 P.M. Leave Germantown—15 minutes A.M.; 20 minutes P.M.
CONNECTIONS—HOCKEN AND NORRISTOWN, Leave Philadelphia, 6.30 A.M., 3.30 P.M. Leave Norristown, 6.45 A.M., 2.30 P.M.
CHESTNUT HILL AND NORRISTOWN, Leave Philadelphia, 8.30 A.M., 4.30 P.M. Leave Norristown, 7.10 A.M., 5.0 P.M.
On Sundays—Leave Philadelphia, 9 A.M., 3 P.M. Leave Germantown, 10 A.M., 4 P.M.
CHESTNUT HILL—Leave Philadelphia, 10 A.M., 5 P.M. Leave Chestnut Hill, 7.40 A.M., 6.40 P.M.
ON SUNDAYS.
Leave Philadelphia, 8 A.M., 4 P.M. Leave Germantown, 9 A.M., 5 P.M.
Leave Philadelphia, 9 minutes A.M.; 2 and 3 P.M. Leave Germantown, 15 minutes A.M.; 20 minutes P.M.
CONNECTIONS—HOCKEN AND NORRISTOWN, Leave Philadelphia, 8 A.M., 3 P.M. Leave Norristown, 9 A.M., 4 P.M.
CHESTNUT HILL AND NORRISTOWN, Leave Philadelphia, 10 A.M., 5 P.M. Leave Chestnut Hill, 7.40 A.M., 6.40 P.M.
ON SATURDAY.
Leave Philadelphia, 1 P.M. Leave Germantown, 1.30 P.M.
Leave Philadelphia, 2 P.M. Leave Germantown, 2.30 P.M.
Leave Philadelphia, 3 P.M. Leave Germantown, 3.30 P.M.
Leave Philadelphia, 4.30 P.M. Leave Germantown, 5 P.M.
Leave Philadelphia, 5.30 P.M. Leave Germantown, 6 P.M.
Leave Philadelphia, 6.30 P.M. Leave Germantown, 7.30 P.M.
Leave Philadelphia, 8.30 P.M. Leave Germantown, 9 P.M.
Leave Philadelphia, 10.30 P.M. Leave Germantown, 11.30 P.M.
Leave Philadelphia, 12 P.M. Leave Germantown, 12.30 A.M.
Leave Philadelphia, 1 A.M. Leave Germantown, 1.30 A.M.
Leave Philadelphia, 2 A.M. Leave Germantown, 2.30 A.M.
Leave Philadelphia, 3 A.M. Leave Germantown, 3.30 A.M.
Leave Philadelphia, 4 A.M. Leave Germantown, 5 A.M.
Leave Philadelphia, 5 A.M. Leave Germantown, 6 A.M.
Leave Philadelphia, 6 A.M. Leave Germantown, 7.30 A.M.
Leave Philadelphia, 8 A.M. Leave Germantown, 9 A.M.
Leave Philadelphia, 10 A.M. Leave Germantown, 11.30 A.M.
Leave Philadelphia, 12 A.M. Leave Germantown, 12.30 P.M