

THE JOSEPH SMITH MORMONS.

The Anti-Polygamists—History of the Organization—Their Doctrines, Beliefs, Church Organization, Habits—Joseph Smith, Jr., in the Pulpit—Brigham Young fails to Entice Him to Utah—Brigham Young the False Prophet—The Proposed Solution of the Utah Question.

From the Chicago Republican. PLANO, Ill., July 10.—To most people Mormonism is inseparably connected with polygamy; its headquarters are thought of only as Salt Lake City, and its only known ruler as Brigham Young. They look upon the Mormons who bear live in the Western States as a strange and unimportant branch of the Salt Lake tribes, having the same beliefs and principles. They know almost nothing of that large class of Mormons living in our Western States, who are bitterly opposed to polygamy, those who are Prophet, and Revelator is Joseph Smith, Jr., and who are an organized Christian body, with their headquarters in his little town. Yet they form a denomination, the membership of which has increased 100 per cent. in this country during the last ten years. It has preachers and disciples throughout America and most of the continent of Europe. It preaches the Gospel of Jesus Christ as found in the Bible, and inculcates purity and morality. It has become one of the branches of the great Church of Christ, and, appealing to the mind as well as to the heart of man, is rapidly increasing in power, and what is at present of great importance, offers the true solution of the Utah difficulty.

For these reasons it is well that its history, aims, and present standing should be known, and carefully considered in a religious and political point of view.

THE MORMONS SCATTERED.

It is well known that Joseph Smith, "the martyr," was killed at Carthage June 27, 1844, and that he was succeeded by Brigham Young. From that time polygamy was more openly talked of among them, though never formally acknowledged until 1852. In 1845 they were forced to leave Nauvoo, most of them going, under the leadership of Young, to Council Bluffs, and thence to Salt Lake. Any, however, not being satisfied with Young and the doctrine of polygamy, separated from him, scattering throughout the Northwest.

THE REORGANIZATION.

Until 1852 the latter had no organization, and their only religious services were family prayers. The families around them knew nothing of their religious views except that they attended none of the churches. But in 1852 they perfected an organization, and were led over by seven apostles; priests and teachers were chosen, and religious services were held in school-houses and dwelling-places.

THE SON OF JESU, THE MARTYR, APPEARS.

In 1850 a Conference was held at Amboy, Illinois, and while in session there appeared one who claimed to be the true head of the Mormonism—the reorganized Church of Jesus Christ of Latter-Day Saints. They had always had a belief that some day one of the sons of Joseph, the martyr, would appear and raise their Church to its proper place, dispossessing Brigham Young, and doing away with his polygamy. He was received with enthusiasm and reverence. It was there that he declared and acknowledged that the priesthood rightfully belonged to the literal descendant of the chosen seed. That before Joseph Smith, the martyr, died, he placed his hand on his son and blessed him as his literal right, that it had been revealed by the Holy Ghost that the year 1860 was the one in which the Lord would bring forth his prophet; and, finally, that, according to God's revealed Word, Joseph Smith, the first-born of Joseph, the martyr, was the one upon whom fell the priesthood. He was then declared Prophet, Seer, Revelator, and President of the true Church of Christ, then numbering 400 members. I. M. Rogers, of this place, was chosen Bishop, and the Conference then dissolved.

PRESIDENT SMITH RETURNS EAST.

The newly-chosen President, then but twenty-two years old, returned to Cincinnati, where he published the Latter-Day Saints' Herald, and organized and administered the affairs of the Church. Then the Church numbered four hundred members, and had no teachers and preachers except the local ones; to-day it numbers over 16,000 members in the United States, and its preachers make known their gospel in Europe and all parts of America.

HE SETTLES IN ILLINOIS.

In 1863 he left Cincinnati and came to this place. The former place had no peculiar advantages, there being but one Mormon family there, and Bishop Rogers lived here. Since then the Herald has been issued from this place, and from here the President and Prophet directs the work of the Church, keeping always a sharp eye on the affairs of the Mormons in Utah.

THE BELIEF OF THIS DENOMINATION.

may be stated thus—They believe in the Bible, placing at its side as of equal authority and of the same Divine inspiration the Book of Mormon and the Book of Covenants, the latter being the revelations of the Lord to Joseph, the martyr, and Faith in the Lord Jesus Christ; necessary. 3d. Baptism by immersion for the remission of sins; and, 4th. Laying on of hands for the gift of the Holy Ghost. Man will be punished for his own sins, and not for the transgression of Adam, that having been done away with by our Saviour's atonement. Children are not born in sin, and should they die before reaching years of discretion, will be among the blest, having been saved by the atonement. They are not to be baptized until they reach their years of discretion, that God the Father, God the Son, and God the Holy Ghost are one in spirit, power, and glory, and three in body. The Apostles of to-day have the same powers and gifts that the first Apostles did, and all things then necessary to conversions and salvation are necessary now. The Church of Christ has changed in nothing, and the things performed by its ministers at first are to be performed now. Miracles can be and often are done. Angels visit the chosen the same as in ancient times. God still makes direct revelations to those whom He deems worth of them, and such are often visited by the Holy Ghost. Some revelations are made in dreams. Prophecy is a gift of the Spirit, possessed by some, and is a species of revelation. It is as easy now as in the time of Christ; it is only necessary that both parties should have the requisite amount of faith. It has been done lately. The bread and wine used in the holy communion is a spiritual representation of the body and blood of our Saviour. If wine cannot be obtained, water may be used. The soul is not unconscious after death and before the resurrection, the souls of the good

going to some place of rest, and those of the wicked to "the pit," where their punishment is a mental one, consisting mainly of reflecting on what they have lost.

There are two resurrections; the first being that of the just and righteous, and the last, that of all men for judgment. At the first resurrection the just and righteous will arise and live in the Kingdom of God on earth for one thousand years; this is the millennial state. This Kingdom will be reigned over by a Prince who will rule; there will be other Kingdoms on earth at the same time, but this will reign over them all, except those that refuse to serve God.

At the end of the thousand years, the second resurrection will come, and all, good and wicked, saints and sinners, will appear before the throne of God for judgment. Those who were in "the pit," and who truly repented and love God, will be forgiven and gathered in among the blest. Then a new earth and a new heaven will be formed, and the saints will live there. This earth will be purified by fire and the new, and become the abode of the blest. The penitent will return to "the pit." The saints will all be filled with the glory of God according to the capacity that each one has of receiving. Their days will not be passed in singing and in playing on stringed instruments, but they will fill an important place in the great plan of creation. Their days will not be passed in idleness; their knowledge will be greater, and so too their capacity for working. Christ will reign over this earth where the Heaven is to be.

Such is the creed they believe and teach.

THE CHURCH ORGANIZATION.

is composed as follows:—A First Presidency; The Twelve; Quorum of High Priests; Quorum of Seventy; Quorum of Elders; Quorum of Priests; Quorum of Teachers; and Quorum of Deacons. The President has the general supervision of the affairs of the Church throughout the world. The Twelve are travelling Apostles, spreading the word everywhere. The High Priests are standing ministers, preside over districts, and advise the Twelve. The Seventy travel and preach, subject to, and assisting the Twelve. The Elders travel when necessary, and transact local business. The Priests, Teachers, and Deacons are standing ministers, travel when required, and do any necessary local work. The Apostles, High Priests, and the Seventy belong to the priesthood of Melchisedek, and the others to that of Aaron. The Church has but one Bishop, and he is assisted by two counselors. He has charge of the temporal affairs of the Church, under his direction and has nothing to do with spiritual matters. There is also a High Council for the trial of grave offenses, and to decide on points of doctrine. New laws must come from the President, and be approved by the Quorums and the Conferences; the latter meets each April.

DAILY LIFE.

Now, as to their daily life, their habits and customs. I have been here among them some little time. I have been in their houses, and ate and drank with them, and I have talked to their rulers of the past and the future of their Church. The religious services are held here in the upper hall of the Academy, Sunday morning and night. Last Sunday I went to the meeting, entering it just as the sermon began. The room was destitute of all ornament, and there was nothing to be seen but the plain wooden pulpit, the straight-backed, unpainted pews, and the whitewashed walls, and the preacher, and his congregation. On the pulpit stood an earthen pitcher containing the communion wine. The preacher was dressed in plain black clothes and was destitute of a neck-tie. He was tall and broad-shouldered, stooping very slightly; the forehead high and very narrow; the face long, thin, and peculiar, seemingly cast in a mould; the eyes greenish, but changing color every now and then; the nose long and sharp; the hair black and thin, and his dark beard and mustache had in them streaks of white. Standing with his left arm behind him, and his right hand pointed to the congregation, uttering his words in a false, high, and unpleasant voice—such was Joseph Smith, Prophet and President. His monotonous tone never changed, and his pointing gesture never ended.

IN THE SIDE AISLES SAT THE MEN, AND IN THE CENTRE WERE THE WOMEN; ALL LISTENED VERY QUIETLY AND ATTENTIVELY. FROM THE SERMON ONE COULD NOT TELL BUT THAT THE PREACHER BELONGED TO ONE OF THE ORTHODOX DENOMINATIONS; THE ONLY THING LACKING WAS A LITTLE OF THE SACRILEGIOUS. AT THE CLOSE OF THE SERMON THE PREACHER LIFTED UP HIS RIGHT HAND AND BLESSED THEM IN THE NAME OF GOD THE FATHER, SON, AND HOLY GHOST, AND THE CONGREGATION LEFT.

JOSEPH SMITH

lives in a pleasant little house, surrounded by a garden where he raises his vegetables. Just east of the depot, in the second story of a brick building, is his printing office, from which he issues the Herald, tracts, and books, and where he does job printing. The Herald is a semi-monthly paper, circulating all over the United States and in many parts of Great Britain. It is in this printing office that Joseph Smith earns his living; and it may be well to state here that no officer of the Church is paid by it. President, prophet, bishop, and missionary have alike to support themselves. To this office are sent the reports of the teachers and preachers scattered through the world. To-day comes a letter from one of his followers stationed at Salt Lake City, telling of the progress of matters there; and to-morrow comes one from Denmark, giving the number of new converts.

MORMONS IN PLANO.

In this town there are fifty-five members of the Church, and in the county two hundred and twenty-five. Differing from the Salt Lake Mormons, they associate freely and intimately with their neighbors. Some of them are very well off in land and money, and some are very poor. But none of them ever beg; none are ever thrown upon the charity of the town or county. The Church supports and cares for its own poor, and, strange to say, they have neither festivals nor fairs, nor do they ever ask their neighbors to subscribe to any of their church enterprises. They contribute equally with others to all public celebrations and enterprises, as well as give their personal aid. They do not speak of their religion to those who do not professing it, do not try to convert them, and do not thrust tracts into their hands. While believing their Church to be the only absolutely true one, yet they believe that those belonging to another can go to Heaven, and more than that, that a moral man, having no particular belief in God, who does good on earth and lives an innocent life, will be rewarded therefor by God. They are generally respected and liked by their neighbors. One of the best farms in the county is owned by the Bishop, Mr. I. M. Rogers; it is about five miles southwest of here.

INCREASE IN NUMBERS.

It seems from the statistics kept that increase of church membership has corresponded greatly to the number of traveling brothers and preachers. Thus far the number employed has been increased each year. Under the auspices of this Church, a religious paper is published in Wales, in the Welsh language.

There will soon be published in the printing office here a complete translation, by Joseph, the martyr, of the Bible. The manuscript has been in the hands of his son for many years. The plates are now being stereotyped, and the book will probably be issued this fall. Until then, as heretofore, the King James edition of the Bible will be read. In this new translation the word "baptize" is kept, they saying it means to immerse. It is claimed that it is the only complete and true translation of the Bible ever made.

HOW TO CONTROL UTAH.

The following will show what part may be taken by this Church in bringing Utah under the perfect control of the Government, and in doing away with the institution of polygamy. Among all classes of Mormons, Joseph Smith, the martyr, is greatly honored and revered. They were always taught, and always believed, that they were to be reigned over and ruled by his descendants. When Brigham Young assumed control of the Church at Nauvoo, he told it that he should only rule over them until Joseph Smith, the oldest son, should come of age. This he repeated again and again at Salt Lake City. When Joseph came of age he wrote him to come out there, and take the authority belonging to him, and rule the Church as it stood. He could probably have been away from Salt Lake City, and all the temporal matters. Joseph Smith, bitterly detesting polygamy and partly fearing to place himself in Young's power, wrote declining to come. Then Brigham announced that he had had a revelation, and the Lord had told him that their ruler was to be David, the youngest, and not Joseph, the elder son. This year David came of age, and he then received a letter from Brigham similar to the one Joseph had received. He replied to it as his brother. Thus the matter stands as far as Brigham Young is concerned. But with Joseph Smith and the Church of which he is the head, the matter is different. He feels and believes, and so do they, that he is the only true head of the Mormon Church, and that he and none other should rule over them as high priest in Utah and elsewhere. He feels that as yet it is unsafe for him to go there; that his life would not be secure. But he has those belonging to his Church, and from them he receives full reports of all matters there. Secretly they teach there in Salt Lake City the true doctrines of the Church, pointing out the evils of polygamy, and that Brigham Young is the false and Joseph Smith the true Prophet. This teaching has been very effective, and the converts have been numerous; many of them have recently had to leave Salt Lake City. The trouble is that they cannot teach it openly. The Mormon emigrants on their way to Utah are met by the followers of Joseph Smith, and they are told of the falsity of the Salt Lake religion. But thus far this is all that the Church of Joseph Smith can do in that direction. It has not of itself the power to preach and teach openly in Utah, and it does not receive the requisite support from the Government.

JOSEPH SMITH AND THOSE IN AUTHORITY UNDER HIM FEEL CONFIDENT THAT IF THEY CAN GO TO SALT LAKE CITY UNDER THE PROTECTION OF THE GOVERNMENT, AND KNOWING THAT THEIR LIVES WILL BE SAFE, AND THAT THEY WILL BE ALLOWED TO PREACH THEIR DOCTRINES, THEY CAN PEACEABLY DO AWAY WITH POLYGAMY, AND BRING UTAH UNDER THE FULL CONTROL OF THE UNITED STATES. BUT AS YET THE GOVERNMENT DECLINES TO GIVE THAT ASSURANCE, DEEMING IT AN INTERFERENCE IN RELIGIOUS AFFAIRS.

Joseph Smith, and his followers are waiting patiently for that guarantee, feeling that they will win back that which they deem theirs. In the meantime, they are paying the way for it in Utah, and increasing the power and authority of the Church. It is well worth considering whether or not the aid wished should be granted them. As yet it seems to be the simplest and most feasible solution of the Utah question.

FURNITURE, BEDDING, ETC.

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To close the estate of the late JOHN A. MURPHY, Importer and Dealer in House-Furnishing Goods, NO. 923 CHESTNUT STREET, Between Ninth and Tenth, South Side, Philadelphia. His administrators now offer the whole stock at prices below the ordinary rates charged. This stock embraces every thing wanted in a well-ordered household—Furn, Wares, Rugs, Wooden Ware, Baskets, Plated Ware, Cutlery, Iron Ware, Japanese Ware, and Cooking Utensils, &c. A great variety of SHAKER GOODS, BRD-GAMES, etc., etc., can be obtained on the most reasonable terms. (GENUINE ARCTIC REFRIGERATORS AND WATER COOLERS.) A large assortment of PAPIER-MACHE GOODS. This is the largest retail establishment in this city in their departments, and citizens are invited to visit their store, and examine our stock before purchasing. (Our friends in the country may order by mail, and prompt attention will be given. (111818 to

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Which I will sell at reduced prices, comprising OIL AND MARBLE TOP COFFEE TABLES, WALNUT CHAMBER SUITS, BED ROOMS, and PLUSH, PARLOR SUITS IN HAIR CLOTH, PARLOR SUITS IN REPS, Trunks, Chests, Wardrobes, Book cases, Mattresses, Lounges, &c., &c.

P. P. GUSTINE, 81 N. E. corner SECOND and RACE Streets.

PROPOSALS FOR BEEF.

PHILADELPHIA, Pa., July 11, 1867. Sealed Proposals in duplicate will be received by the undersigned at No. 1074 Chestnut Street, Third Floor, or directed in Post Office Box 1074, in this city, until 10 A. M., July 18, 1867, for furnishing the United States troops, employees, etc., at Fort Delaware, Del., with FRESH BEEF of a good marketable quality, in equal proportion of fore and hind quarters, including necks, sinews, and kidney tallow. Also, CORNED BEEF of the best quality and the usual corning pieces. The said Beef to be delivered free of cost to the cities south, including Wilmington, N. C., Goldsboro, Newbern, Charleston, Savannah, Raleigh, Charlotte, Columbia, Marion, Augusta, Montgomery, Mobile, New Orleans, and intermediate points.

For tickets and information inquire at Offices, Nos. 411 and 823 Chestnut Street, Philadelphia. BIDDERS TO BE DELIVERED TO THE OFFICE OF THE UNITED STATES MARSHAL, H. V. TOMPKINS, General Agent, Norfolk, Va. C. F. THORNTON, General Passenger Agent.

PAST FREIGHT LINE, VIA NORTH PENNSYLVANIA RAILROAD, TO WILKESBARRE, MAHAROU, AND ALLENTOWN, AND INTERMEDIATE STATIONS, ON LEHIGH VALLEY RAILROAD, AND BRIDGE AND SCHUYLKILL VALLEY RAILROADS, FOR NORTHAMPTON, CHARTERSVILLE, FINE GROVE, ETC.

By new arrangements, performed by the Lehigh Valley Railroad, a special dispatch to merchandise consigned to the above-named points, Goods delivered at the respective freight depots, before 5 P. M., will reach Wilkesbarre, Mount Carmel, and other stations in Mahanoy and Wyoming Valleys, before 11 A. M. of the succeeding day. H. L. CLARK, Agent.

WEST JERSEY RAILROAD.

SUNDAY MAIL TRAIN FOR CAPE MAY, Connecting with the Philadelphia and Camden Railroad, and the Philadelphia and Atlantic City Railroad, 1000 P. M. Market street (upper ferry), at 5 A. M. Returning to Philadelphia, at 7 P. M., stopping at intermediate stations only.

Fare, 50c. Excursion tickets, \$1.00. Good this day and train only. WILLIAM J. REWELL, Superintendent.

RAILROAD LINES.

PHILADELPHIA TO THE INTERIOR OF PENNSYLVANIA, THE SCHUYLKILL, SUSQUEHANNA, CUMBERLAND, AND YONKING VALLEYS, THE NORTH, SOUTH-WEST, AND THE CANADA.

SUMMER ARRANGEMENT OF PASSENGER TRAINS, MAY 6, 1867. Leaving the Company's Depot, at THIRTEENTH and CHERRY HILLS STREETS, Philadelphia, at the following hours:— MORNING ACCOMMODATION. At 7:30 A. M. for Reading and Intermediate Stations. Returning, leaving Reading at 6:30 P. M., arriving in Philadelphia at 11 P. M. MORNING EXPRESS. At 8:15 A. M. for Reading, Lebanon, Harrisburg, Pottsville, Hagerstown, Tanawana, Sunbury, Williamsport, Elmira, Rochester, Niagara Falls, Buffalo, Allentown, Wilkesbarre, Pittston, York, Carlisle, Chambersburg, Hagerstown, etc., etc. This train connects at READING with East Penn. Freight Train for Allentown, etc., and the Lehigh Valley train for Harrisburg, etc., at PORT CLINTON with Catawissa Railroad train for Williamsport, etc., at HAGERSTOWN with Northern Central and Cumberland Valley and Schuylkill and Susquehanna trains for Northampton, Williamsport, York, Chambersburg, Fine Grove, etc.

AFTERNOON EXPRESS.

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

POSTTOWN ACCOMMODATION.

Leaves Philadelphia at 4:30 A. M., stopping at intermediate stations, returning to Philadelphia at 9:30 P. M. arrives in Posttown at 10 P. M.

READING ACCOMMODATION.

Leaves Reading at 7:30 A. M., stopping at all way stations, arriving in Philadelphia at 9:30 P. M. arrives in Reading at 10 P. M.

PHILADELPHIA TO HARRISBURG AT 9:15 A. M., AND POTTSVILLE AT 9:45 A. M., ARRIVING IN PHILADELPHIA AT 9:30 P. M., ARRIVING IN PHILADELPHIA AT 9:30 P. M.

Leaves Philadelphia at 9:15 A. M., and Harrisburg at 9:45 A. M., and Pottsville at 9:45 A. M., arriving in Philadelphia at 9:30 P. M. Returns from Harrisburg at 9:30 P. M., and from Pottsville at 9:30 P. M., arriving in Philadelphia at 9:30 P. M.

CHESTER VALLEY RAILROAD.

Passengers for Downingtown and intermediate stations, leaving Philadelphia at 7:30 A. M., and returning from Downingtown at 6:30 A. M., and from Philadelphia at 7:30 A. M.

NEW YORK EXPRESS FOR PITTSBURGH AND THE WEST.

Leaves New York at 7:00 A. M. and 5 and 9 P. M., passing Reading at 10 A. M. and 1 and 5 P. M., and connecting at Harrisburg with Pennsylvania and Delaware Valley Railroad trains for Harrisburg, Chicago, Williamsport, Elmira, Buffalo, etc.

Returning, express train leaves Harrisburg on 4th day of week, at 7:30 A. M., and 9 P. M., and arriving in New York at 10:30 A. M., and 4:30 P. M. Sleeping cars accompany these trains through between Harrisburg and New York.

A mail train for New York leaves Harrisburg at 2:10 P. M. Mail train for Harrisburg leaves New York at 12 P. M.

SCHUYLKILL VALLEY RAILROAD.

Trains for Pottsville and 11:30 A. M., and 7:15 P. M., returning from Pottsville at 7:30 A. M., and 11:30 P. M.

LEHIGH AND SUSQUEHANNA RAILROAD.

Trains leave Allentown at 7:30 A. M., for Pottsville and Harrisburg, and 1:30 P. M. for Pottsville and Harrisburg, and 7:30 A. M. and 9:30 P. M., and from Trenton at 7:30 A. M. and 9:30 P. M.

Through first-class tickets and emigrant tickets to all the principal points in the North and West and intermediate stations, good for one day only, are sold at reduced rates. Reading, Harrisburg, and Pottsville Accommodation tickets, good for one day only, are sold at reduced rates. Reading and Pottsville Accommodation tickets, good for one day only, are sold at reduced rates.

The following tickets are obtainable only at the office of S. BRADFORD, Treasurer, No. 227 S. Second Street, Philadelphia, or of H. L. CLARK, General Superintendent, Reading, Pa.

EXCURSION TICKETS.

At 25 per cent. discount, between any points desired for families and firms.

Good for 2000 miles between all points, \$2.50 each for families and firms.

SEASON TICKETS.

For three, six, nine, or twelve months, for holders only, to all points, as above, at \$10.00 each.

Residing on the line of the road will be furnished with free tickets, subject to the usual rules as to half fare.

EXCURSION TICKETS.

From Philadelphia to principal stations, good for Saturday, Sunday, and Monday, as reduced fare, to Trenton, Camden, and New York, at THIRTEENTH and CALLOWHILL STREETS.

FREIGHT.

Goods of all descriptions forwarded to all the above points from the Company's Freight Depot, BROAD and WILLOW STREETS.

FREIGHT TRAINS.

Leave Philadelphia daily at 5:30 A. M., 12:45 noon, and 5:30 P. M., for Allentown, Harrisburg, Pottsville, Port Clinton, and all points forward.

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

WEST CHESTER AND PHILADELPHIA RAILROAD, VIA MEDIA.

SUMMER ARRANGEMENT. On and after MONDAY, June 18, 1867, Trains will leave Depot, THIRTY-FIRST and CHESTNUT STREETS, Philadelphia, at the following hours:— Leave Philadelphia for West Chester, at 7:15 A. M., 11 A. M., 2:30 P. M., 4:15 P. M., 7:00 P. M., and 9:30 P. M. Leave West Chester for Philadelphia, from Depot on East Market Street, at 7:15 A. M., 7:15 A. M., 7:30 A. M., 1:30 P. M., 4:30 P. M., 7:30 P. M., and 9:30 P. M. Trains leaving West Chester at 7:30 A. M., and 7:30 P. M., will stop at B. C. Junction and Media only.

Passengers to or from stations between West Chester and Philadelphia will be conveyed by the Philadelphia and West Chester train, leaving West Chester at 7:15 A. M., and going west will take train leaving Philadelphia at 9:30 P. M.

Leave Philadelphia for Media at 9:30 P. M. Leave Media for Philadelphia at 9:30 P. M. The Market street cars will be waiting, as usual, at Thirty-First Street, and passengers may board each train, to convey passengers into the city; and for lines leaving the Depot take the cars on Market Street, and for lines leaving the Depot take the cars on Front and Market streets thirty minutes previous to departure.

Passengers at Walnut Street cars connect with all of the above trains, carrying passengers down Chestnut Street, and connecting with the Philadelphia and West Chester train, at Walnut Street wharf, passing out Walnut Street to the depot.

Leave Philadelphia at 9:30 A. M. and 2 P. M. Leave West Chester at 7:45 A. M. and 5 P. M. and connect with the Philadelphia and West Chester train, at B. C. Junction, with trains on P. and B. M. and leaving West Chester at 7:30 A. M. and 9:30 P. M., connect at B. C. Junction with trains on P. and B. M. and leaving West Chester at 7:30 A. M. and 9:30 P. M.

Passengers are allowed to take wearing apparel only, as baggage, unless a special contract is made for other goods, unless a special contract is made for other goods, unless a special contract is made for other goods.

General Superintendent.

RAILROAD LINES.

NORTH PENNSYLVANIA RAILROAD.

THE MIDDLE ROUTE—Leaves at 7:30 A. M., Harrisburg, White Haven, Wilkesbarre, Mahanoy, Mount Carmel, and all points on the Lehigh, Mahanoy and Wyoming Valleys. Passenger Depot in Philadelphia, N. W. corner of BERKE and WYOMING STREETS. SUMMER ARRANGEMENT. NINE DAILY TRAINS. On and after WEDNESDAY, May 15, 1867, Passenger trains leave the New Depot, corner Berks and American streets, daily (Sundays excepted), as follows:— At 7:45 A. M. for Reading, Harrisburg, and Intermediate Stations on North Pennsylvania Railroad, connecting with Lehigh Valley Railroad for Allentown, Catawissa Railroad, Mauch Chunk, Weatherly, Jessupville, Hazleton, White Haven, Wilkesbarre, Kingston, Pittston, and all points in Lehigh and Wyoming valleys; also, in connection with Lehigh and Mahanoy Railroad, for Mahanoy City, and with Reading Railroad, for Reading, Danville, Milton, and Williamsport. Arrive at Williamsport at 12:30 P. M.; at Mahanoy City at 2 P. M. Passengers by this train can take the Lehigh Valley Railroad train for Allentown, Catawissa Railroad, and points on New Jersey Central Railroad to New York.

At 8:45 A. M.—Accommodation for Doylestown, stopping at all intermediate stations. Passengers for Doylestown, Reading, Harrisburg, and all points in Lehigh and Wyoming valleys, by this train, take the stage at Old York road.

At 10:15 A. M.—Accommodation for Fort Washington, stopping at intermediate stations.

At 1:30 P. M.—Express for Bethlehem, Allentown, Mauch Chunk, White Haven, Wilkesbarre, Mahanoy City, and Intermediate Stations, Harrisburg, and all points in the Mahanoy and Wyoming local regions. Passengers for Greenfield take this train to Quakertown.

At 2:45 P. M.—Accommodation for Doylestown, stopping at all intermediate stations. Passengers for Doylestown, Reading, Harrisburg, and all points in Lehigh and Wyoming valleys, by this train, take the stage at Old York road.

At 5:20 P. M.—Through accommodation for Bethlehem and all intermediate stations of North Pennsylvania Railroad, connecting at Bethlehem with Lehigh Valley Evening train for Easton, Allentown, and Mauch Chunk.

At 6:20 P. M.—Accommodation for Lansdale, stopping at intermediate stations.

At 11:30 P. M.—Accommodation for Fort Washington, stopping at intermediate stations.

TRAINS ARRIVE IN PHILADELPHIA.

From Harrisburg, at 9:15 A. M., 2:30 and 9:30 P. M. Philadelphia for Doylestown at 2:45 P. M. Philadelphia for Reading at 7:30 A. M. Philadelphia for Allentown at 7:30 A. M. Bethlehem to Philadelphia at 4:30 P. M. Fifth and sixth Streets Passenger cars convey passengers from Philadelphia to Harrisburg, Allentown, Mauch Chunk, and all points on the Lehigh Valley Railroad, and from Philadelphia to Reading, Danville, Milton, and Williamsport. Passengers leaving Easton at 11:30 A. M., arrive in Philadelphia at 9:30 P. M. Passengers leaving Wilkesbarre at 1:30 P. M., connect at Bethlehem at 9:15 P. M., and arrive in Philadelphia at 7:30 P. M. From Doylestown at 8:25 A. M., 5:10 P. M., and 7:40 P. M. From Lansdale at 7:30 A. M. From Fort Washington at 11:30 A. M. and 3:30 P. M. Philadelphia for Bethlehem at 9:30 A. M. Philadelphia for Doylestown at 2:45 P. M. Philadelphia for Reading at 7:30 A. M. Bethlehem to Philadelphia at 4:30 P. M. Fifth and sixth Streets Passenger cars convey passengers from Philadelphia to Harrisburg, Allentown, Mauch Chunk, and all points on the Lehigh Valley Railroad, and from Philadelphia to Reading, Danville, Milton, and Williamsport. Passengers leaving Easton at 11:30 A. M., arrive in Philadelphia at 9:30 P. M. Passengers leaving Wilkesbarre at 1:30 P. M., connect at Bethlehem at 9:15 P. M., and arrive in Philadelphia at 7:30 P. M. From Doylestown at 8:25 A. M., 5:10 P. M., and 7:40 P. M. From Lansdale at 7:30 A. M. From Fort Washington at 11:30 A. M. and 3:30 P. M. Philadelphia for Bethlehem at 9:30 A. M. Philadelphia for Doylestown at 2:45 P. M. Philadelphia for Reading at 7:30 A. M. Bethlehem to Philadelphia at 4:30 P. M. Fifth and sixth Streets Passenger cars convey passengers from Philadelphia to Harrisburg, Allentown, Mauch Chunk, and all points on the Lehigh Valley Railroad, and from Philadelphia to Reading, Danville, Milton, and Williamsport. Passengers leaving Easton at 11:30 A. M., arrive in Philadelphia at 9:30 P. M. Passengers leaving Wilkesbarre at 1:30 P. M., connect at Bethlehem at 9:15 P. M., and arrive in Philadelphia at 7:30 P. M. From Doylestown at 8:25 A. M., 5:10 P. M., and 7:40 P. M. From Lansdale at 7:30 A. M. From Fort Washington at 11:30 A. M. and 3:30 P. M. Philadelphia for Bethlehem at 9:30 A. M. Philadelphia for Doylestown at 2:45 P. M. Philadelphia for Reading at 7:30 A. M. Bethlehem to Philadelphia at 4:30 P. M. Fifth and sixth Streets Passenger cars convey passengers from Philadelphia to Harrisburg, Allentown, Mauch Chunk, and all points on the Lehigh Valley Railroad, and from Philadelphia to Reading, Danville, Milton, and Williamsport. Passengers leaving Easton at 11:30 A. M., arrive in Philadelphia at 9:30 P. M. Passengers leaving Wilkesbarre at 1:30 P. M., connect at Bethlehem at 9:15 P. M., and arrive in Philadelphia at 7:30 P. M. From Doylestown at 8:25 A. M., 5:10 P. M., and 7:40 P. M. From Lansdale at 7:30 A. M. From Fort Washington at 11:30 A. M. and 3:30 P. M. Philadelphia for Bethlehem at 9:30 A. M. Philadelphia for Doylestown at 2:45 P. M. Philadelphia for Reading at 7:30 A. M. Bethlehem to Philadelphia at 4:30 P. M. Fifth and sixth Streets Passenger cars convey passengers from Philadelphia to Harrisburg, Allentown, Mauch Chunk, and all points on the Lehigh Valley Railroad, and from Philadelphia to Reading, Danville, Milton, and Williamsport. Passengers leaving Easton at 11:30 A. M., arrive