DISRAELI AND HIS NOVELS.

The following preface will appear in the collected edition of Mr. Disraeli's works:

"An American gentleman, with more than courtesy, has forwarded to me a vast number of notices of 'Lothair,' which have appeared in the leading journals of his country. He tells me that, irrespective of literary 'organs,' there are in the Union 5,000 newspapers, and it is not impossible that some notice of 'Lothair,' might appear in each of these. However various may be the opinions of those which I thus possess, they appear to be sincere, and in point of literary ability, taste, style, and critical acumen, I think they need not fear competition with the similar productions of our own land.

"My English publishers also have made a collection of the notices of this work, in our own country; and, though we have not yet 5,000 newspapers, the aggregate of articles is in amount perhaps unprecedented. I have nothing to complain of in their remarks. One could hardly expect at home the judicial impartiality of a foreign land. Personal influences inevitably mingle, in some degree, with such productions. There are critics who, abstractedly, do not approve of successful books, particularly if they have failed in the same style; social acquaintances also of lettered taste, and especially contemporaries whose public life has not exactly realized the vain dreams of their fussy existence, would seize the accustomed opportunity of welcoming with affected discrimination about nothing, and elaborate controversy about trifles, the production of a friend; and there is always, both in politics and literature, the race of the Dennises, the Oldmixons, and Curls, who flatter themselves that by systematically libeling some eminent personage of their times, they have a chance of descending to posterity; but, so far as I am concerned, they have always been disappointed.

"A distinguished individual has suggested that, in a preface to this edition of my collected works, I might give my own views of the purport of 'Lothair.' It strikes me, with all deference, that it would not be a little presumptuous for an author thus to be the self-critic of volumes which appeared only a few months ago. Their purport to the writer seems clear enough, and as they have been more extensively read both by the people of the United Kingdom and the United States than any work which has appeared for the last half century, I will even venture to assume that on this point they are all of the same opinion as myself.

"But, on some other works, the youngest of which were written a quarter of a century ago, it would, perhaps, be in me not impertinent now to make a few remarks. 'Coningsby,' 'Sybil,' and 'Tancred,' form a real trilogy; that is to say, they treat of the same subject, and endeavor to complete that treatment. The origin and character of our political parties, their influence on the condition of the people of this country, some picture of the moral and physical condition of that people, and some intimation of the means by which it might be elevated and improved, were themes which had long engaged my meditation.

"Born in a library, and trained from early childhood by learned men who did not share the passions and the prejudices of our political and social life, I had imbibed on some subjects conclusions different from those which generally prevail, and especially with reference to the history of our own country. How an oligarchy had been substituted for a kingdom, and a narrow-minded and bigoted fanaticism flourished in the name of religious liberty, were problems long to me insoluble, but which early interested me. But what most attracted my musing, even as a boy, were the elements of our political parties, and the strange mystification by which that which was national in its Constitution had become odious, and that which was exclusive was presented as popular.

"What has mainly led to this confusion of public thought, and this uneasiness of society, is our habitual carelessness in not distinguishing between the excellence of a principle and its injurious or obsolete application. The feudal system may have worn out, but its main principle, that the tenure of property should be the fulfillment of duty, is the essence of good government. The Divine right of Kings may have been a plea for feeble tyrants, but the Divine right of government is the keystone of human progress, and without it governments sink into police, and a nation is degraded into a mob.

"National institutions were the ramparts of the multitude against large estates exercising political power derived from a limited class. The Church was in theory, and once it had been in practice, the spiritual and intellectual trainer of the people. The privileges of the multitude and the prerogatives of the Sovereign had grown up together, and together they had waned. Under the plea of Liberalism, all the institutions which were the bulwarks of the multitude had been sapped and weakened, and nothing had been substituted for them. The people were without education, and, relatively to the advance of science and the comfort of the superior classes, their condition had deteriorated, and their physical quality as a race was threatened. Those who were in theory were the national party, and who had rallied themselves under the institutions of the country against the oligarchy, had both by a misconception and a neglect of their duty, become, and justly become, odious; while the oligarchy, who had mainly founded themselves on the plunder of the popular estate, either in the shape of the possessions of the Church or the domains of the Crown, had by the patronage of certain general principles which they only meagerly applied, assumed, and, to a certain degree, acquired, the character of a popular party. But no party was national; one was exclusive and odious, and the other liberal and cosmopolitan.

"The perverse deviations of political parties from their original significance may at first sight seem only subjects of historical curiosity, but they assume a different character when they practically result in the degradation of a people.

"To change back the oligarchy into a generous aristocracy round a real throne; to infuse life and vigor into the Church as the trainer of the nation, by the revival of the Convocation, then dumb, on a wide basis, and not, as has been since done, in the shape of a priestly section; to establish a commercial code on the principles successfully negotiated by Lord Bolingbroke at Utrecht, and which, though baffled at the time by a Whig Parliament, were subsequently and triumphantly vindicated by his political pupil and heir, Mr. Pitt; to govern Ireland according to the policy of Charles I. and not of Oliver Cromwell; to emancipate the political tenantry of 1832 from its sectarian bondage and contracted sympathies; to elevate the physical as well as the moral condition of the people, by establishing that labor required regulation as much as property; and all this rather by the use of ancient forms and the restoration of the past than by political revolutions founded on abstract ideas, appeared to be the course which the circumstances of the country required, and which, practically speaking, could only, with all their faults and backslidings, be undertaken and accomplished by a reconstructed Tory party.

"When I attempted to enter public life, I expressed these views, long meditated, to my countrymen, but they met with little encouragement. He who steps out of the crowd is listened to with suspicion or with heedlessness; and forty years ago there prevailed a singular ignorance of the political history of our country. I had no connection either in the press or in public life. I incurred the accustomed penalty of being looked on as a visionary, and what I knew to be facts were treated as paradoxes.

"Ten years afterward affairs had changed. I had been some time in Parliament, and had friends who had entered public life with myself, and who listened always with interest and sometimes with sympathy to views which I had never ceased to enforce. Having much together, without combination, we acted together. Some of those who were then my companions have, like myself, since taken some part in the conduct of public affairs; two of them, and those who were not the least interested in our speculations, have departed. One was George Smythe, afterward seventh Lord Strangford, a man of brilliant gifts, of dazzling wit, infinite culture, and fascinating manners. His influence over youth was remarkable, and he could promulgate a new faith with graceful enthusiasm. Henry Hope, the eldest son of the author of 'Anastasius,' was of a different nature, but he was learned and accomplished, possessed a penetrating judgment and an inflexible will. Master of a vast fortune, his house naturally became our frequent rendezvous; and it was at the Deepdene that he first urged the expediency of my treating in a literary form those views and subjects which were the matter of our frequent conversation.

"This was the origin of 'Coningsby: or, The New Generation,' which I commenced under his roof, and which I inscribed to his name.

"The derivation and character of political parties, the condition of the people which had been the consequence of them, the duties of the Church as a main remedial agency in our present state, were the three principal topics which I intended to treat; but I found they were too vast for the space I had allotted to myself.

"These were launched in 'Coningsby;' but the origin and condition of political parties, the first portion of the theme, was the only one completely handled in that work.

"Next year (1845), in 'Sybil, or the Two Nations,' I considered the condition of the people, and the whole work, generally speaking, was devoted to that portion of my scheme. At that time the Chartist agitation was still fresh in the public memory, and its repetition was far from improbable. I had mentioned to my friend, the late Thomas Duncombe, and who was my friend before I entered the House of Commons, something of what I was contemplating; and he offered and obtained for my perusal the whole of the correspondence of Feargus O'Connor when conductor of the 'Northern Star,' with the leaders and chief actors of the Chartist movement. I had visited and observed with care all the localities introduced; and as an accurate and never exaggerated picture of a remarkable period in our domestic history, and of a popular organization which in its extent and completeness has perhaps never been equaled, the pages of 'Sybil' may, I venture to believe, be consulted with confidence.

"In recognizing the Church as a powerful agent in the previous development of England, and possibly the most efficient means of that renovation of the national spirit which was desired, it seemed to me that the time had arrived when it became my duty to ascend to the origin of that great ecclesiastical corporation, and consider the position of the descendants of that race who had been the founders of Christianity. Some of the great truths of ethnology were necessarily involved in such discussions. Familiar as we all are now with such themes, the House of Israel being now freed from the barbarism of mediæval misconception, and judged, like all other races, by their contributions to the existing sum of human welfare, and the general influence of the race on human action being universally recognized as the key of history, the difficulty and hazard of touching for the first time on such topics cannot now be easily appreciated. But public opinion recognized both the truth and sincerity of these views, and, with its sanction, in 'Tancred, or the New Crusade,' the third portion of the trilogy, I completed their development.

"It will be seen that the general spirit of these productions ran counter to the views which had been long prevalent in England, and which may be popularly, though not altogether accurately, described as utilitarian. They recognized imagination in the government of nations as a quality not less important than reason. They trusted much to a popular sentiment, which rested on an heroic tradition, and was sustained by the high spirit of a free aristocracy. Their economic principles were not unsound, but they looked upon the health and knowledge of the multitude as not the least precious part of the wealth of nations. In asserting the doctrine of race, they were entirely opposed to the equality of man, and similar abstract dogmas, which have destroyed ancient society without creating a satisfactory substitute. Resting on popular sympathies and popular privileges, they held that no society could be durable unless it was built upon the principles of loyalty and religious reverence.

"The writer and those who acted with him looked, then, upon the Anglican Church as a main machinery by which these results might be realized. There were few great things left in England, and the Church was one. Nor do I now doubt that if, a quarter of a century ago, there had arisen a churchman equal to the occasion, the position of ecclesiastical affairs in this country would have been very different from that which they now occupy. But these great matters fell into the hands of monks and schoolmen; and little more than a year after the publication of 'Coningsby,' the secession of Dr. Newman dealt a blow to the Church of England under which it still reels. That extraordinary event has been 'apologised' for, but has never been explained. It was a mistake and a misfortune. The tradition of the Anglican Church was powerful. Resting on the Church of Jerusalem, modified by the Divine School of Galilee, it would have found that rock of truth which Providence, by the instrumentality of the Semitic race, had promised to St. Peter. Instead of that, the seceders sought refuge in mediæval superstitions, which are generally only the embodiment of pagan ceremonies and creeds.

"It cannot be denied that the aspect of the world and this country, to those who have faith in the spiritual nature of man, is at this time dark and distressful. They listen to doubts and denials of an active Providence; what is styled materialism is in the ascendant. To those who believe that an atheistical society, though it may be polished and amiable, involves the seeds of anarchy, the prospect is full of gloom.

"This disturbance in the mind of nations has been occasioned by two causes—firstly, by the powerful assault on the divinity of the Semitic literature by the Germans; and, secondly, by recent discoveries of science, which are hastily supposed to be inconsistent with our long-received convictions as to the relations between the Creator and the created.

"One of the consequences of the Divine Government of this world, which has ordained that the sacred purposes should be effected by the instrumentality of various human races, must be occasionally a jealous discontent with the revelation intrusted to a particular family. But there is no reason to believe that the Teutonic rebellion of this century against the Divine truths intrusted to the Semites will ultimately meet with more success than the Celtic insurrection of the receding ages. Both have been sustained by the highest intellectual gifts that human nature has ever displayed; but, when the tumult subsides, the Divine truths are found to be not less prevalent than before, and simply because they are Divine. Man brings to the study of the oracles more learning and more criticism than of yore; and it is well that it should be so. The documents will yet bear a greater amount both of erudition and examination than they have received; but the word of God is eternal, and will survive the spheres.

"The skeptical effects of the discoveries of science and the uneasy feeling that they cannot coexist with our old religious convictions have their origin in the circumstance that the general body who have suddenly become conscious of these physical truths are not so well acquainted as is desirable with the past history of man. Astonished by their unprepared emergence from ignorance to a certain degree of information, their amazed intelligence takes refuge in the theory of what is conveniently called progress, and every step in scientific discovery seems further to remove them from the path of primeval inspiration. But there is no fallacy so flagrant as to suppose that the modern ages have the peculiar privilege of scientific discovery, or that they are distinguished as the epochs of the most illustrious inventions. On the contrary, scientific invention has always gone on simultaneously with the revelation of spiritual truths; and more, the greatest discoveries are not those of modern ages. No one for a moment can pretend that printing is so great a discovery as writing, or algebra as language. What are the most brilliant of our chemical discoveries compared with the invention of fire and the metals? It is a vulgar belief that our astronomical knowledge dates only from the recent century, when it was rescued from the monks who imprisoned Galileo; but Hipparchus, who lived before the Divine Teacher of Galilee, and who among other sublime achievements discovered the procession of the equinoxes, ranks with the Newtons and the Keplers; and Copernicus, the modern father of our celestial science, avows himself, in his famous work, as only the champion of Pythagoras, whose system he enforces and illustrates. Even the most modish schemes of the day on the origin of things, which captivate as much by their novelty as their truth, may find their precursors in ancient sages, and, after a careful analysis of the blended elements of imagination and induction which characterize the new theories, they will be found to rest mainly on the atom of Epicurus and the monad of Thales. Scientific like spiritual truth has ever from the beginning been descending from Heaven to man. He is being who organically demands direct relations with his Creator, and he would not have been so organized if his requirements could not be satisfied. We may analyze the sun and penetrate the stars, but man is conscious that he is made in God's own image, and in his perplexity he will ever appeal to our Father which art in heaven.

"I had been in Parliament seven years when this Trilogy was published, and during that period I had not written anything; but in 1837, the year I entered the House of Commons, I had published two works, 'Henrietta Temple,' and 'Venetia.' These are not political works, but they would commemorate feelings more enduring than public passions, and they were written with care, and some delight. They were inscribed to two friends, the best I ever had, and not the least gifted. One was the inimitable D'Orsay, the most accomplished and the most engaging character that has figured in this century, who, with the form and universal genius of an Alcibiades, combined a brilliant wit and a heart of quick affection, and who, placed in a public position, would have displayed a courage, a judgment, and a commanding intelligence which would have ranked him with the leaders of mankind. The other was one who had enjoyed that public opportunity which had been denied to Comte d'Orsay. The world has recognized the political courage, the versatile ability, and the masculine eloquence of Lord Lyndhurst; but the intimates were only acquainted with the tenderness of his disposition, the sweetness of his temper, his ripe scholarship, and the playfulness of his bright and airy spirit.

"And here I cannot refrain from mentioning that in 1835 I accompanied Lord Lyndhurst to Kensington Palace, when, on the accession of the Queen, the peers and privy councilors and chief personages of the realm pledged their fealty to their new sovereign. He was greatly affected by the unusual scene—a youthful maiden receiving the homage of her subjects, most of them illustrious, in a palace in a garden, and all with a sweet and natural dignity. He gave me, as we drove home, an animated picture of what had occurred in the Presence Chamber, marked by all that penetrating observation and happy terseness of description which distinguished him. Eight years afterward, with my memory still under the influence of his effective narrative, I produced the scene in 'Sybil,' and I feel sure it may be referred to for its historical accuracy.

"There was yet a barren interval of five years of my life, so far as literature was concerned, between the publication of 'Henrietta Temple' and 'Venetia,' and my earlier works. In 1832 I had published 'Contarini Fleming' and 'Alroy.' I had then returned from two years of travel in the Mediterranean regions, and I published 'Contarini Fleming' anonymously, and in the midst of a revolution. It was almost stillborn, and, having written it with deep thought and feeling, I was naturally discouraged from further effort. Yet the youthful writer who may, like me, be inclined to despair, may learn also from my example not to be precipitate in his resolves. Gradually 'Contarini Fleming' found sympathizing readers; Goethe and Beckford were impelled to communicate their unsolicited opinions of this work to its anonymous author, and I have seen a criticism on it by Heine, of which any writer may be justly proud. Yet all this does not prevent me from being conscious that it would have been better if a subject so essentially psychological had been treated at a more mature period of life.

"I had commenced 'Alroy' the year after my first publication, and had thrown the manuscript aside. Being at Jerusalem in the year 1831, and visiting the traditionary tombs of the kings, my thoughts recurred to the marvelous career which had attracted my boyhood, and I shortly after finished a work which I began the year after I wrote 'Vivian Grey.'

"What my opinion was of that my first work, written in 1826, was shown by my publishing my second anonymously. Books written by boys which pretend to give a picture of manners and to deal in knowledge of human nature must be affected. They can be, at the best, but the results of imagination acting on knowledge not acquired by experience. Of such circumstances exaggeration is a necessary consequence, and false taste accompanies exaggeration. Nor is it necessary to remark that a total want of art must be observed in such pages, for that is a failing incident to all first efforts. 'Vivian Grey' is essentially a puerile work, but it has baffled even the efforts of its creator to suppress it. Its fate has been strange; and not the least remarkable thing is, that 44 years after its first publication I must ask the indulgence of its reader for its continued and inevitable reappearance." D.

Hughenden Manor, October, 1870.

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THE NEW-YORK FAMILY FLOUR COMPANY, No. 1 Barclay-st.—The Flour Market is still advancing, but the NEW-YORK FAMILY FLOUR COMPANY continue to sell their long-established brands at prices recently reduced 25 cents per barrel. THE FLOWER OF THE FAMILY, ROSEDALE, APPLE BLOSSOM, ECONOMY, OAKLAND. Are the best and cheapest Flours in the market. Every barrel delivered free and guaranteed. Sold at Headquarters, No. 1 Barclay-st., and at all stores of Messrs. J. STINER & Co.

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TURKISH BATHS, 61 LEXINGTON-AVE. Ladies 9 a. m. to 9 p. m. Gentlemen constantly day and night. E. C. ANGELL, M. D.

WANTED—500 FEATHER PILLOWS, to be made of Live Geese Feathers and the best ticking, not to exceed three pounds and a half for each pillow. Address MEDICAL PURVEYOR'S OFFICE, No. 126 Wooster-st.

Steamboats and Railroads.

ALBANY AND TROY EVENING LINE.—GREAT REDUCTION OF FARE.—DAILY, Saturdays excepted, from Pier 44, between Spring and Charlton-sts., at 6 o'clock. Fare—Deck, 50 cents; Cabin, $1; with state-room, $1 50. The elegant steamers VANDERBILT and CONNECTICUT leave as above, returning from Troy at 6, and Albany 8 p. m. Fare Sundays as heretofore.

NEW-HAVEN STEAMERS for HARTFORD, SPRINGFIELD, and THE NORTH: at 3:15 and 11 p. m. from Peck-slip. Trains connect with the 11 p. m. boat every morning, in New-Haven, Sunday excepted, and from 3:15 p. m. boat on Saturday only.

HARTFORD DIRECT.—State of New-York and City of Hartford, leave Peck-slip daily at 4 p. m. for Hartford, connecting with trains for Springfield, Chicopee, Holyoke, Northampton, Brattleboro', N. H., &c. Fare, 1st class, $1 75; 2d class, $1 25.

FOR BRIDGEPORT and all points on Housatonic and Naugatuck Railroad. Fare, $1. Steamers leave Catharine-slip at 12 noon, and 12 every night (Sundays excepted).

NEPTUNE LINE STEAMERS Daily for PROVIDENCE, BOSTON, WORCESTER, at 4 p. m. from Pier 27, N. R., foot of Robinson-st. Cabin fare to BOSTON, $4. To PROVIDENCE, $2. Deck fare to BOSTON, $3. To PROVIDENCE, $2. Freight at lowest rates. Connect at Providence with Boston and Prov. and Prov. & Worcester R. R.'s, for all important N. Eng. cities and towns.

LONG ISLAND RAILROAD. WINTER ARRANGEMENT. On and after MONDAY, OCT. 24, 1870, Trains will leave James Slip as follows:

9:00 a. m. Greenport and Sag Harbor.
10:30 a. m. Northport Way Train.
3:00 p. m. Riverhead Express; runs through to Greenport on Saturdays.
4:00 p. m. Northport Express.
5:00 p. m. Hempstead Way Train.
6:00 p. m. Northport Way Train.

Trains connect at Branch for Hempstead. Sunday trains for Roslyn, Glen Cove, Syosset Valley, Huntington, Northport, have Hunter's Point at 9:30 a. m. and 6 p. m. J. D. BASTOW, Sup't.

Steamboats and Railroads.

PEOPLE'S LINE STEAMBOATS FOR ALBANY. The steamers DREW and ST. JOHN continue to leave their pier, 41 North River, south side of Canal-st., at 6 o'clock p. m. daily, Sundays excepted, always connecting at Albany with trains of the several railroads North, West, and East. Tickets sold and baggage checked to all points at the office, on the wharf, and at Dodd's Express Offices, 944 Broadway, and No. 1 Court-st., Brooklyn. Travelers must not be misled by advertisements intimating the change of the locality of its business.

SAFETY, SPEED, AND COMFORT. NORWICH LINE. For Boston, Worcester, Fitchburg, Groton Junction, Lowell, Lawrence, Nashua, Manchester, Concord, Palmer, Brattleboro, and intermediate points. The new and staunch steamers CITY OF BOSTON, CITY OF NEW-YORK, CITY OF LAWRENCE, and CITY OF NEW-LONDON, will leave New-York daily (Sunday excepted), at 4 o'clock p. m., from Pier 40, North River, foot of Canal and Watts-sts. For New-London and Norwich, there connecting with Express trains for the above points, via New-London, Northern, Norwich, and Worcester, and Boston, Hartford, and Erie Railroads. For through tickets and rates of freight, apply at the Office, Pier 40 North River. J. K. SHORT, jr., Agent. New-York, Oct. 18, 1869.

DELAWARE AND N. Y. S. S. Co., Pier 21, N. R.—The steamer W. W. COIT will leave for Lewes, Del., every MONDAY and THURSDAY, at 4 p. m., taking freight for all points on the Junction and Breakwater, and Philadelphia, Wilmington and Baltimore Railroads. Returning, will leave Lewes WEDNESDAY and SATURDAY at 4 p. m. For freight or passage apply at office on pier. SPLENDID FISHING AT LEWES.

BALTIMORE AND OHIO RAILROAD CO.'S INDEPENDENT LINE for the WEST, SOUTH-WEST, and NORTH-WEST. FREIGHT received and forwarded by CAMDEN and AMBOY RAILROAD, Pier 1, North River, and INLAND PROPELLER LINE, Pier 6, North River, daily. RATES LOW, with quick dispatch. Passengers take the New-Jersey and C. and A. route from foot of Cortlandt-st.; privilege en route WEST of a trip to Washington, D. C., and return without extra cost. The ONLY LINE affording this opportunity. TICKETS GOOD UNTIL USED. C. W. PERVEIL, General Agent.

CENTRAL RAILROAD of NEW-JERSEY. Passenger and Freight Depot in New-York, foot of Liberty-st., connects at Somerville with South Branch Railroad; at Hampton Junction with the Delaware, Lackawanna, and Western Railroad; at Phillipsburg with the Lehigh and Susquehanna Railroad; and at Easton with the Lehigh Valley Railroad and its connections, forming a direct line to Pittsburgh and the West, without change of cars; also to Central Pennsylvania and New-York State.

ALLENTOWN LINE TO THE WEST. SUMMER ARRANGEMENT. Commencing June 1, 1870.—Leave New-York as follows:

5:30 a. m.—For Plainfield.
6 a. m.—For Flemington, Easton, Bethlehem, Mauch Chunk, Wilkesbarre, Pittston, Mahanoy City, Tunkhannock, Towanda, Waverly, &c.
7:45 a. m.—For Easton.
12 m.—For Flemington, Easton, Allentown, Mauch Chunk, Wilkesbarre, Reading, Columbia, Lancaster, Ephrata, Lititz, Pottsville, Harrisburg, &c.
2 p. m.—For Easton, Allentown, and Mauch Chunk.
3:30 p. m.—For Easton, Allentown, Mauch Chunk, and Belvidere.
4:30 p. m.—For Somerville and Flemington.
5:15 p. m.—For Somerville.
6 p. m.—For Easton.
7 p. m.—For Somerville.
8 p. m.—(Emigrant)—For Easton and the West.
9 p. m.—For Plainfield.

12 p. m.—For Flemington on Wednesdays and Saturdays only.

Trains leave for Elizabeth at 5:30, 6:00, 6:30, 7:10, 7:45, 8:30, 9:00, 9:30, 10:30, 11:40 a. m.—12 m., 1:00, 2:00, 2:15, 3:15, 3:30, 4:00, 4:30, 4:45, 5:15, 5:30, 5:45, 6:00, 6:30, 7:00, 7:40, 8:00, 8:20, 9:00, 10:45, 12:00 p. m.

FOR THE WEST.

9 a. m.—WESTERN EXPRESS, daily (except Sundays), for Easton, Allentown, Harrisburg, and the West. Connects at Harrisburg for Erie and the Oil Regions. Connects at Somerville for Flemington. Connects at Junction for Stroudsburg, Water Gap, Scranton, Binghamton, Syracuse, &c. Connects at Phillipsburg and Easton for Mauch Chunk, Wilkesbarre, Williamsport, &c.

5 p. m.—CINCINNATI EXPRESS, daily, for Easton, Bethlehem, Allentown, Reading, Harrisburg, Pittsburgh, Chicago, and Cincinnati. Sleeping and Palace Cars to Pittsburgh and Chicago. Connects at Junction with Delaware, Lackawanna and Western Railroad for Scranton.

Sleeping-car through from Jersey City to Pittsburgh every evening.

Tickets for the West can be obtained at the office of the Central Railroad of New-Jersey, foot of Liberty-st., N. Y.; at No. 1 Astor House; Nos. 256, 271, 526 Broadway; at No. 10 Greenwich-st., and at the principal hotels. R. R. RICKER, Superintendent.

H. P. BALDWIN, Gen. Pass. Agt.

DELAWARE, LACKAWANNA and WESTERN RAILROAD. MORRIS AND ESSEX DIVISION. Depots in New-York, foot of Barclay-st. and foot of Christopher-st. SUMMER ARRANGEMENTS, commencing TUESDAY, July 26, 1870. 12:00 a. m. EXPRESS MAIL TRAIN, connecting at Denville with Boonton Branch, at Dover with Chester Branch, at Waterloo with Sussex R. R. for Andover and Newton, at Washington with the D., L., and W. R. R. for Water Gap, Stroudsburg, Scranton, Great Bend, Binghamton, Syracuse, and Oswego, and all points on the Lackawanna and Bloomsburg and Delaware and Hudson R. Rds.

11:40 a. m. LEHIGH VALLEY EXPRESS st