EPISCOPAL CONVENTION.

Eighteenth Day's Proceedings—Congregations in Foreign Countries—Additional Hymns for Church and Home—Paper on the State of the Church—Canon in Relation to Ritualism—The Subject before the Convention—Interesting Report from the Minority—Judge Conyngham's Address—Very Animated Debate Upon the Subject—No Definite Action in the Premises.

NEW YORK, Oct. 27, 1868.

The eighteenth day of the Protestant Episcopal Convention was opened this morning with the usual religious services, conducted by the Rev. Dr. Shelton, of Western New York, and the Rev. William S. Childs, of Rhode Island.

The benediction was pronounced by Bishop Odenheimer, of New Jersey.

The record of yesterday's proceedings was read and adopted.

Mr. William Welsh, of Philadelphia, remarked that the House of Bishops will not be able to get through their business until Thursday evening next. As many members desire to return home, he thought it would be difficult to retain a quorum until that time. He stated that if eighteen dioceses are represented by one deputy, either a clergyman or a layman, the House is competent to transact business.

The Rev. Dr. Hodge, from the Committee on Elections, mentioned the names of a number of deputies who have asked and received leave of absence.

Congregations Abroad.

The Committee on Canons made a report against any change proposed in the Canon on congregations in foreign lands, because the expediency of such changes does not appear, and, also, that it is too late in the session to enter into any such change.

The resolution offered to that effect by the committee, was adopted.

Title of House.

The Committee on Canons reported against a change of the title of the House from that of "House of Clerical and Lay Deputies" to that of "House of Deputies." The report was adopted.

The committee also reported against allowing any minister of the church to leave out such phrases of the Prayer Book as he could not conscientiously use, as being contrary to the required uniformity of the Liturgy and the Constitution of the church. The report was agreed to.

The Time of Probation.

The Committee on Canons made a further report that it is inexpedient to grant the prayer of certain memorialists, who suggest the creation of a tribunal empowered to release to any applicant for holy orders the prescribed time of probation altogether, so that, by their permission, a gentleman may be a Methodist preacher one Sunday and officiate as a regularly ordained Episcopal presbyter the next.

The report was concurred in.

Additional Hymns.

The Committee on Canons also reported in favor of allowing additional collections of "Hymns for Church and Home," and collection of "Hymns, Ancient and Modern," to be sung, the Bishop of the Diocese consenting.

The Rev. Dr. Peirce, of Alabama, moved to strike out the last clause requiring the consent of the Bishop. After some debate the matter was laid over.

Hymnody and Psalmody.

A joint committee was ordered by the House on the report of the Committee on Canons, to report at the next Convention such amendments of the psalms in metre, and of the hymns, as may be deemed desirable. This committee is to report to the next General Convention.

The State of the Church.

The Committee on the State of the Church reported amendments to Canon XIV, section 1, title 1, which was referred to the Committee on Canons.

In a second resolution the committee reported on the subject of registering all the baptized and confirmed children of the church, that it was too late in the session to recommend or adopt anything practical thereon, and asked to be discharged from the further consideration of the subject. So ordered.

Messages from the House of Bishops asked the concurrence of the House of Deputies in the appointment of a joint committee to report to the next General Convention correct versions of the Book of Common Prayer in the German, French and Swedish languages. Concurred in.

Also, authorizing the Joint Committee on the Standard Bible to proceed with the publication of the same. Concurred in.

Also, appointing the Bishops of Ohio, Minnesota and Pittsburg a Committee of Conference on the part of the House, on the differences arising out of the change in the complexion of the Board of Missions.

The Russo-Greek Church.

The Russo-Greek Committee, appointed by the last General Convention, presented a lengthy report on their investigations into the condition of the Russo-Greek Church, and the probability of a union between it and the Anglican Church. They consider such a union extremely probable. A letter was read from Prince Orloff, of Russia, favoring the union of the Churches. The letter states that the Orthodox Greek never prohibited its members from worshipping with any denomination of Christians who pray for the peace and prosperity of the world. The Prince suggested to the Archbishop of Canterbury to send the Bishops to Russia.

The Rev. Mr. Williams, who traveled extensively in Europe in the interest of this union of churches, reported that the highest dignitaries of Church and State are greatly in favor of union, and each one was willing to allow the fullest communion with the other without the forfeiture of standing in their own respective communions.

The committee was continued, with power to correspond further in relation to the matter, and the Rev. Dr. Fulton, of Georgia, was added to the committee in place of Bishop Young, of Florida.

The Rev. Dr. Littlejohn, of New York, read a lengthy report on the work performed by the Board of Missions during the past three years.

Their work among the children of the Church has been eminently successful, and five thousand five hundred have been gathered into missionary associations, and its receipts from this source have amounted to $87,000.

The report takes ground in favor of a system of itineracy in sparsely settled places, and the employment of laymen in the same work.

The report was adopted.

The House concurred with the House of Bishops on the subject of theological education.

The Rev. Dr. M. A. De Wolfe Howe, of Philadelphia, then called up the resolution on the use of "Hymns Ancient and Modern," which was bitterly opposed by Dr. Adams, who offered as a substitute a canon presented by himself on Monday. It gives the right to the Bishop to allow the use of any hymn asked for in writing by a clergyman, the consent to be given in writing in each case, and the choice to be made from the collection of "Hymns Ancient and Modern," "Hymns for Church and Home," and the collection published by the old English "Society for the Propagation of the Gospel."

Mr. Gadsden, of South Carolina, opposed both the committees' report and the Canon offered by Dr. Adams without the personal examination of this House. There may be doctrinal subjects contained in them opposed to the teachings of the Church.

Dr. Paddock, Dr. Hare, and others, discussed the subject when an amendment striking out the clause requiring the consent of the Bishops was lost, after which the resolution reported by the committee was adopted.

Messages from the House of Bishops concurred with the deputies in amendments to Canon II, Title 2, "On offenses for which ministers may be tried;" and, also, to inserting a note in the standard prayer book, stating that the changes and alterations have been made in the editions of the same since 1844.

The Convention then took a recess.

Afternoon Session.

Governor Stevenson, of Kentucky, moved that the Convention proceed with the regular order of the day, the consideration of the report of the Committee on Canons in relation to Ritualism. (Published in yesterday's INQUIRER.)

By general consent of the House the Secretary read a report on rubrical discrepancies. The report contains a resolution that the committee be continued. Agreed to.

Ritualism.

The special order of the day, the report of the Committee on Canons in relation to Ritualism, was then taken up.

The Secretary read the report.

Judge Conyngham, of Pennsylvania, moved that in order to bring the subject properly before the House, that the minority report resolutions be read as submitted by Dr. Howe, of Philadelphia, and that they be a substitute for the resolutions in the majority report.

The report of the minority of the committee is as follows:—

Views of the Minority of the Committee.

The undersigned, a minority of the Committee on Canons, beg leave to offer the following report:—

This Convention cannot ignore the fact that there is at the present time great agitation among members of our Communion on the subject of ritual;—in some places reproach being incurred by the omission of proprieties of apparel and deportment in conducting public worship, which the established usage of our Church has sanctioned; and in others, great alarm occasioned by vestments and chancel arrangements and ornaments, practices heretofore unknown among us, and characteristic in the regard of the great body of our people of a foreign Communion. Were this Convention disposed to close its eyes upon these facts, the voluminous memorials that overwhelm its table and invite its attention, especially to the last-named evil, would forbid it. The undersigned, in considering the subject, have realized daily, while they have given it more protracted deliberation, that it is beset with difficulties, particularly as a matter for legislative action. Canon law, unless it be specific to the last degree, it is easy for the evil-disposed to evade; and any enactments upon such topics would, in the present state of things, in their judgment, be premature, probably inefficient, and without precedent in our existing legislation. True sons of the church will be loyal to the spirit of the church. And this Protestant Episcopal Church, having here an independent being, has set forth its own standards and formulas of doctrine, its pure and harmonious Liturgy, and adopted and maintained, partly by rule and partly by usage, its common and recognized manner of worship. In our Thirty-fourth Article of Religion it is declared that this Church, in common with branches in other lands of the one church Catholic, hath power, as necessity shall arise, to change its ceremonies. But this power it denies to an individual member, and pronounces that dishonesty, of his own private judgment, openly breaks the traditions and ceremonies of the Church, which, not being contrary to God's Word, have been ordained and approved by common authority, ought to be rebuked openly.

And with whom rests the official right and duty to administer such rebuke—privately, if so it may be effectual, publicly, if that will not avail—if it be not with him who is an overseer in the House of God?

There is a time when, amidst so much disquietude and distrust within, and so much of change and disaster without, the Church may well look to her Pastors to be more than usually vigilant, that they may discourage and repress all eccentricities in worship and ceremony, and admonish the negligent to be decorous and orderly. It is a time when she may well enjoin her Clergy to abide in the old paths; to remember that they are under vows to obey the godly admonitions of their Bishops, and to keep their flocks from internal discord over novelties of ceremonial, when they should be "striving together for the faith of the Gospel." It is a time when it becomes the faithful Laity to aid and encourage their Pastors in doing good, so to assure dreamy fancies by practical activity. There is enough to be done for the reclaim of man and for the glory of Christ, to postpone the agitation of questions, like those in the primitive age, which the Apostle to the Gentiles pronounced unprofitable and vain, gendering strife.

Never, it would seem, has it fallen to the lot of this Church to enjoy such an opportunity for drawing to herself, if not in person, yet in spirit, the good of every name, among whom she stands as a city set upon a hill. But, only by maintaining her historic stability, her calm moderation, the sincerity of beautiful worship, can she make her opportunity available. It will be in vain for us to hold the hand, to invite the followers of Wesley and other Christian bodies to unity in the Church of Christ, if, meanwhile, we shall appear to them removing from the old foundations, and tending to assimilation with a Communion from which they all recoil.

To give such expression as the exigency of the time seems to require to the common sentiments of the Church—to declare it loyal to the doctrine, polity, worship, traditions and ceremonies which have been recognized as its established order through the three centuries of its professional being—to utter the aversion with which it regards all assumption of private license to depart from that order, whether by defect or excess, and in omission to seek or failure to respect ecclesiastical counsel or authority, the undersigned recommend that this House—a representative body speaking for the clergy and laity of this Church throughout the land—declares itself in the following resolutions, and asks the concurrence of our Right Reverend Fathers, the House of Bishops:—Trusting that this may prove instrumental in promoting such degree of uniformity in the public worship of our churches as is desirable for edification and harmony, and consistent with the Catholic claims of the body of Christ, to which we belong. The conservatism which has always distinguished our branch of the church, and which some hot spirits esteem little better than stagnation, will, we trust, under the divine blessing, save us now, as heretofore, from being carried to any extreme or swerved from our propriety by the fantasies of individual men; so that this church may continue to be the refuge of those who seek stability of faith without straitness, beauty of worship without unseemliness, and order of government without despotism.

The resolutions submitted for your approval are as follows:—

Whereas, It has heretofore been one of the peculiar characteristics and attractions of the Protestant Episcopal Church, that while it has avoided the baldness of most of the modes of Protestant worship, it has also decidedly put away the many-colored vestments, excessive ceremonial and false symbolism of a foreign church with which it is not in communion; therefore,

1. *Resolved*, As the sense of this Convention, the House of Bishops concurring, That the maintenance of our wonted uniformity and simplicity in worship is exceedingly desirable, to secure this Church from the insidious introduction of unsound doctrine, from the disturbance of the peace and comfort of its worshippers, and from exposure to evil report among them who are without.

2. *Resolved*, That while there is no rubrical authority in the Canons or Rubrics of the Church, specifying all official vestments and practices, and all Ecclesiastical ornaments which may be fitly used therein, yet there is the indication of great simplicity; and the traditional usages of the Church in this behalf, from the date of its organization here to the present period, is in conformity therewith, and has, in the hearts and minds of the great body of its loyal members, the force of law.

3. *Resolved*, That this Convention affectionately urges upon all who have to do with the ordering of the appointments for public worship, that they study the traditions and ceremonies of the elder American Church; that none other than the "clerical habits" known to our fathers, and referred to by the House of Bishops at the General Convention of 1814, as appropriate to ministers officiating in the Congregation, "bands, gowns and surplices," with their ecclesiastical accompaniments, hoods, cassocks, and tabs, be provided, and that no strange ornaments of the sacred places, conducive to vain show or superstition, be introduced.

4. *Resolved*, That, in the judgment of this Convention, the House of Bishops concurring, the burning of lights in the order for the Holy Communion, the bowing at the Creed, reference to the holy table, or to the elements thereon, the elevation of the elements, making the sign of the cross (except when prescribed in the Rubric) in and during divine service or the celebration of the Lord's Supper, are innovations on our mode of conducting public worship, offered against the common order of the Church, and wound the consciences of many of its true and loving members.

5. *Resolved*, That this Convention earnestly expresses its disapproval of the omission of any of those proprieties of apparel and demeanor, when ministering in the congregation, which either rule or general usage has made distinctive of our worship, and commands all who, being in holy orders, would deviate on the right hand or on the left, from the common order of the Church's worship, to seek first the counsel of their Bishops, and submit themselves to their godly judgments.

(Signed) M. A. DE WOLFE HOWE,
JOHN N. CONYNGHAM.

NEW YORK, Oct. 26, 1868.

Judge Cunyngham made some strong remarks in opposition to ritualism. He took ground against the innovations made in the forms of public worship. He could look back sixty years in the Church, to that period when he worshipped under his father in God, the late Bishop White, of Pennsylvania. In going into the church then he knew what he had to expect, but now he knew cases where ritualistic clergymen would enter country towns and before commencing service would ask about the points of the compass, and remark that in certain portions of the service they always bowed to the East. He enumerated other meaningless rites and deprecated all of them, and pressed upon the Convention the absolute importance of discarding as much as possible the hurtful modern ritualism.

Judge Otis, of Illinois, took the floor, and expressed his views in relation to ritualism. He pleaded for toleration in preaching the Gospel. He was in favor of those who desire to worship, surrounded by all the forms known to the Episcopal Church, doing so, and those who desire to use the utmost simplicity in their worship should not be interferred with in their desires; both should be allowed to use full scope in these respects, as long as the usages and principles of the Church were not violated.

William H. Battle, of New York, indorsed the remarks of Judge Otis. He hoped the Convention would go for toleration.

The Rev. Dr. Mason, of Virginia, knew the time when the Church disregarded ritualism almost to indecency. He was glad the minority resolutions had been presented, as they express in a great measure his own views on the subject of Ritualism. He was opposed to anything that would tend to idolatrous practices.

Dr. Haight, of New York, did not indorse the minority resolutions. For thirty or forty years the usages of the Church have been substantially alike, but we have had different forms in different parts of the country. The form of worship is not the same exactly in Richmond as it is in New York. He did not think the resolutions of the minority were strictly true, as there is not the strict uniformity practiced that they mention. He said it was claimed that there had been no change in the form of worship. He then proceeded to point out a great number of changes in the Episcopal Church from the time of the Revolution to the present time. He expressed himself in favor of toleration in worshipping God.

The Rev. Mr. Brick, of Delaware, said he was the Rector of a parish where the surplice was worn two hundred and fifty years ago. He would say to Judge Conyngham that he found the services conducted in Brooklyn, when he visited that city, exactly as they have been conducted in his parish ever since he has been connected with the Church. He spoke of visits to other cities, and found invariably that the services were precisely the same as he has always been used to. He made these remarks to show that there is no distinction in the Church, and that the resolutions of the minority are not founded on fact.

The Rev. Dr. Burr, of Ohio, stated that there is no departure from established usages of the church in Ohio, and he desired to correct a false impression in this respect. He had been connected with the ministry of Ohio for forty years, and never yet preached without the surplice. He expressed his sympathy with the minority report, as they tend to uniformity. He was glad that omissions and defects had been alluded to in both reports, and he was not particular which the Convention adopted.

Rev. Mr. McCready, of South Carolina, denied that the American Church was strictly the Church of England. We are as much the Church of Scotland as of England. We do not belong to either, but receive church orders from both. He thought our object should be uniformity of worship.

The Rev. Dr. Mulchany, of Massachusetts, supported the majority resolutions. He stated that the country clergy hear a great deal about the agitation in the Church in New York and other cities on the subject of ritualism, but they see nothing of it, and wonder what all the agitation they read and hear about can mean.

The Rev. Dr. Stubbs, of New York, went into a sort of history of the Episcopal Church, and traced it down to the days of the celebrated Bishop White, of Pennsylvania, and he indorsed all the ritualistic matters inaugurated by him. He supported the resolutions of the majority of the committee.

The Rev. Dr. Goodwin, of Philadelphia, could not sit still and hear the report of the minority misrepresented. He said it was a fact well known that a great reactionary movement was at work in the Church. He believed the prevailing tendency would have the effect to send Episcopal ministers into the Church of Rome. He would go home with a heavy heart if he went with the knowledge that this Convention did all it could to advance modern Ritualism.

The Rev. Dr. Pinckney, of South Carolina, took strong grounds against the ritualistic innovations that were creeping into the Church, and he foresaw great trouble in the Church if they were persisted in. He favored the passage of the minority report, and resolutions.

The Rev. Dr. Huntington, of Massachusetts, desired to know what it is precisely proposed to accomplish by voting on either report. It is claimed that there is no special legislation in either of them. The vote would indicate to the world outside the sense of this Convention on the subject of ritualism. He felt seriously embarrassed in voting. He sympathized with some points of the majority report, and other points in the minority report. He felt greatly in doubt how to act, and did not like to give to the world (as he would do by his vote,) his ideas and opinions on the subject of ritualism. Taking all things into consideration he preferred voting for the resolutions of the minority.

Mr. Fairbanks, of Tennessee, thought that there would be no agitation about ritualism, if it were not for the religious newspapers, who make so much of the subject. The Episcopal clergy, as a general thing, are too busily engaged to meddle with the subject of ritualism, and in many places it is absolutely unknown.

Dr. Pinckney, of Maryland, took the same view as the delegate from Massachusetts, and thought the action of the Convention, if a vote was taken, would be a proclamation to the world of the opinion held with reference to ritualism, which he thought would be very improper at the present time. He hoped, however, if the delegates are compelled to vote, that the majority report will be adopted.

The Rev. Dr. Deshiel, of Maryland, moved for the indefinite postponement of the whole matter.

Mr. Strongitellow hoped the motion to indefinitely postpone would not prevail. He thought it would look as though the Convention was afraid to meet the questions of ritualism. He offered, as an amendment to the motion to indefinitely postpone, a resolution to the effect, that it is inexpedient for this Convention to take any action in the premises.

No action was taken, the hour of adjournment having arrived.

RAILROAD LINES.

READING RAILROAD.—GREAT TRUNK LINE from Philadelphia to the interior of Pennsylvania, the Schuylkill, Susquehanna, Cumberland, and Wyoming Valleys, the North, Northwest, and the Canadas. Summer Arrangement of Passenger Trains, Monday, August 3, 1868, leaving the Company's Depot, Thirteenth and Callowhill streets' Philadelphia, at the following hours:—

MORNING ACCOMMODATIONS.—At 7:30 A. M. for Reading and all intermediate stations, and Allentown.

Returning, leaves Reading at 6:30 P. M., arriving in Philadelphia at 9:15 P. M.

MORNING EXPRESS.—At 8:15 A. M., for Reading Lebanon, Harrisburg, Pottsville, Pine Grove, Tamaqua, Sunbury, Williamsport, Elmira, Rochester, Niagara Falls, Buffalo, Wilkesbarre, Pittston, York, Carlisle, Chambersburg, Hagerstown, etc.

The 7:30 train connects at Reading with the East Pennsylvania Railroad trains for Allentown, etc., and the 8:15 A. M. connects with the Lebanon Valley train for Harrisburg, etc.; at Port Clinton with Catawissa Railroad trains for Williamsport, Lock Haven, Elmira, etc.; at Harrisburg with Northern Central, Cumberland Valley, and Schuylkill and Susquehanna trains for Northumberland, Williamsport, York, Chambersburg, Pinegrove, 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.

POTTSTOWN ACCOMMODATION.—Leaves Pottstown at 6:45 A. M., stopping at intermediate stations; arrives in Philadelphia at 9:05 A. M. Returning leaves Philadelphia at 4:30 P. M.; arrives in Pottstown at 6:40 P. M.

READING ACCOMMODATION.—Leaves Reading at 7:30 A. M., stopping at all way stations; arrives in Philadelphia at 10:15 A. M.

Returning, leaves Philadelphia at 5:15 P. M.; arrives in Reading at 8:05 P. M.

Trains for Philadelphia leave Harrisburg at 8:10 A. M., and Pottsville at 8:45 A. M., arriving in Philadelphia at 2 P. M. Afternoon trains leave Harrisburg at 2:05 P. M., and Pottsville at 2:45 P. M.; arriving at Philadelphia at 6:45 P. M.

Harrisburg accommodation leaves Reading at 7:15 A. M., and Harrisburg at 4:10 P. M. Connecting at Reading with Afternoon Accommodation south at 6:30 P. M., arriving in Philadelphia at 9:15 P. M.

Market Train, with a passenger car attached, leaves Philadelphia at 12:45 noon for Pottsville and all Way Stations; leaves Pottsville at 7 A. M. for Philadelphia and all other Way Stations.

All the above trains run daily, Sundays excepted.

Sunday trains leave Pottsville at 8:00 A. M., and Philadelphia at 4:30 P. M.; leave Philadelphia for Reading at 8:00 A. M., returning from Reading at 4:22 P. M.

CHESTER VALLEY RAILROAD.—Passengers for Downingtown and intermediate points take the 7:30 A. M., 12:45 and 4:30 P. M. trains from Philadelphia, returning from Downingtown at 6:30 A. M., 1:00, and 5:45 P. M.

PERKIOMEN RAILROAD.—Passengers for Skippack at 7:30 A. M., 3:30 P. M. Stage connects at Schwenksville, returning from Skippack at 8:10 A. M. and 1:25 P. M. Stage lines for various points in Perkiomen Valley connect with trains at Collegeville and Skippack.

NEW YORK EXPRESS FOR PITTSBURG AND THE WEST.—Leaves New York at 9 A. M., 5:00 and 8:00 P. M., passing Reading at 1:10 A. M., 1:34 and 10:10 P. M., and connect at Harrisburg with Pennsylvania and Northern Central Railroad Express Trains for Pittsburg, Chicago, Williamsport, Elmira, Baltimore, etc.

Returning, Express Train leaves Harrisburg, on arrival of Pennsylvania Express from Pittsburg, at 2:50 and 9:25 A. M., 9:30 P. M., passing Reading at 4:40 and 7:05 A. M., and 11:40 P. M., arriving at New York, 10:10 and 11:45 A. M., and 5:00 P. M. Sleeping Cars accompanying these trains through between Jersey City and Pittsburg, without change.

Mail train for New York leaves Harrisburg at 8:10 A. M. and 2:05 P. M. Mail train for Harrisburg leaves New York at 12 Noon.

SCHUYLKILL VALLEY RAILROAD.—Trains leave Pottsville at 6:45, 11:30 A. M., and 6:40 P. M., returning from Tamaqua at 8:35 A. M. and 2:15 and 4:35 P. M.

SCHUYLKILL AND SUSQUEHANNA RAILROAD.—Trains leave Auburn at 7:55 A. M. for Pinegrove and Harrisburg, and at 12:15 P. M. for Pinegrove and Tremont; returning from Harrisburg at 3:30 P. M., and from Tremont at 7:40 A. M., and 5:35 P. M.

TICKETS.—Through first-class tickets and emigrant tickets to all the principal points in the North and West and Canadas.

Excursion Tickets from Philadelphia to Reading and intermediate stations, good for day only, are sold by Morning Accommodation, Market Train, Reading and Pottstown Accommodation Trains, at reduced rates.

Excursion Tickets to Philadelphia, good for day only, are sold at Reading and Intermediate Stations by Reading and Pottstown Accommodation Trains at reduced rates.

The following tickets are obtainable only at the Office of S. Bradford, Treasurer, No. 227 S. Fourth street, Philadelphia, or G. A. Nicolls, General Superintendent, Reading.

Commutation Ticket at 25 per cent. discount, between any points desired, for families and firms.

Mileage Tickets, good for 2000 miles, between all points, at $57 50 each, for families and firms.

Season Tickets, for three, six, nine, or twelve months, for holders only, to all points at reduced rates.

Clergymen residing on the line of the road will be furnished with cards, entitling themselves and wives to tickets at half fare.

Excursion Tickets from Philadelphia to principal stations, good for Saturday, Sunday, and Monday, at reduced fare, to be had only at the Ticket Office, at Thirteenth and Callowhill streets.

FREIGHT.—Goods of all descriptions forwarded to all the above points from the Company's New Freight Depot, Broad and Willow streets.

Freight Trains leave Philadelphia daily at 4:35 A. M., 12:45 noon, 3:00, and 6 P. M., for Reading, Lebanon, Harrisburg, Pottsville, Port Clinton, and all points beyond.

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

BAGGAGE.—Dungan's Express will collect Baggage for all trains leaving Philadelphia Depot. Orders can be left at No. 225 S. Fourth street, or at the Depot, Thirteenth and Callowhill streets.

PHILADELPHIA AND ERIE RAILROAD, THROUGH AND DIRECT ROUTE BETWEEN PHILADELPHIA, BALTIMORE, HARRISBURG, WILLIAMSPORT, AND THE GREAT OIL REGION OF PENNSYLVANIA.

Elegant Sleeping Cars on all Night Trains.

On and after MONDAY, September 14, 1868, the trains on the Philadelphia and Erie Railroad will run as follows:—

WESTWARD.

MAIL TRAIN	leaves Philadelphia	10:40 P. M
"	" Williamsport	8:20 A. M.
"	arrives at Erie	9:25 P. M.
ERIE EXPRESS	leaves Philadelphia	11:20 A. M.
"	" Williamsport	8:35 P. M.
"	arrives at Erie	9:50 A. M.
ELMIRA MAIL	leaves Philadelphia	8:00 A. M.
"	" Williamsport	6:25 P. M.
"	arrives at Lockhaven	7:45 P. M.

EASTWARD.

MAIL TRAIN	leaves Erie	10:50 A. M.
"	" Williamsport	10:15 P. M.
"	arrives at Philadelphia	7:00 A. M.
ERIE EXPRESS	leaves Erie	7:25 P. M.
"	" Williamsport	8:15 A. M.
"	arrives at Philadelphia	5:00 P. M.

Mail and Express connect with Oil Creek and Allegheny River Railroad. BAGGAGE CHECKED THROUGH.

ALFRED L. TYLER,
General Superintendent.

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WEST JERSEY RAILROADS.—FALL AND WINTER ARRANGEMENT. From foot of MARKET Street (Upper Ferry). Commencing WEDNESDAY, September 16, 1868.

TRAINS LEAVE AS FOLLOWS.

For Cape May and stations below Millville, 3:15 P. M.

For Millville, Vineland, and intermediate stations 8:15 A. M., 3:15 P. M.

For Bridgeton, Salem, and way stations 8:15 A. M and 3:30 P. M.

For Woodbury at 8:15 A. M., 3:15, 3:30, and 6:00 P. M.

Freight train leaves Camden daily at 12 o'clock noon.

Freight received at second covered wharf below Walnut street, daily.

Freight Delivered No. 228 South Delaware avenue.

WILLIAM J. SEWELL,
Superintendent.

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RAILROAD LINES.

NORTH PENNSYLVANIA RAILROAD.—THE MIDDLE ROUTE.—Shortest and most Direct line to Bethlehem, Easton, Allentown, Mauch Chunk, Hazleton, White Haven, Wilkesbarre, Mahanoy City, Mount Carmel, Pittston, Scranton, Carbondale, and all the points in the Lehigh and Wyoming Coal Region.

Passenger Depot in Philadelphia, N. W. corner of BERKS and AMERICAN streets.

ELEVEN DAILY TRAINS.—On and after WEDNESDAY, July 29, 1868, Passenger Trains leave the New Depot, corner of BERKS and AMERICAN streets, daily (Sundays excepted), as follows:—

At 6:45 A. M.—Accommodation for Fort Washington.

At 7:45 A. M.—Morning Express for Bethlehem and Principal Stations on North Pennsylvania Railroad connecting at Bethlehem with Lehigh Valley and Lehigh and Susquehanna Railroads for Easton, Allentown, Catasauqua, Slatington, Mauch Chunk Weatherly, Jeanesville, 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 Catawissa Railroad for Rupert, Danville Milton, and Williamsport. Arrive at Mauch Chunk at 12:05 A. M.; at Wilkesbarre at 3 P. M.; at Mahanoy City at 2 P. M. Passengers by this train can take the Lehigh Valley Train, passing Bethlehem at 11:05 A. M. for Easton, and points on New Jersey Central Railroad to New York.

At 10:20 A. M.—Accommodation for Fort Washington, stopping at intermediate stations.

At 1:45 P. M.—Lehigh Valley Express for Bethlehem, Allentown, Mauch Chunk, White Haven, Wilkesbarre, Hazleton, Mahanoy City, Centralia, Shenandoah, Mt. Carmel, Pittston and Scranton, and all points in Mahanoy and Wyoming Coal Regions.

At 3:35 P. M.—Accommodation for Doylestown, stopping at all intermediate stations.

At 4:15 P. M.—Lehigh and Susquehanna Express for Bethlehem, Easton, Allentown, Mauch Chunk, Wilkesbarre, and Scranton.

At 4:15 P. M.—Accommodation for Doylestown, stopping at all intermediate stations. Passengers for Willow Grove, Hatboro, and Hartsville take stage at Abington; for New Hope at Doylestown.

At 5:00 P. M.—Through accommodation for Bethlehem and all stations on main line of North Pennsylvania Railroad, connecting at Bethlehem with Lehigh Valley Lehigh and Susquehanna Evening Train for Easton, Allentown Mauch Chunk.

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

At 11:30 P. M.—Accommodation for Fort Washington.

TRAINS ARRIVE IN PHILADELPHIA.

From Bethlehem at 9:00 and 11:05 A. M., 2:00 and 8:20 P. M.

11:05 A. M. and 2:00 P. M. Trains makes direct connection with Lehigh Valley and Lehigh and Susquehanna trains from Easton, Scranton, Wilkesbarre, Mahony City, and Hazleton.

Passengers leaving Wilkesbarre at 1:45 P. M. connect at Bethlehem, at 6:05 P. M., and arrive in Philadelphia at 8:20 P. M.

From Doylestown at 8:25 A. M., 5:00 and 7:00 P. M.

From Lansdale at 7:30 A. M.

From Fort Washington at 9:30, 10:45 A. M. and 1 P. M.

ON SUNDAYS.

Philadelphia for Bethlehem at 9:30 A. M.
Philadelphia for Doylestown at 2:00 P. M.
Doylestown for Philadelphia at 7:00 A. M.
Bethlehem for Philadelphia at 4:30 P. M.
Fifth and Sixth Streets Passenger Cars convey passengers to and from the new depot.

White Cars of Second and Third Streets Line and Union Line run within a short distance of the depot.

Tickets must be procured at the Ticket office, in order to secure the lowest rates of fare.

Tickets sold and Baggage checked through to principal points, at Mann's North Pennsylvania Baggage Express Office, No. 105 S. FIFTH Street.

1868.—FOR NEW YORK.—THE CAMDEN AND AMBOY AND PHILADELPHIA AND TRENTON RAILROAD COMPANY LINES, FROM PHILADELPHIA TO NEW YORK, AND WAY PLACES, FROM WALNUT STREET WHARF.

At 5:30 A. M., via Camden and Amboy Accommodation.....$2 25

At 8 A. M., via Camden and Jersey City Express Mail.....3 00

At 2 P. M., via Camden and Amboy Express.....3 00

At 3:30 P. M., via Camden and Jersey City Express.....3 00

At 6 P. M., for Amboy and intermediate stations.

At 5:30 and 8 A. M., 2 and 3:30 P. M., for Freehold.

At 8 and 10 A. M., 2, 3:30 and 4:30 P. M. for Trenton.

At 5:30, 8, and 10 A. M., 1, 2, 3, 3:30, 4:30, 6, and 11:30 P. M. for Bordentown, Burlington, Beverly, and Delanco.

At 5:30 and 10 A. M., 1, 3, 4:30, 6, and 11:30 P. M. for Florence.

At 5:30 and 10 A. M., 1, 3, 4:30, 6, and 11:30 P. M. for Edgewater, Riverside, Riverton, and Palmyra. 2 P. M. for Riverton and 3:30 P. M. for Palmyra.

At 5:30 and 10 A. M., 1, 3, 4:30, 6, and 11:30 P. M. for Fish House.

The 1 and 11:30 P. M. Lines leave from Market Street Ferry (upper side).

FROM KENSINGTON DEPOT.

At 11 A. M., via Kensington and Jersey City, New York Express Line Fare $3.

At 7 and 11 A. M., 2:30, 3:30, and 5 P. M. for Trenton and Bristol. And at 10:15 A. M. for Bristol.

At 7 and 11 A. M., 2:30, and 5 P. M. for Morrisville and Tullytown.

At 7 and 10:15 A. M., 2:30, and 5 P. M. for Schenckas at 7:30 A. M., 2:30 P. M.

At 7 and 10:15 A. M., 2:30, 4, 5, and 6 P. M., for Cornwells, Torresdale, Holmesburg, Tacony, Wissinoming, Bridesburg, and Frankford, and at 8 P. M. for Holmesburg and intermediate stations.

FROM WEST PHILADELPHIA DEPOT, via Connecting Railway.

At 9:30 A. M., 1:00 6:30, and 12 P. M., New York Express Lines, via Jersey City. Fare $3:25.

At 1 A. M., Emigrant Line, Fare, $2.

At 1:30 A. M. on Mondays only—New York Express Line. Fare, $3:25.

The 9:30 A. M., and 6:30 P. M. Lines will run daily. All others, Sundays excepted.

At 3:30 A. M., 1:00 6:30, and 12 P. M. for Trenton.

At 9:30 A. M., 1:00 6:30, and 12 P. M. for Bristol.

At 12 P. M. (Night), for Morrisville, Tullytown, Schenck's, Eddington, Cornwells, Torriadale, Holmesburg, Tacony, Wissinoming, Bridesburg, and Frankford.

For lines leaving Kensington Depot take the cars on Third or Fifth streets, at Chesnut street, 30 minutes before departure. The cars on Market street Railway run direct to West Philadelphia Depot; Chesnut and Walnut within one square. On Sundays the Market street cars will run to connect with the 9:30 A. M. and 6:30 P. M. lines.

BELVIDERE DELAWARE RAILROAD LINES. From Kensington Depot.

At 7:00 A. M. for Niagara Falls, Buffalo, Dunkirk, Elmira, Ithaca, Geneva, Canandaigua, Rochester, Binghamton, Oswego, Syracuse, Great Bend, Montrose, Wilkesbarre, Schooley's Mountain, etc.

At 7:00 A. M. and 3:30 P. M. for Scranton, Stroudsburg, Water Gap, Belvidere, Easton, Lambertville, Flemington, etc. The 3:30 P. M. Line connects direct with the Train leaving Easton for Mauch Chunk, Allentown, Bethlehem, etc.

At 5 P. M. for Lambertville and intermediate Stations.

CAMDEN AND BURLINGTON CO., AND PEMBERTON AND HIGHTSTOWN RAILROADS, From Market st. Ferry (upper side.)

At 7 and 10 A. M., 1, 3:30, and 6:30 P. M. for Merchantsville, Moorestown, Hartford, Masonville, Hainsport, Mount Holly, Smithville, Ewansville, Vincentown, Birmingham, and Pemberton.

At 7 A. M., 1 and 3:30 P. M., for Lewistown, Wrightstown, Cookstown, New Egypt, Hornerstown, Cream Ridge, Imlaystown, Sharon, and Hightstown.

September 14, 1868. WILLIAM H. GATZMER, Agent, 6 15

PHILADELPHIA, WILMINGTON AND BALTIMORE RAILROAD.

TIME TABLE,

commencing MONDAY, October 5, 1868. Trains will leave Depot corner of BROAD Street and WASHINGTON Avenue as follows:—

Way-Mail Train at 8:30 A. M. (Sundays excepted) for Baltimore, stopping at all Regular Stations, connecting with Delaware Railroad at Wilmington for Crisfield and Intermediate Stations.

Express Train at 11:45 A.M. (Sundays excepted) for Baltimore and Washington, stopping at Wilmington, Perryville, and Havre-de-Grace. Connects at Wilmington with train for New Castle.

Express Train at 4:00 P. M. (Sundays excepted) for Baltimore and Washington, stopping at Chester, Thurlow, Linwood, Claymont, Wilmington, Newport, Stanton, Newark, Elkton, Northeast, Charlestown, Perryville, Havre-de-Grace, Aberdeen, Perryman's, Edgewood, Magnolia, Chase's and Stemmer's Run.

Night Express at 11:30 P. M. (Daily) for Baltimore and Washington, stopping at Chester, Thurlow, Linwood, Claymont, Wilmington, Newark, Elkton, Northeast, Perryville and Havre-de-Grace.

Passengers for Fortress Monroe and Norfolk will take the 11:45 A. M. Train.

WILMINGTON TRAINS.

Stopping at all stations between Philadelphia and Wilmington.

Leave Philadelphia at 11:00 A. M., 2:30, 5:00, and 7:45 P. M. The 5:00 P. M. Train connects with Delaware Railroad for Harrington and intermediate stations.

Leave Wilmington 7:00 and 8:10 A. M., 1:30, 4:15, and 7:00 P. M. The 8:10 A. M. Train will not stop between Chester and Philadelphia.

The 7:00 P. M. train from Wilmington runs daily. All other Accommodation trains Sundays excepted.

FROM BALTIMORE TO PHILADELPHIA.

Leave Baltimore 7:25 A. M., Way-Mail; 9: