LIPPINCOTT'S FOR APRIL.

A lively number of *Lippincott's Magazine*, for April, contains several papers of marked originality, not worst of which is communicated by Edward A. Pollard, being his personal and intimate view of the Negro question in the South. Mr. Pollard denies

THE NEGRO ASPIRANT AFTER SOCIAL EQUALITY.

The negro in the South does not want social equality; he has really no ambitions of that kind; and indeed the more intelligent of the blacks deprecate the agitation of such demand as calculated to excite and inflame prejudices against the race, without the possibility of any commensurate good. Some time ago a petition was made in the Alabama Legislature to enforce the admission of negroes into theatres, opera-houses, and hotels, and a negro member of that Legislature was the first to get up a petition, which is prejudicial to the true interests of his race, and as only productive of hurtful discussions in which that could be no profit. A careful observation will show that any movement for social equality of the negro in the South has been promoted by Northern emissaries, who have put the black man up to it, or has been inspired by politicians—that no such movements have been made naturally and generally by the colored people of the South. The writer has traveled in the South every year since the war, and he has to say emphatically that he has never yet seen a negro attempting an intrusion into any place—theatre, hotel or other way caused where the distinction of society have excluded him, unless in some few instances, where the intrusion of a negro has been caused by some black missionary from the North, or has been distinctly procured by the advice and instigation of white people. The negro naturally retires from any such experiment. So far from preferring a claim to social equality, he, in his habitual intercourse with the white people of the South, is deferential, sometimes even to the degree of a painful exhibition of submission and compliance; for that deference—so full of good manners from the black man—instead of always obtaining credit for him, is sometimes practiced upon by bad men who, with more cunning than manners, to effect a command and mastery over him not unlike that in former days of the slave. The negro is naturally polite; every white gentleman in the South is prompt to respond to him and to repay heartily his respects; and, if there is any fault, it is that his yielding manners and abundance of courtesy have led, and sometimes make him the subject of imposition by a low and unmanneriy class of whites.

Temperance in drink is, in Mr. Pollard's experience,

THE CROWNING VIRTUE OF THE FREEDMEN.

"The current report is that most persons of the negro in the South is his freedom from the vice of intemperance—a big white man's account one is the land in which he lives, and which has been the common scourge of weak and inferior races. That the negro has been superior to this instrument of destruction, which has been used with such fearful effect on the less civilized races, is a volume of commendation of him, and speaks for his future more hopefully than any other incident of his life. I utter a pregnant and remarkable truth when I say, that drunkenness is almost unknown among the negroes of the South.

Mr. Pollard does justice to the

INDUSTRY OF THE SOUTHERN NEGRO.

Notwithstanding his disadvantages of nature and all other disadvantages (and they are many), the negro has shown since his emancipation an industry that is extraordinary; that is constantly, daily, increasing, and, being in the mechanic, and has supplied him with comforts that he never knew before; that has enabled him to build churches and to plant charitable institutions of his own; that has kept him better clothed than he is in his former condition; and that exhibits results to-day in the vast bulk of the agricultural products of the South.

Dr. J. P. Little, in a lighly interesting article, treats of the Floridian peninsula, and mentions as follows

THE SUBTERRANEAN LAKES.

In Florida there are many lakes which have holes in the bottom and underground communication, so that they will suddenly shrink away to a mere cupful, leaving many square miles of surface submerged, and then again fill up from below and spread out over their former area. Some of them have outlets in the ocean far from shore, burstlng up a perpetual spring of fresh water in the very midst of the briny salinesses of the sea. In times of low water, during a long, exhaustive, dry season, men have gone underground in one of these subterranean rivers from lake to lake a distance of eight miles.

Mr. Eugene L. Didier, in the course of his paper on "The Washington Season," thus comments on

THE MANNERS AND CHARACTER OF CHIEF JUSTICE CHASE.

Let us glance around these rooms and see where we are—in the Mecca of statesmen, Cabinet ministers, and Senators, there is one form preeminently prominent, and that is the form of Chief Justice Chase. His noble face reflects the true nobility of his soul. It is the head of Webster, with Webster's massive sternness softened into the most engaging benevolence. Such a form and such a face would grace—say, honor—any palace in the world. Chase is not a public man in America with so many warm personal friends as the distinguished Chief Justice of the United States. No person can approach him without going away pleased; his cordiality wins all hearts. It was said of Mansfield, that he was a greater pleasure to be refused a favor by him than to receive a favor from any other man. This may be said with greater truth of the Chief Justice, for whether he grants or refuses a favor, it is done with *perfect courtesy*; that is more than can be affirmed of the victor of Blenheim, the first general, but most consummate hypocrite of his age.

An anonymous essay on "Our Credit Abroad" contains the following proposition for

AN EASY REVENUE OF CURRENCY.

Congress should authorize the issue of legal-tender notes similar to those put in circulation during the war, and to an extent equal to the greenbacks now in use—say three hundred and fifty-six millions, having, three years to run, at six per cent.

These notes should be dated on the first of each month, as issued, and paid out for all dues of the Government except coin obligations, until the entire issue shall has been disposed of. They should be made convertible, at the end of two years, into bonds of twenty, at five per cent., principal and interest payable in coin—greenbacks to an equal amount with the compound notes to be destroyed each month until none are left. This process would complete the work in three years.

The result would be, that the new notes, being widely diffused by the disbursements of the Treasury, would fall into the hands of all classes of persons, and those disposed to hoard them would be the same persons who now, in the case of the former issue, that these notes would rapidly disappear, and be finally converted into bonds. Contraction effected in this manner would be entirely voluntary on the part of the people, taking place only when they had a surplus of currency. Neither the government, banks, nor speculators could dictate, control, or influence the movement in any degree whatever.

The system of renting vacant ground, so peculiarly Philadelphian, and the accommodations on which our small residences are built, are mentioned in the "Monthly Gossip:"

LAND AND LABOR IN PHILADELPHIA.

It is estimated that from fifteen to twenty millions of dollars—earning an average of sixteen per cent. a year—are employed in Philadelphia in the business of erecting houses for sale. The usual mode of procedure is as follows: A capitalist buys three or four acres in the outskirts of the city, has streets run through the property, and then advances to a mechanic about sixty per cent. of the cost of building a block of houses. When completed, the owner of the fee makes a deed conveying the property to the builder, reserving a rent-charge of so much a year. The rent-charge is sold by the capitalist, and the process begins again. The builder retails the houses—known as "bonne houses"—to persons of small means, and each being subject to a ground rent of two-thirds of its value, more or less, the amount to be paid by the purchaser is small. The greatest demand is for houses of six to eight rooms, with bath, gas, hot and cold water, and kitchen range, worth about twenty-five hundred to three thousand dollars apiece. A mechanic or clerk who can raise seven or eight hundred dollars can buy a comfortable little house with his money, and pay off the property rent at his convenience. These ground-rents are peculiar to Pennsylvania, and, joined with the comparative absence of "landed aristocracy," they have done much to make Philadelphia a cheap and desirable place of residence.

To the above statement of the facilities afforded by ground-rents should be added a notice of an institution companion-piece to this country, but which has been in operation for the past half century in England and Scotland. We speak of the "Building Association." There are, it is estimated, between one and two thousand of these associations in operation in this city, each disbursing, on an average, at least one thousand dollars monthly. Putting their number at the lowest figure—say one thousand—we have here twelve millions of dollars annually invested in real estate (for that is the only security taken by the associations for their money), in the workmen of this city. Truly it is no wonder that Philadelphia is growing at the rate of a square mile of building annually, and that nearly every family occupies its own house.

Mr. Anthony Trollope continues the "Vicar," and the English illustrations are republished. His new story, "Sir Harry Hotspur of Humblethwaite," will be commenced in the May number. We must not forget to mention the eloquent Clayford Clarke's article on Noah Webster, which many readers will consider the pleasantest thing in the number. Mrs. Rebecca Harding Davis contributes one of her sinewy stories, "Leonard Heath's Fortune," the scene of which she lays in Camac Woods, of this city. Grace Greenwood has an Italian story in "Two Old Heads." Mrs. Dall has, you see, by the way, a Pillsbury:

THE SAILOR'S WEDDING.

"Winds, blow safe, and, winds, blow strong,
Waft my sailor-boy over the sea:
Hate, O Time! nor let it be long—
Haste the wedding of Jamie and me."

"Swift, glad day, and swift, sweet night,
Fly ye! my maiden beyond the sea:
Flowers, bloom gay, and, flowers, bloom bright—
Bloom for the wedding of Jamie and me."

Suns come up and suns go down
Low is the sailor-boy under the sea:
Maiden, thy knell is heard in the town—
God speed the wedding of Jamie and thee!

THE LEGEND OF THE SANCGREAL.

Among the most striking attractions of the last exhibition of the Royal Academy, Count Gallenstein's picture, "The Castle of the Holy Graal," was well adapted to challenge the closest study, and to satisfy the most cultivated taste. In dealing with a subject preeminently calculated to arrest the attention of all persons, whether in the domain of poetry or of art, Count Kalckreuth seems to have succeeded in realizing to a great extent, through the medium of sensible representation, the various elements which have entered into the conception of the ancient romance, the spirit of which he may claim to have recreated in a new form of beauty. This wonderful piece of handicraft painting is in all the details perfectly in harmony with the traditional characters of its subject. The solitary castle standing out in midair in a strange weird kind of relief against fretted masses of illumined clouds; the gray mist rising up from the far-off valley and timidly sceuling about the castle's base; the giant cities of the Pyrenees enveloped in sombre shadows; all combine to constitute a remarkably faithful illustration of the poetic morality, the vague mysticism and the superstitious solemnity which are so strongly developed in the legend of the Sancgreal.

Nor has the sister art of poetry failed to lend its powerful assistance toward enhancing the interest which naturally attaches to this important relic of the scanty records of Christian theology. Of the works of Tennyson, those, probably, which have been most frequently perused, and have lent greatest enjoyment to the poet's reputation, treat of the national era to which the legend of the Holy Graal belongs. This era we have, though somewhat inaccurately, perhaps, as far as the Sangreal is concerned, characterized as mythical. Christian lore, while the basis of the story is founded on the acknowledged truth and facts of Christian theology, the superstructure is wrought of materials conveyed from the impalpable region of pure myth.

To be overlaid with a mass of legendary superstition has been, in greater or less degree, of extent, the fate of all the religious systems which have ever flourished in the history of mankind. Some few among the religious systems of the world have been founded upon, or, at least, closely allied with philosophical systems of being and of morals, characterized by a high standard of simplicity and purity respectively; yet even this ground of vantage has failed to secure them entirely against the contamination in question. The belief in spirits which have thus in all ages fastened parasitic like, upon the body of religion, though in some cases they clearly declare themselves of purely foreign extraction, have yet been more frequently of home growth, begotten of national imagination, and stamped with the impress of national character. The universal existence of such myths—to which even the Christian religion, in the earlier stages of its development at any rate, did not scruple to assimilate, in deception—admits of perfectly philosophical explanation, upon which, however, we are precluded from entering the scope of this essay, which is limited to an illustration of the fact itself derived from the history of Christianity.

The legend of the Sangreal, or Holy Graal, saturated as it is with the spirit of religious mysticism and allegory, is largely mixed up with the marvelous adventures of knight errantry and wild scenes of romance, which are impertinent nevertheless, to the matter in hand, or being merely subsidiary to the course of the narrative.

The word "graal," "gresl, or grale," all modified forms of the same word, is said to have been derived, etymologically, from the Latin "crater," and signified in the Romance languages a drinking-vessel, dish or tureen. The legend of the Sangreal, or Holy Graal, is contained in the romances of Robin Gualdy which have handed down to posterity the famous exploits of King Arthur and the Knights of the Round Table. Of these romances of "Le S. Graal," "Lancelot du Lac," "Percefarest," and "Morte Arthur," which will be found somewhat extensively referred to and collated in Southey's edition of *The Byrth, Taf, and Actes of King Arthur, &c.*, constitute the authorities on the present subject. According to these authorities, the Holy Graal was the golden dish in which the paschal lamb had been served up at the last supper, of our Lord with his disciples. Joseph of Arimathea, whom the old chroniclers of chivalry quaintly describe as "that gentle knight who took down our Lord off the holy cross," required on the following day to the house wherein that mystic supper had been partaken of, and took away with him the consecrated dish, desired to become thereafter awful in the adoration of Christendom. The title of this vessel to the epithet "holy" was rendered complete forever by the rather access of religious veneration with which it was invested, in consequence of the miraculous part it played at the scene of the Crucifixion. When the sacrilegious spear of the Roman soldier had pierced the side of the Redeemer, Joseph of Arimathea, we are told, received in the Holy Graal the blood which gushed from his Divine Master's wound. The legend goes on to relate how our Lord, after his resurrection, upon the occasion of assigning to his disciples their several spheres of future missionary labor, finding that he had confined to apostles access to England, sent Joseph of Arimathea thither to disseminate the Christian Gospel, and to assume the government of the land. Accordingly, Joseph, thus divinely ordained, came over to England, bringing with him the Holy Graal, containing a portion of the sacred blood and the spear with which that blood was shed. The Graal, which, by reason of the wondrous miracles wrought through its means, proved a powerful instrument for the conversion of the heathen inhabitants of the island, was carefully guarded in a strong tower, built expressly for the purpose, at Corbenicy, or Carbonek.

For a space of nine generations the Castle of Carbonek, together with the sacred relics enshrined within it, remained in the possession of the descendants of Joseph of Arimathea, and the period with which the romance of Le S. Graal opens, was in the hands of King Pelles, eighth of the line, who is somewhat vaguely described as reigning over the foreign country. But the Graal, although demiclad, as it were, in the castle of the king, does not appear to have been in any way under the control of himself or his family. From the course of the legend, and from an ancient prophecy, we learn that the glories of the sacred vessel were to remain on the earth until the 457th anniversary of the last feast of Pentecost celebrated by our Lord. Up to the commencement of the third year from the close of this period, it continued in the Castle of Carbonek, but was never visible to the inmates except when, on rare and special occasions, it condescended to appear to human vision, for the purpose of exciting its miraculous powers in fedding the hungry or healing the sick. Anyone on such occasions it was but dimly and indistinctly discerned, for none but they whose souls were free from the slightest stain of sin could behold in clear and perfect light the divine splendor of the Holy Graal. These manifestations of the sacred vessel were always surrounded with solemn and imposing circumstances.

The occasion of a visit by Sir Lancelot du Lac, the most famous of the Knights of the Round Table, to the Castle of Carbonek, introduces the reader of the romances to the Sangreal in a most attractive mode of mystery. As the knight stood with his book, King Pelles, in the hall of the castle a dove flew in at the window, bearing in its bill a gold censer, from which issued clouds of incense and spicery, diffusing themselves around, and filling the place with odors of richest perfume. Thereupon, in the twinkling of an eye, the tables were covered by unseen hands with luxurious viands and choicest wines. Scarcely had these wonders been wrought before the knight's astonished gaze, when a maiden of surpassing and youthful beauty entered the hall, carrying in her hands a golden vessel, which she placed upon the table in front of him with devoutly kneeling prayer. This tribute of adoration having been duly paid, the dove flew out of the same window, and the maiden vanished from sight in the same strange fashion as she had come, leaving the highly-favored worshippers to enjoy the feast so mysteriously provided for them.

The next appearance of the Holy Graal occurs in harser scenes. Two knights of prowess, having in mortal combat wounded each other to the death, prayed earnestly to the second Person of the Trinity, as they lay bleeding on the ground, that the Holy Graal might appear, until such time as some priest or hermit should chance to come by, who would heal them ere the last rites of religion. In answer to their petitions, a maiden draped all in white stood suddenly beside the expiring warriors in a cloud of incense, bearing in her arms the potent Graal, which, in the presence, instantaneously healed them of their grievous wounds. The mysterious maiden vanished as suddenly as she appeared, now had the knights been able to discern aught beyond the shimmer of the white drapery, and the faint flash of the golden vessel which she bore. To the same mystic virtue, and under somewhat similar circumstances, the knight was also indebted for recovery from insanity of mind and disease of body at one and the same moment of time.

Immediately after the miraculous healing of Sir Lancelot, the Sangreal disappeared from the Castle of Carbonek, in which it had taken up its abode for upward of 454 years; and during the three following years wandered at random through the world. This event, in fulfillment of an ancient prophecy to which reference has already been made, led to the breaking-up of the Round Table, and is great measure

"Unsolidered all
The goodliest fellowship of famous knights
Whereof this world holds record."

The adventures, or, to employ the phrase of the romances, the quest of the Sangreal, commenced at Camelot, the seat of King Arthur's court, upon the 46th anniversary of the Crucifixion. Upon that day a new knight was, through the agency of a marvelous portent, elected to fill the most conspicuous seat, "the siege perilous," as it was called, among the chivalry of the Round Table. About noon a sword rising out of a stone, in which it was firmly rooted, was beheld floating down the river to Camelot. As the king and his court wondered what this strange sight might betoken, a lady, man, far advanced in years, announced to them that the knight who should succeed in pulling the sword out of the stone was he who had had been destined to sit in the perilous seat and to achieve the Holy Graal. After the king's knights had failed to satisfy this test, a comely youth of noble aspect presented himself to the astonished gaze of the assembled court, and himself of the sword was forthwith installed as the 454th knight of the Round Table, and was immediately led by a loud and startling peal of thunder, which had no sooner died away than a sunbeam, seven times brighter than the light of the brightest day, filled the hall where they sat with supernatural radiance and transfigured their countenances into a semblance of unearthly beauty. As they gazed on each other, trembling and stricken dumb with awe, the doors of the hall swung open, and there entered the hall; and forthwith the whole place became fragrant with rich odors, and each man found placed before him such meats and drinks as his soul loved best.

So, slowly traversing the hall, the Sangreal vanished away. Then the spell of silence was broken, and all with one accord thanked Jesu for his grace. The knights, who had sworn to the quest, were called upon to depart, and, as they had been concealed from view, and none had been able to discern it or the hands which had borne it, the sacred relic, which, in the number of 154, rose up and solemnly vowed to return through the world for a year and a day, if haply heaven might vouchsafe to them a more perfect view of the mystic relic.

Four only of the 154 seem to have met with any success in their quest. These four were Sir Lancelot, Sir Galahad, Sir Percivale, and Sir Bors. On two occasions, Sir Lancelot was favored with a near approach to the object of his toils and cares. The latter, although under the guidance of an ancient hermit, he underwent a rigorous purification of his mortal duration, in constant fastings, mortification, and prayer; although during all that time he ate no fish and drank no wine; although he restored himself by the wearing of hair-cloth, and gave daily attendance at the ceremony of the mass.—All the sins of impurity adhered to his soul, for his heart clung to the memory of a guilty passion for Guinevere, King Arthur's queen. In consequence of his imperfection in this one respect, the knight, even though admitted to the mysterious presence of the precious vessel, was not suffered to raise the covering of red samite which concealed it from his view; and, when he would readily have attempted to do so, he was struck suddenly down to the earth by a blow as of fire, in punishment of his presumption. To Sir Galahad alone, in company with his friends, Sir Percivale and Sir Bors, was it granted to achieve completely the object of his long wanderings. The purest born of sinless lives; more especially Sir Galahad, the "maiden knight," was distinguished by purity of heart and life as stainless and impregnable as his valor in arms was dauntless and fearless. The purity and purity of this youthful knight, so highly favored by heaven, are depicted with equal accuracy and force by the poet Tennyson, who has been put into his mouth by the great poet of our own day:

"My strength is as the strength of ten,
Because my heart is clean above,
Or knees are bowed in crypt and shrine:
I never felt the kiss of love,
Nor maiden's hand in mine.

"More boneterous aspects on me beam,
Me might they make perfect if they could:
So keep I fair through faith and prayer,
A virgin heart in work and word."

Such was the chapter of the knight whose career was devoted to the quest of the Sangreal, which, after he had successfully achieved the end of the pursuit of it, revealed itself to him for the first time in his grandsire's castle of Carbonek.

It befell on a certain day that, as Sir Galahad sat with his friends, Sir Percivale and Sir Bors, seated to them from a chamber which opened into the hall four angels, who carried in a chair of ivory and ebony, of the purest workmanship, bearing a large cross in his hands. This old man was Joseph, the first Bishop of Christendom, who had then been dead for more than 300 years. Having set down the venerable man before the table on which stood the Holy Graal, the angels again retired into the chamber. Upon opening the door of the chamber, the knights perceived that two of the angels were supporting great candles of wax, while a third held a censer of fragrant incense, and a fourth bore a spear marvelously distilling blood, three drops of which fell into a box which he held in his other hand. The candles having been placed on the table and the towel over the Graal, the white-robed Joseph, upright, the bishop Joseph proceeded to celebrate the mass. As he held the sacramental wafer in his hand, a being, resembling a living figure and ressale face of a child-boy, suddenly appeared, and remained hovering (in the language of the romance) "into the bread," which, thus miraculously transmuted into flesh, he or represented to the knights present in the Sangreal and immediately vanished out of sight. The Bishop Joseph then turned from the scene, the awful figure of Christ, bleeding and crowned with thorns, emerged from the wafer, and, with the chalice and eucharist to the three knights as they knelt at his feet. Having given them directions to proceed to the city of Sarras, in Babylon, carrying with them the Sangreal and a portion of the sacred blood, commanded to keep the Sarras blessed them and disappeared.

In obedience to the divine command, the three knights rode night and day for the space of three days, at the end of which they arrived at a certain sea-port, where they found a ship, Embarking forthwith, they beheld on the deck a lady, the sister of King Pelles, in a garment covered over with the red samite. Arrived at Sarras, they placed the holy things on the altar, and prayed to God, which, in the presence of the crowd which thronged round the strangers was a dwarf who had been for years a cripple, but now found himself suddenly restored to prestine activity and vigor by the virtue of the Holy Graal. The king of Sarras, into whose presence Sir Galahad was conducted by the people of the city, proved to be an infidel tyrant; for, on being informed by the knight of the history and wonderful potency of the Sangreal, he ordered that he should be cast into a dungeon in a deep hole within the city prison, and there left to perish in the period of hunger. From this fate they were rescued only by the intervention of the Sangreal, which penetrated into the dungeon in the form of a dove, and in an instant ministered to their necessities. At the expiration of a period they were set at liberty by command of the repentant monarch, to whose death-bed they were summoned, in order that they might receive his confession for the injuries which they had sustained at his hands. Upon the king's death they were warned by a voice from heaven, close Sir Galahad as his successor. The last act of the king was to place and accredit the throne to inclose the Holy Graal, together with the spear with which that blood was shed, in a chest of gold, which he caused to be made for the purpose, and which was adorned with precious stones. At the end of the year, the three knights offered up their daily prayer to the Holy Graal, when the Lamb of God appeared to them in the form of a child, and, taking from them the sacred host, disappeared in a cloud of glory. The knights, who had been put into his mouth by the great poet of our own day:

"My soul saw that vision and knew
That I, my lord, was worthy to see,
And in the vision of God I drew
Nearer than e'er shall be
Those who live their lives alone
Under the cloud of the world's frown
And the blight of man's dishonor
Upon the path they tread
Are not alone at all, though they
Feel oftentimes their place is vacant
Beside the chosen one
Because God's ways are not our ways
And his thoughts are not our thoughts
Even as the heaven is high
Above the earth, so are
His ways above our ways
And his thoughts above our thoughts
As the sun is bright
Compared with the moon
Even so are the ways of God
Bright above our ways."

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PHILADELPHIA, March 17, 1870.

NOTICE TO CONTRACTORS.

SEALED PROPOSALS will be received at the office of the Chief Commissioner of Highways until 12 o'clock, M., on MONDAY, March 21, for the construction of a Sewer on the line of WALNUT STREET one hundred and fifteen feet in length, from TWENTY-FOURTH STREET to the end of the wharf on the Schuylkill River, in the 24th Ward, 18 inches in diameter.

Also, on CALLOWHILL street, from SEVENTEENTH to EIGHTEENTH street, THREE feet in diameter.

Also, on CHESTNUT street, from MARBLE to SEVENTH Street, THREE feet in diameter.

Also, on THIRD Street, from MARKET Street to CHESTNUT Street, THREE feet in diameter.

Also, on MAIN Street, (Manayunk), from the sewer thereon, to the northwest curb line of GRAPE Street, THREE feet in diameter.

Also, on WISTAR Street, from the sewer on TENTH Street to the east curb line of ELEVENTH Street, THREE feet in diameter.

With such manholes as may be directed by the Chief Commissioner of Highways. The Contractor shall take bills payable at sight, in payment of one dollar and fifty cents for each lineal foot of frame so ordered, and one-half of the balance paid; the balance, as limited by ordinance, to be paid in the city loan, commonly called the "Sewer loan," when the work is completed and the sewer in good condition to be taken into the permanent system. No allowance will be made for rock excavation, unless so ordered in writing.

When the street is occupied by a City Passenger Railway, the Contractor will be required to construct along side of said track in such manner as will not injure the track, a sewer of a sufficient passage of the cars thereon; and no claim for compensation for the same will be entertained by the Company using said track, as specified in act of assembly, approved March 3, 1869.

Each proposal will be accompanied by a certificate that a bond has been filed in the Law Department as directed by Ordinance of May 25, 1860. If the lowest bidder shall not execute the contract within five days after the work is awarded he will be deemed as declining, and will be held liable on his bond for the difference between his bid and the next lowest bidder. Specifications may be had at the Department of Surveys, which will be strictly adhered to. The Department of Highways reserves the right to reject all bids not deemed satisfactory.

All bidders are invited to be present at the time and place of opening the proposals.

MAHLON H. DICKINSON, Chief Commissioner of Highways.

mh17 3t

TO CONTRACTORS.

PROPOSALS will be received at the office of the Commissioners of Fairmount Park, SOUTH FIFTH street, until 12 noon of SATURDAY, March 19, for macadamizing the Concourse, Belmont avenue, from Lansdowne Drive, west of Belmont avenue, to the intersection of the Lansdowne Drive, in the city, and for paving the gutters with cobblestones.

Also, for macadamizing Lansdowne Drive from River Drive to the new Belmont avenue, a certain force of truth and by an exquisite piece of workmanship. Still Gideon, and the Lansdowne Drive, west of Belmont avenue, for macadamizing the bridge over Cobbs Creek, and for paving the gutters with cobblestones.

Also, for macadamizing Lansdowne Drive from the new Belmont avenue to the Schuylkill River, a certain force of truth and by an exquisite piece of workmanship. Still Gideon, and the Lansdowne Drive, west of Belmont avenue, for macadamizing the bridge over Cobbs Creek, and for paving the gutters with cobblestones.

Proposals will be received for either or both sections of the work.

Plans and specifications may be seen at the Engineer's office, Fairmount.

The right to reject any or all proposals is reserved.

JOHN C. CRESSON, Chief Engineer.

mh15-5t

MARINE BULLETIN.

PORT OF PHILADELPHIA—MARCH17.

SUN RISES, 6 | SUN SETS, 5 54 | HIGH WATER, 2 30

ARRIVED YESTERDAY.

Steamer Alabama, Jones, 24 hours from New York, with mdse and 30 cabin pass. to W M Ward.

Brig Ida, Rafferty, 6 days from Pernambuco, with sugar to Jas Barton.

Schr Hettie Rose, Uldrick, 40 days from Demerara, with molasses to Jas Barton.

Schr Mary Adams, Cranmer, 3 days from Lewes, DE, with grain to order.

Schr Ella Ewing, Cox, 2 days from New Bedford, in ballast to Jas L Bewley.

Schr Sarah Louisa, Patterson, 15 days from Tryon Furnace, in ballast to Patterson & Lippincott.

Schrs Thos Benson, Wrightington, from Fall River, in ballast to Jas L Bewley.

CLEARED YESTERDAY.

Steamer Saxon, Scott, Boston, H Winsor & co.

Barque R W Cushing, Hopkins, New Orleans, Jr.

Schr Jasper, Fowler, St John, NB, Warren & Gregg.

Schr Ann, Smith, Boston, master.

Schr Ellen M Ludlam, Ludlam, Fort Monroe, Jr.

Schr Lizzie Lee, Lee, Newport, Dunnacliff River.

Schr Ellen, Ewan, Providence, Dunnacliff River.

Schr E J Pickup, Bowen, from Pamunky River, with sdy, for Baltimore.

MEMORANDA.

Ship Belfondy, Bisset, Boston, sailed yesterday.

Ship City of Perth, McPhail, sailed from Wocsung 10th inst. for this port.

Barque Ellen, Wakefield, sailed from Wilmington, NC, yesterday for do.

Barque Hannah, Farnham, sailed from Wilmington, NC, yesterday for do.

Barque Gertrude, Nelson, from New Orleans via Hampton Roads, for New York, yesterday.

Barque Fanny Fern, Parker, sailed from Liverpool 24 inst. for this port.

Barque Ida, Rafferty, sailed from Pernambuco 15