

THE JOURNAL.

A PAPER DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.—"FRIENDS, MIND THE LIGHT."—GEORGE FOX.

VOL. II.—No. 30.

PHILADELPHIA, FOURTH-DAY, 8TH MO. 26TH, 1874.

WHOLE No 82.

GOD'S TWO DWELLINGS.

Lord! thou hast told us that there be
Two dwellings that belong to thee;
And those two—that's the wonder—
Are far asunder.

The one the highest heaven is,
The mansions of eternal bliss;
The other's the contrite
And humble sprite.

Not like the princess of the earth,
Who think it much below their birth
To come within the door
Of people poor.

No, such is thy humility,
That though thy dwelling be on high,
Thou dost thyself abase
To the lowest place.

Where'er thou seest a sinful soul
Deplo'ring his offenses foul,
To him thou wilt descend,
And be his friend.

Thou wilt come in, and with him sup,
And from a low state raise him up,
Till thou hast made him eat
Best angels' meat.

Thus thou wilt him with honor crown
Who in himself is first cast down
And kumbl'd for his sins,
That thy love wins.

Though heaven be high, the gate is low,
And he that comes in there must bow;
The lofty comes shall ne'er
Have entrance there.

O God! since thou delight'st to rest
Within the humble, contrite breast,
First make me so to be;
Then dwell with me.

Thomas Washbourne, 1851—

LIFE AT CAPE MAY.

CAPE MAY, August 15, 1874.—It is wonderful how very busy one can be doing nothing at Cape May. A fortnight spent at this famous watering place is very fatiguing to the devotees of fashion, who pass their time in over-dressing and dancing, until a late hour, etc. Even the orderly, quiet guests find so much to occupy them pleasantly, that on the return trip they are quite content to subside into a comfortable chair and sleepily watch the narrowing of the bay and sight the familiar objects from the saloon of the steamer "Sue," as she speeds on her home trip up the noble Delaware.

The vim and freshness of the starting point of an "outing," is in strong contrast to the "inning," or home run, after the good time you have had, becomes only a pleasure of memory.

Perhaps the least pleasant part is the getting off in the gray of a dull morning, leaving the dear friends whom you have kissed a loving good-bye the night before, comfortably sleeping, while you eat a hurried breakfast and gather up the traps for the coach to the steamboat landing.

But the sights and sounds enjoyed during a short sojourn at the Ocean House will long be held in lively remembrance.

We shall also hold in just appreciation the hot, tempting breakfasts of fried chicken, clam fritters, corn bread and Saratoga potatoes, and the elaborate dinners, of several courses, gotten up in the best manner, and the delicious tea and toast which so fittingly supplemented the dinners of which it was our good fortune to partake. Every delicacy of the season is at the Ocean House served in the most appetizing manner. The fish is the hottest, the broiled chicken the tenderest, the coffee the clearest, the meats the most excellently dressed, the desserts and pastry the most delicate, the fruits the finest, and the proprietors the most gentlemanly to be found upon the Island, and the class of guests, too, of the very best. One of the owners of the property, the urbane

and courteous Mr. Stevenson, who, with his family is spending the summer, adds very largely to the pleasure of a visit to the Ocean House.

It was our good fortune to be invited by this gentleman to the "grand opening" of this hotel in June, of which only a meagre and very inadequate description appeared at the time, but which could not have been made a more thoroughly enjoyable occasion.

The hospitality tendered to the party at that time was only a promise of that which has been furnished the guests the whole season through.

The house being almost directly upon the beach, the ocean is at all times in full view. Look when you will, there it is, in all various moods and senses. The roar of the breakers is the music by which you are lulled to sleep and the first sound greeting your waking faculties. At 11 o'clock, if you do not care to bathe, you have only to look seaward, and there buffeting the breakers are grotesque groups of men, women and children in nondescript costume. The laughter, fun and frolic borne upon the breeze rings with merry glee right into your room window.

And then the sunsets at evening, and the big red moon coming up out of the sea, the broad, unobstructed expanse of sky and water, the soft, salty air bringing health on its wings, the numberless vessels, the schools of porpoises, the twinkling of the three lights across the bay at the breakwater, and the magnificent flash of the Cape May light, the walk at dusk upon the beach to the Sea Breeze or Excursion House, the delightful music at Congress Hall by Hassler's band, make up some of the sights and sounds enjoyed by the visitors at Cape May.

In addition to these sights and sounds we have various occupations. Parties go fishing, and come back with a flush of victory upon their brows, displaying to admiring spectators, five fine, large sheephead, as the result of the skillful hook and line.

Another day the lovers of the piscatorial art making up a yachting party for crabs at which the ladies assist. These assistants howbeit never before under canvas, were somewhat timid, but a rugged sea captain, loving his craft, and experienced amateur boatmen, speedily establish confidence, and a delightful sail through the thoroughfares which skirt the ocean shore brought us out to the mouth of the inlet. Here a magnificent scene burst upon us as we rounded a point in full view of the ocean breaking upon the beach and long lines of white rollers as far as the eye could reach.

The peculiar appearance of the conical points of water standing up all over this part of the sea, was caused by the current of the sound meeting the rising tide setting in from the sea. It resembles more than anything else, the clearest jelly broken and sparkling in glass. The setting sun striking aslant these points lent an amber hue to the water, and the little nut-shell danced about upon the unstable element gaily as a bird.

"It is an ill wind that blows no one good," was in this case verified, for in the novel enjoyment in sailing on this chop sea we forgot to catch crabs, consequently not many dozen were netted, a few, however, reappeared next day at dinner, figuring grandly as crabs a la mode, with the cook's compliments.

In the mornings, before the bathing hour, the occupations are various. Some

walk upon the beach and pick up the treasures thrown upon the sand during the night. Others roll ten pins for exercise. A quiet party on the lawn are deep in the interesting game of croquet and roquet. Others are bending over the backgammon board, and here, on the cottage porch, are gathered a group of interested listeners, while Anne, the "pleasant reader," is kind enough to entertain them from the pages of a choice book; and sometimes kind friends place their horses and carriage at our disposal, and away we go for a drive, and a beach drive is a rare pleasure.

Another pleasure was a trip to the breakwater on the "Sue," who, after landing her passengers, made a rapid run across the bay. She steamed out in front of the island, and after a salute and much waving bore away directly for the Henlopen light, at Lewes. A strong wind from the southwest was blowing, and a rough sea gave both the roll and pitch which those who cross the ocean generally know something about. It gave a hint of being out at sea, and was glorious.

Sitting in the stern at the guards, where the wind was somewhat broken, we saw the sun sink away out of sight, leaving a line of light upon the water and a golden glow in the sky, toning off into a pale, greenish hue, out of which shone the great, brilliant evening star. Looking down at the surging billows, into the cold, remorseless, cruel sea, one shivers with a vague dread, and feels uncomfortable as the boat gives a lurch. So we look up and remember that the sea is God's sea—and are not we his children?

Another day, Mr. Willard, the photographer, wishing to make pictures, arranges the visitors at the Ocean House into positions, and lo, the faithful limner, the sun, gives us back ourselves transferred to paper. Then Canby cottage and its inmates sits for its picture, and there they are, a happy family, down on paper.

Then on Sunday there is church for the visitors on the island, and the Friends' meeting for those who would enjoy an hour of sweet quiet and communion with the loving Father who showers upon us these blessings. And so the days go on in innocent amusements and refreshing rest until the one comes, when you say good-bye to the seaside home and many pleasant friends, and linger yet a little longer before resuming the usual routine of city life, business cares, and their various home duties. E. W. S.

—In Every Evening, Wilmington, Del.

THE ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

HARTFORD, Conn., Aug 15, 1874.—The Association for the Advancement of Science has been holding its annual meeting here since Wednesday morning. To-day most of the members have gone on an excursion by steamboat to the mouth of the Connecticut River, and I avail myself of the intermission in the sessions to say some words about the proceedings thus far. The attendance is large; some two hundred members have recorded their names upon the register. Among these are many of the best-known physicists and naturalists from all parts of the country. The evolutionists are so largely in the majority that the opposition to their theory finds no voice. Agassiz is no longer here, and Professor Swallow and Dr. Dawson who were the champions of special creation at the Portland meeting in the last year, are absent from the present meeting. It seems to be practically admitted now that

the science of America, like the science of Germany and England, favors the doctrine of "development," and has forsaken the old idea of the Biblical genesis. In the discussion thus far there has been no sign of any conservative prejudice, and the heresy of a few years ago has now become the scientific orthodoxy.

The number of papers thus far entered for reading and discussion, is one hundred and fourteen. Only the smaller number of these have yet been read, and the most interesting are yet to come. Of those that have been read, some have been exceedingly mathematical—"too obtruse," as one of the Hartford papers has it, for a reporter to follow. Eminent in this kind was a remarkable paper by Prof. Chase, of Philadelphia, on the velocity of primitive undulations, demonstrating, in algebraic formulas, the initial speed of the ethereal wave on which light flies. In another paper, Mr. Cleveland Abbe, "Old Probabilities," learnedly showed how the poles of certain nebulae were distributed. But, as a whole, the papers, even in the physical section, have been intelligible to those who are not among the experts, and the papers in the section of natural history have been even entertaining. The *Sarracenia variolaris*, the "Fly-catcher," as it has been called, was described at length, and its peculiar apparatus for attracting and holding insects ingeniously illustrated. The plant does not merely catch insects, but feeds upon them. It is less fond of flies than of bugs, and the popular name is a misnomer. It was pleasantly suggested that the Hartford base-ball club should attend upon this reading, that they might learn the art of the natural "fly-catcher."

Another interesting communication was an account by President Le Conte, of a case of "cremation" among the Arizona Indians, which he witnessed some years ago. While the body of the man was burning, the manager of the ceremony pulled out the eyes of the corpse, and held them up towards the sun, seeming so to show such worship of the sun god as we find in the East Indian and Persian customs. The case may have been exceptional, and not the sign of a common practice. But another gentleman present testified that he saw in California a woman whose face was smeared with an ointment, which an Indian assured him was a mixture of pitch and the ashes of her deceased husband. This goes beyond the habit of the Hebrews in disfiguring their faces with ashes in token of grief, and utilizes the remains of the departed in a more romantic way.

Lobsters were celebrated in an instructive paper by Mr. Wheildon, of Concord, which descanted upon their history, their great commercial value, their structure and growth, their incomprehensible escape from the shell at the moulting time, their proper homes, and their way of feeding. The lovers of this crustacea will be glad to learn from competent authority that it is not dying out, as some have asserted, but that its numbers are as great as ever, and that it has all seasons for its own in spawning and multiplication. Its fecundity is amazing.

Geology usually has a large place in the discussions of the scientific brethren. As yet, however, the only important paper of a geological kind at this meeting, is the account of the action of glaciers in the Sierra Nevada, sent by Mr. Muir, who has written articles on the topic in the *Overland Monthly*. The glacial theory is still in dispute among the scientists, and there are many who will not agree with the conclusions of Agassiz and his school. Prof. Morse and Prof. Gill, as usual, come with large contributions of their studies in natural history, of the bones of birds, of the structure of shells, of the characteristics of different classes of animals. The enthusiasts of the

association are found more among the naturalists, who show forth their discoveries with wondrous zeal and heartiness. But the chemists, too, have come from their celebration of the centennial of oxygen with new fervor for their science, and some of them demand that chemistry, which is the foundation of all the other sciences, shall be honorably recognized as a "separate section" of the association. One of the valuable papers read yesterday was by Prof. T. S. Hunt, on the "Chemical View of the Sewage Question," showing how much waste and danger there is in the present way of disposing of effluvia. Astronomy and meteorology will have place in the discussions and Mr. F. L. Capen, the weather prophet; of Boston, promises to explain the Pittsburg flood on scientific principles. Strangely enough, ethnology seems to be neglected in this meeting, and we are to have no demonstrations of the relation of races of man. Mr. Elliott, of Washington, brings his regular budget of statistics about the population, and the credit, and the expenditures, and the interest rates of the United States, which really belong to social science more than to natural science, but are, nevertheless, very instructive.

Last evening Prof. Lovering, the retiring president, gave to a large audience the annual president's address on the "Problems of Physical Science." As this address will be published in full in the principal newspapers, it is unnecessary to say more of it than that it was exceedingly able, thorough and interesting, holding the audience in close attention for an hour and a half, though much of it was omitted in the delivery.

The Scientific Association in its meetings has always the privilege, or the burden, of invitations to numerous outside shows. In Hartford and its vicinity there are many of these—stone quarries, marble quarries, granite quarries, and, in the northwestern part of the State, remarkable iron mines. In the very centre of the city is a famous establishment for the polishing on the Aberdeen stone, in which huge columns take on the beauty of the finest Italian marble. At Colt's pistol factory, yesterday, the wonder of that fearful instrument of destruction, the Gatling gun, was explained and exhibited by its inventor. Four hundred discharges in a minute, nearly seven in a second, so confounded the report that it seemed like a perpetual loud hiss or whistle. It is claimed for this gun that it will send balls to a distance of two and a half miles, with power of destruction. It is fired simply by turning a crank, and has no recoil. It is an American *mitrailuse*, more formidable than the French. The Emperor of Russia has ordered a large number of these guns for service, in the progress of his conquests.

The citizens of Hartford, who entertain guests, are mostly at this season absent from their homes. But there has been no lack of attention, and everything has been done for the convenience and comfort of the scientific brethren. The State House is opened for their meetings, and proves to be an excellent place, better than was the high school building for the philological meetings. Rev. W. L. Gage, the local secretary, is as kind and indefatigable here as at the previous meetings. One of the apothecaries provided unlimited free tickets to the soda and mineral waters in his fountain, and all the railways show to the association their courtesies. If the remaining days of the meeting are as pleasant and satisfactory as the three days that have passed, it will be one of the best ever held by the association. Apart from the scientific instruction of so many papers and discussions, the meeting of so large a number of learned and inquiring men, and the acquaintance with each other which they gain, is of the highest value. The association is now incorporated, and some vexatious discussion has come up in discussing the new constitution about one of the articles, which proposes to make a distinction between the members, and create a class of fellows, who shall represent more distinctly the "science" of the association. The majority, even of the experts in science, do not favor this departure from the democratic idea of the association, or the creation within it of any favored class—any rival to the National Academy of Sciences. They welcome all that any student has to bring, whether he

be known or not as a "learned professor." —*Christian Register.* B.

[For the Journal.]
VISIT TO BOSTON.

(Continued.)

A feeling of deep sorrow clothed our spirits, while sitting on the spot where such horrible barbarity was exercised upon innocent sufferers, who in the very extreme of agony, like their divine Master, prayed for their persecutors. A degree of comfort inspired our minds in remembering the promise, that "the Lamb and his followers shall have the victory." And most emphatically in due time they got the victory, for, after one more execution, viz., Wm. Ledra for his undaunted courage in stemming the tide of persecution, public indignation at such cruelty, rose above the powers of the bigoted court, and the current was gradually arrested. The stiffness of the rulers was made to bend, and cruel priest Wilson, who upon being asked what shall be done with Quakers, said, "hang them," or else, (drawing his finger athwart his throat,) "dispatch 'em this way," with J. Norton, the chief priest of Boston and fierce persecutor, who on his dying bed cried out, "the judgments of the Lord are upon me," passed very unhappily from the stage of action under signs of the deepest remorse.

Whipping at the cart's tail was continued for some time afterwards, as a kind of milder (though we think not very mild) punishment on those who had committed no crime. Feeble women were stripped to the waist, and lashed most unmercifully as they were forced through the town, and this, because they felt it their duty to use the plain language, and dress in very modest attire. We think we have heard of much censure being given to a certain woman who, to show the rulers the unnatural treatment and immodesty of the foregoing practice, voluntarily stripped herself to the waist, and so traversed the streets of Boston, she believing it to be her duty at those times, and under the circumstances which called it forth, we are not prepared to censure her. Those valiants worked out a most glorious liberty, which the mass of the community are now enjoying, and Friends most especially, who can now, dressed in their simple attire, and using the plain language, walk the streets of Boston as common citizens, without any let or hindrance.

After the days of persecution subsided, Friends built a meeting house here; in which they met and worshiped the great Father in the way in which they believed themselves called, peaceably enjoying their civil and religious rights. The Society, however, never grew to be large in this place, and after the period of about a century it became so small that the meeting house was closed up, and gradually went to decay. The site, however, as the city increased, became very valuable, and not being in a very suitable place for a meeting house, was sold, and the proceeds arising therefrom put out at interest for the future use of the Society in Boston, as might at some distant day be needed. This fund has accumulated to a considerable amount. Of late years there has been rather a gain in members and professors here, so much that the Society now rents the basement story of a Methodist meeting house to hold regular First-day meetings in. The rent being four hundred dollars annually, is paid out of the interest of the aforesaid fund, and still leaves quite a surplus. The Guernsey branch of the Society prevails here, as also at Lynn and Salem.

The several towns of Roxbury, Dorchester, etc., spoken of in early history, have all been merged in Boston. From a new park in the southern suburbs on Dorchester Heights, a most magnificent view of the harbor, and bay and entrance, in the far off distance, with steamship, and other vessels, plying continually before us on the broad surface, comes grandly into view.

First-day morning, not knowing at the time of any Friends' meeting in the city, we concluded to ride out to Lynn, distant about thirteen miles, and attend the Orthodox Meeting here. Here we met with the first person dressed in Friends' garb we had seen since leaving Philadelphia.

We found quite a large meeting house in this place, and a very considerable number of people in attendance. There were several communications offered in much tenderness, and the meeting seemed to end well. We had many kind invitations to dine, and accepted that from Moses F. Rogers and wife, who lived near the meeting house, where we had a very comfortable visit, with much instructive conversation. I, being weary, was favored with a neat, cool room and soft couch to rest upon, and arose from a short repose very much refreshed. A part of our company attended the First-day school at the meeting house, which they said differed somewhat in its exercises from our Philadelphia schools. We met here with one of the members of the Society from Boston, who kindly gave us the names and residences of two others in that city, whom we visited on our return.

Towards evening we took the cars and returned to Boston, and were kindly entertained by the Friends above-mentioned, at the house of one of whom we lodged for the night. We met with very few in our travels who used the plain language, which, being strictly observed by us, made us appear at times a little singular. Feeling our visit about ended, and our curiosity to see Boston, (which had been lingering about us for a number of years) pretty well satisfied, we took the cars for home, and, passing through Springfield, Hartford, New Haven, New York and Philadelphia, arrived safely, having had a very agreeable visit. W. H. UPPER GREENWICH, N. Y., 6th mo. 15th, 1874.

[For the Journal.]

MIAMI MONTHLY MEETING

Was held 7th mo. 22d, and was felt to be a season of favor. It continued over three hours in length. James D. Johnson arose, soon after the meeting became settled, with the query, "In what does true happiness consist?" He said he felt it consisted in serving God in all things. For, when we come to serve him, we come to love him supremely and our neighbor as ourselves; our hearts are then filled with joy, nothing can oppress or enslave our minds, neither can anything make us afraid. Nothing then obstructs the channel of communion between our hearts and our heavenly Father, so that we constantly grow nearer to him, and when the summons comes to leave the scenes of time, we can go with joy and rejoicing, knowing that our names are written in the Lamb's book of life."

James W. Haines then arose and said that he had felt his mind burdened for some time, and renewedly so on the present occasion, in relation to Friends giving too much time to cooking and preparing food for company. He said he feared our women Friends were often prevented from attending meeting, especially on the First-day of the week, by preparing meals for company they expected from meeting. And frequently when they attended meeting, and took company home with them, they took so much care to prepare something to eat, that they had but little time to spend with their company; if they found time to be with their Friends, they were so wearied as to be unable to enjoy their society. He felt there was no need of this. If Friends would only be satisfied with a simple and plain diet, they would have more leisure time, less weariness; it would be healthier and more satisfactory in every way. He said he feared that when any remained at home from meeting, to prepare for the reception of company, that it would have a deleterious influence on the children of such persons. The first impression on the young mind would be that the parents lightly esteemed their religious opportunities, or they would not forego them for the sake of other pleasures. This impression would have the tendency to nurture the young up in a careless state in regard to meetings. He felt how necessary it was for us to remember the exhortation of the blessed Jesus, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." As we sought to fulfill all our religious duties and obligations first, we would be blessed in spiritual things, and clothed with wisdom to guide us in temporal things, and the peace of God would rest upon all our undertakings. We would also be led into simplicity

in every department of life. Much has been said of late in regard to temperance. This was all very well, but he feared many lost sight of one of the greatest causes of intemperance, that was the too free indulgence in highly-seasoned food, spices, pastry &c. He believed that a free use of these things often laid the foundation of disease and perverted the appetite. When the appetite was thus perverted it too often gave rise to the desire for stimulants, a craving that would at last become almost irresistible. He exhorted Friends to live in simplicity, and thus they would wield a powerful influence on all around them for good. We should then be "examples of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Elsie H. Lukens said she felt she could heartily endorse what we had just heard. She desired for all as well as for herself, that we might draw closer to our heavenly Father, abide in greater faithfulness to his holy requirements, and all would then be strengthened for every needful work. We would then be led to lay aside every thing of a superfluous nature, and live in true simplicity. Contentment and peace would be our lot, and the Lord's blessings rest upon us.

It being the time to read and answer the queries preparatory to forwarding to the Yearly Meeting, some time was occupied in their consideration. James D. Johnson and George Earret were exercised in the ministry in the meeting for discipline. The meeting concluded at 2 p. m.

Two of our acknowledged ministers, Rhoda Hocket and Elsie H. Lukens, accompanied by Bethiah M. Furness, are engaged in visiting the families of Grove Preparative Meeting, and where the way opens therefor, the families of some who are not members, but feel convinced of our principles. One adult was received into membership at this Monthly Meeting, by request. One at last Monthly Meeting, together with two minor children. We have five acknowledged ministers and eleven unacknowledged, but still our prayer is that the dear Lord may send more laborers into his field to labor, for the harvest truly is great and the laborers are few.

REMINISCENCES. No. 41.

[Extracts from the manuscript Biography and Diary of William Adams, from 1779 to 1858, continued.]

8th mo. 11th, Fourth-day. At Cherry street meeting a strange man and woman Friend bore testimony to the truth. Likewise Mary Rowland. A little band appeared to be seeking their souls' salvation; although our efforts seem weak, still continue to assemble for the purpose of solemn contemplation. Earth with her bars oppresses our efforts, still we come.

14th, Seventh-day. A mind barren of all good. I often try to recollect passages of Scripture after reading them, but cannot so as to pen them down at the time I wish. Perhaps it is best to be stripped of every outward help. Although I endeavor to read a portion of them every evening, I cannot retain them. I mean the chapter last read.

15th, First-day. At Cherry street meeting in the morning, where George Truman was largely opened in cautioning the people from depending upon our outward mediator, and exhorting them to seek a spiritual mediator of the new covenant, it seemed to me a solemn meeting. I observed several strangers, who appeared very quiet and attentive. Mary Cox had the first and last word.

18th, Fourth-day. Cherry street meeting. A stranger preached instructively. He said Moses numbered the children of Israel soon after their flight out of Egypt, and likewise when they were about entering the promised land, and although but three of the old stock remained, viz.: Moses, Caleb and Joshua, yet the number was about the same as when numbered before. This was said as encouragement for Friends.

22d, First-day. At meeting George Truman was again livingly opened in public testimony, and none to disturb him or us, except our own hearts' lusts. Afternoon—a very solemn, quiet meeting, wherein I believe there was deep seeking for living water. George Truman addressed us at the

close of the meeting. Surely that man will be "blessed in his deeds."

26th, Fifth-day. We are very apt to say, "to-morrow shall be as this day, and much more abundant." Whereas, we know not what a day will bring forth. Oh, time! time! what wonders art thou working every day! What mutations are going on in our world!

"How many sink in the devouring flood,
Or more devouring flames."

And I think I read of more suicides this year than usual, several within a few days.

29th, First-day. In the morning meeting Mary Cox and Lucretia Mott were opened in communication. Dear Lucretia seemed enabled to bring forth from the treasury, things new and old. Afternoon. I thought there was called a holy convocation, with deep prostration of spirit. George Truman's text was, "If I wash thee not, thou hast no part with me." A lively testimony, highly prized, I trust, by Friends, although not after the fashion of this world.

9th mo. 1st, Fourth-day. A solemn meeting for worship. Samuel J. Levick, William Dorsey, Rachel Longstreth, Elizabeth Allen and George Truman took part in the vocal exercises. It seemed to me that 'to them who had sat in the valley and shadow of death, light had sprung up.'

5th, First-day. In meeting this morning George Truman was largely opened in testimony, and Lucretia Mott in vocal prayer. Afternoon. Lucretia Mott engaged in public exhortation, stirring up the pure mind by way of remembrance.

9th, Fifth-day. Attended Frankford meeting with my little grand-daughter. In this meeting, which was small, my son E. appeared in public communication, which I thought brought a solemn covering over the meeting, this being his second appearance in that meeting.

12th, First-day. At meeting, both morning and evening, George Truman was opened in testimony. I thought in the afternoon Friends had a holy convocation. We were advised not to be ashamed of silent worship, but show to strangers who might sit among us, that each was engaged in silent prayer, and had no need that any man teach us, but I pray that the anointing may teach us to know all things.

17th, Sixth-day. This evening I read extracts from Isaac Pennington's works, in a pamphlet presented me by Henry Warrington, of Westfield, New Jersey, and oh, I thought if Friends would adhere to the pure and holy precepts inculcated in that little work a very different state of things would exist.

19th, First-day. At meeting this morning we had two communications from Matthew Foster, one from Mary Cox, and one from Lucretia Mott, in her close-searching way. Afternoon. John Wood spoke feelingly. I thought St. Paul had great assurance when he said, "We know that if our earthly house of this tabernacle is dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

26th, First-day. This morning at Cherry street, Mary S. Lippincott, of New Jersey, bore a powerful testimony for the truth. The meeting was large and great solemnity prevailed.

29th, Fourth-day. At meeting Rachel Longstreth, Mary Rowland and Elizabeth Allen were opened in public testimony.

10th mo. 3d, First-day. At meeting Lucretia Mott in the morning, and a female (name unknown) in the afternoon.

10th, First-day. Was favored to attend Cherry street meeting where, after a long, tedious, unsavory discourse from a female Friend, Lucretia Mott came forth with her instructive communication, carrying conviction to her hearers and setting the truth over the meeting.

12th, Third-day. This being the day of election for governor and other state and county officers, I have voted what is called "The Liberty Ticket," viz.: for men who will advocate the abolition of slavery, and in other respects conscientious men, and I hope and believe live in the fear of God. Though far in the minority, my mind feels peace in bearing my testimony in favor of suffering humanity.

13th, Fourth-day. At meeting William Dorsey spoke against a spirit of intolerance, which had made such great devastation

in the church, hoping it might be driven from our borders. Mary Rowland likewise bore testimony to the truth.

(To be continued.)

JESSIE KERSEY'S JOURNAL.

(Continued.)

Second-day, 11th mo. 19th, 1864. Had but an unpleasant time during much of the last night, but towards the dawn of day I felt the openings of the inward light, and as I lay quietly, attending to it, my understanding was let into a sight of its beauty, and a confidence was given that the veil which infinite wisdom had cast upon eternity, and the disposal of souls in it, was a cause of great thankfulness, and that as the true follower in the regeneration has nothing to fear in the world to come, so he has no need to desire that this secret of the Almighty should be opened to human capacity, but may sweetly repose in confidence that the Judge of the whole earth will do right. That the righteous shall inherit quietness and assurance forever, is sealed by every necessary evidence, and as to those whom we judge as not so, if they tarry till he come that need not produce perplexity to us.

Third-day 20th. Left Limerick and lodged in the evening at Samuel Penrose's. In the course of the day had my entertainment principally from reading a book, the title of which is, "The World Unmasked." It appeared to me to correspond with the name, and would be well worthy the attention of many.

Fourth-day 21st. After an acceptable opportunity in this family, proceeded to Cork and lodged at James Abel's. I was entertained on the road as yesterday, and in the evening felt thankful that a retrospect of the day was pleasant. My sleep was sweet, and the idea of the service before me less oppressive than at some other times.

Fifth-day 22d. Attended Cork Meeting. It was larger than many others I have been at lately, and there was a hope raised that many of the younger class might be prevailed upon to draw nigh to the voice of conscience, and laying aside all deceivableness of unrighteousness, see themselves in the true light, and not only see but be encouraged to obey. I cannot help but ardently wish this may be their wise choice, and that without taking any man for a pattern, they may be each governed by the evidence in themselves; thus the light would shine through them, and any man seeing the blessed fruit brought forth, would be invited to follow their footsteps. Then it may be hoped the day of the Sun of Righteousness would break forth on the right hand and on the left, to the glory of the great name, and the redemption of the souls of many who at present are content with their own deceivings, and living to themselves in all the vanity of the times.

Sixth-day 23d. Not much has occurred during this day that appeared to me worth making a note about, except that I feel persuaded that I have been mercifully preserved, and that the light has shone upon my mind with so much clearness that all the dangers have been manifest. In the evening when I went to my bed, my mind was calm, and the sleep comfortable. Nature is gradually yielding to the light, and peace follows as the reward.

Seventh-day 24th. Paid some visits, and on the whole enjoyed the day comfortably.

First-day 25th. Our meetings, both fore and afternoon, blessed and heavenly; that in the afternoon particularly so. Until I was permitted to enjoy those opportunities I had almost begun to suppose that I must have committed a serious offence, and therefore was, throughout the course of attending all the preceding ones in Ireland, only a cumber to my friends, but I now see that my sufferings were owing to another cause, and that if I was shut up there was great wisdom in it.

Second-day 26th. Rode with pleasant company to Youghall, and had much satisfaction in opening considerations and removing difficulties out of the way of a precious young Friend of the name of M. Harvey. Lodged in the evening at the house of a Friend not long since deceased, whose name was Thomas Harvey. By accounts he

was a very valuable man, and his children left behind are pleasant and agreeable.

Third-day 27th. Was at Youghall Meeting, where through mercy I was again set at liberty to contend for the safety of submission to the light, and had also to notice that if individuals then present had kept to the covenants they had made in early life they would have shone as advocates in the cause of universal righteousness. The meeting ended much to my satisfaction. In the evening I was surrounded as usual with the company of a number of friends, and had not much to complain of, but on the other hand felt at liberty to indulge in pleasant conversation. After they generally separated from us, I was again pleasantly, and I hope profitably employed in discussing several propositions made by my friend, M. H., who at the close of this interview was happily set at liberty from several perplexing ideas. She often put me in mind of E. R. in my own country.

Fourth-day 28d. Rode to Clohee and lodged at Saml. Grubb's. Here I was kindly received and entertained.

Fifth-day 29th. Proceeded to Clonmell and was accommodated at John Grubb's. This friend and his wife Sarah are ornaments in the Christian world. With them the time was spent comfortably. I attended their Monthly Meeting and sat silent. Many considerations occurred that I was instructed by, and the evening was spent with satisfaction.

Sixth-day 30th. Was at meeting again in this place, and very soon felt at liberty to advocate the cause. My testimony related to the benefit of an early submission to the dispensations of light, and it tended to awaken an encouraging hope that my stay here might be short. Accordingly after meeting, the way appeared clear to proceed to Waterford. In the evening went two miles of the distance, and lodged at Sarah Grubb's. This is an agreeable Friend who lives in a handsome situation. She has the valuable company of three daughters and one son-in-law.

Seventh-day, 1st of 12th mo. Proceeded on my way to Waterford, and had the pleasure of agreeable company. In the evening reached the house of the widow Strangman, where I wrote the following letter to Margaret Harvey:

My Dear Friend: Since we left Youghall, it has been several times on my mind to inform, that I have much desired, for the sake of thy health, and indeed on many other accounts, that thou wouldst often try to have thy mind unbent. Be careful, I entreat thou, not to dwell upon subjects too long. Every thing necessary for us to know will be opened in its proper time, if we are only ready to receive it; and thou hast nothing to do with invention. Remember that all objects we are capable of knowing, have their proper idea in us, and that when they are clearly proposed, they will immediately awaken or stir up the idea that shall agree therewith, as when we see a circle, the idea of a circle, and not of a square, is thereby excited. If at any time subjects should present themselves, and on tracing them there should appear to be but a partial understanding of them, let such be entertained with due respect and though the various parts may be but weakly comprehended, remember that in all such cases mystery will end at the very moment when the proper ideas become awakened, and also that those ideas can only be stirred up, and clearly proposed in us, not by invention but by the presentation of their proper objects. Now, as all objects, whether visible or invisible, are not at our command, we can only wait until they shall be presented, and if the subject be generously but not anxiously entertained for a reasonable length of time, and then remain in mystery for want of explanatory objects, it may be dismissed in full confidence that it will return again.

For subjects, like our friends, will find us out while they are well used, and at the time when they renew their visits that which they brought not along with them at the first may be likely to be presented at a second or some succeeding visit, so that at all events it is only necessary that we should be prepared to receive. Here all our anxiety may safely end, and nothing need be admitted to disturb or injure the true rest, so that my friend may know concerning

necessary truth, that whether it relates to prayer, to modesty, to pride, to retirement natural affection, to Christian charity, or to any other object, it will have its own way, its own before we shall find it clearly proposed in us. From all which, I conclude our proper deportment, under considerations that relate to any subject, is clearly no more nor less than patiently to wait, for, as saith the apostle, "That which a man seeth, why doth he yet hope for, but if we hope for that which we see not, then do we with patience wait." After the foregoing thou may know that I have long been persuaded, if we were less anxious and more subject to the revealer of truths we should have less difficulty and greater certainty concerning necessary truths than is commonly the case, because I have now no hope that it will be our lot to have much, if any more, of each other's company, and because I know I am thy affectionate and well-wishing Friend, I have written thee this. No, if thy way should be open and thou feels free, remember that it is the desire, and will be the pleasure, of thy friend to receive a line from thee as often as, and on any subject, thou please. I remain, &c.

SANDWICH ISLAND WOMEN.

A lady writing from Honolulu, thus discourses upon the native women and their free and easy manners: The women are erect, wide in the shoulders, and carry their heads like queens. Many of them are truly handsome, wearing their hair falling over their shoulders in curls, and surmounted with little straw hats, garlanded with wreaths of lovely native flowers. They clothe themselves modestly and prettily, wearing the dress to cover neck and arms, and falling loosely from the shoulders to the top of the feet, which are often bare. Not being civilized like us, they have not been enlightened into compressing their ribs with iron and whalebone corsets; nor to disturb and torture their feet with over-tight shoes; nor to put bonnets upon their heads running up into turrets of silk and artificial flowers, and leaving the ears at the mercy of bitter winds; nor to make up forty-five yards of steel wire into cages and fasten themselves within them; nor to carry an extra half yard of dress stuff bravely after them over the pavement through thick and thin. Yes, these women have the advantage of us, for are we not forced by the exigencies of custom, when we come with our long garments, upon any impurities of the pathway, to shut our eyes and clench our teeth and rush blindly over them, whereas those Kanaka women, at the sight even of a spot of water, lift their light garments gingerly, and pass over, clean and unsullied from its contact? Can this be barbarism?—*Pen and Plover.*

[For The Journal.

A CRITICISM.

EDITOR OF THE JOURNAL.—*Esteemed Friend:* I have for some time had it on my mind to call attention to a practice which seems to have obtained in publishing accounts of meetings in divers places. This publishing, which confined to a faithful account of what transpires in meetings of a public character may be well enough, though it may not be always proper to parade before the public all that may be uttered, and by whom, on the business concerns of Society. The point to which I would particularly refer, is the practice of extolling the services and gifts of public Friends. Now I can see no possible good to arise from the practice, but that much evil may result from it, for, while to the dedicated and devoted servant of Christ it must be a burden and offense to those who are pleased with the applause of men it is as the serpent's food. May a word to the wise be sufficient.

A. J. P.

CHEERFULNESS is rest, be hands and feet never so busy. And by fostering a cheerful spirit and bringing home an atmosphere of sunshine, the *pater familias* may give his wife the very repose she needs. A loving lightness is as good as a burthen removed. A responsibility fairly and pleasantly shared ceases to be wearisome.

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Such of our subscribers as are in arrears will confer a favor on the printer and paper-maker, as well as on the editors, by forwarding their dues as soon as convenient.

NOTICE.

Duanesburg Quarterly Meeting (N. Y.) will be held at Quaker Street, Eighth month 29th, 30th and 31st. The cars leave Albany at seven in the morning and three in the afternoon, which makes it very convenient for those wishing to attend.

FIRST-DAY SCHOOL GENERAL CONFERENCE.

The sessions of this body will commence at Mount Pleasant, Ohio, in the Yearly Meeting-house, on Second day evening, 8th month 31st, at 7 o'clock. The several Associations are desired to send reports and appoint delegates. Friends generally are invited. Jos. M. TRUMAN, Jr.,

MERCY J. GRIFFITH, Clerks.

The Executive Committee will meet in the Short Creek Frame House, about one mile west of Mt. Pleasant, on 7th day evening, 29th inst. Full attendance is desirable.

Jos. T. McDOWELL, Clerk.

CORRECTION.

By some unaccountable error of the printers, "Friendly Items" of last week states that Edgewood Friends have erected a "Sunday-school building."

The building they have erected is, for what may be termed, for distinction, a Secular school, not a First-day school. Although there has been a suggestion to hold therein the First-day school, which has heretofore circulated at Friends' houses.

Rebecca B. Curly, should be Comly; Arabel should be Asabel Troth; Margaretta J. Gawood, should be Garwood; and S. J. Belts, should be Sarah T. Betts.

J. M. T.

CIRCULAR MEETINGS.

8th mo. 30, Bridgeport, N. J., 3 p. m.; 9th mo. 6th, Reading, Pa., 2 p. m.; 9th mo. 6th, Abington, Pa., 3 p. m.; 9th mo. 6th, Chester, Pa., 9 p. m.; 9th mo. 6th, Pennsylvania, N. J., 3 p. m.; 9th mo. 6th, Constantia, N. Y., 3 p. m.; 9th mo. 13th, Warrington, Pa.

FRIENDS' BOARDING HOUSE

Managers and Canvassing Committee, will meet at Race street Monthly Meeting room, on Sixth-day, 9th mo. 4th, at 4 p. m.

JOS. M. TRUMAN, clerk.

FRIENDS' HISTORICAL ASSOCIATION.

The first stated meeting after the summer recess, will be held on Fourth-day evening, 9th mo. 2d, at 7½ o'clock, at 820 Spruce street. All interested are invited.

WM. M. JENKS, President.
N. E. JANNEY, Secretary.

THE SOUTH TO-DAY.

It would seem as if slavery and war are destined to injure this country more through the evil passions which they have left behind, than they did while in existence. Slavery shut out education and made the whites and blacks almost alike, indolent, ignorant and degraded. It made the whites regard the blacks as an inferior race, fit only to be their slaves. It rendered the blacks timid, and unfitted them to assert themselves in any manner against the whites. War came in to put the capstone to the edifice of crime and degradation which slavery had reared, by arousing the vilest and most wicked passions of whole communities, and inspiring them with an unholy ambition for dominion, and a most violent hatred of the government under which they had longed enjoyed many blessings.

To prove that the lines of this picture are not too heavily drawn, it is only necessary to look at the condition of the South to-day. Nine years of peace, filled with the most earnest efforts for conciliation and friendship on the part of the best people of the North, have done little or nothing to obliterate the effects of four years of war.

It is useless for the white people of the South to pretend that the "White Leagues" and "White Men's Parties" now being organized all over that section, are for the purpose of protecting its people against the effects of the misgovernment of ignorant negroes and unprincipled whites. Ignorant as the colored people may be, many of them have education and sense enough to appreciate the blessings of good government, and were these organizations really intended to introduce this, their assistance would be asked and the offensive distinction of color could not be made. In reality, "White Leagues" are only Ku-Klux organizations under another name. They are filled with men who are determined to rule because they are white, and for no other reason; and in order to do this, will intimidate, or, if they can, even exterminate, the colored people. This done, they will start another rebellion, in the vain hope

of success, and a return to political power. Already have they begun the work of driving the colored people away from the polls, burning their houses, and murdering men, women and children in cold blood.

There can be no doubt that this condition of affairs is owing aside from the causes which we have mentioned, to the failure of the last Congress to pass the Civil Rights Bill. This gave the evil-disposed people of the South an idea that the national government, and the people who support it, were afraid to do justice to all classes of its citizens, and emboldened them to begin the work of persecution. A terrible responsibility rests upon the American people in this matter. Especially does it rest upon those who, like the members of our religious Society, have always struggled to do away with slavery and caste distinctions, and to establish the glorious reign of liberty, equality and justice. If we do not see to it that the rights of all are secured, we shall certainly be called upon to answer for the blood which is now being shed at the South, and may render ourselves responsible for the destruction of many other valuable lives in a terrible civil strife. If we are consistent advocates of peace and opposers of bloodshed and war, we shall use all our influence to prevent a renewal of the struggle which for four years deluged this country in blood and filled it with widows and orphans. This cause requires continuous and earnest labor. It is the white man's cause as much as it is the black man's. The history of the Anti-slavery struggle in this country proves that men who will deprive colored men of their rights, will, as soon as they have the power, treat all men who oppose them, whatever be their race, in the same manner. For this reason, if for no other, petitions for the passage of the Civil Rights Bill should go up to our next Congress from every State in the Union, and from all liberty and peace-loving people, without distinction of race, color or condition. The Society of Friends owes it to itself, to the glorious record which it made upon this question in early days, to take an active part in it now. Everything which has been gained by years of struggle and blood is at stake; and would we hand down liberty and equality as an inheritance to future generations, we must act before it is too late.

[For The Journal.]

THE MYTHS OF SCIENCE.

The veil of mystery that is still used here to exclude the light of common, simple, untutored observation from an understanding of the wonderful phenomena of nature, proves that the reign of craft has a hold in the New World, as it has long had in the Old. Let us take, for instance, the recent visit of a comet, the course of which, by comparison with the direction of the Earth's motion at the same time, was as plain and open to the view as the sailing of two ships on the water rim or arc of an ellipse within the view of the spectator. Noting in clear evenings the constellations of the zodiac, in front of which the Earth is now sailing, as Libra, Scorpio, and Sagittarius, we see that our planet is making an eastern course. Then, as we can recur to the path of the comet, in memory, at least, we see that it led to the south of west. If the two bodies turn on the rim of the same oblong circle, then the comet having a more rapid motion, might come into collision with the earth. They are not, and were not on the same arc, and are really running wide apart, as was evident to our unveiled senses. How many may enjoy, and really, I hope, that very many do, the sublime spectacle of our swift, airy transit, past the constellations,

those starry beacons that tell and herald our approach to the untried—the hereafter and the unknown. Learning, a bliss and an undying, unfading beauty, what a scowling mask is put upon thee! What a retinue of hidden meanings dase, and deform thee! A child may note the course of two boats on the water, why may he not of two planets sailing in the sky. I rejoice as an educator, and as a man, that the mystic beast of science is having his horns broken, that the simplicity of God's work, and of his word, too, are coming out of man-made types and shadows, into a bright, clear field of views. As thread in an unknotted skein may easily be unwound, so the unveiled phenomena of creation are without mystery, and as plain as the pathway of the sun in his course through the sky. Truly did a great man say, "I seem as a little child who has been busied picking pebbles on the shore, when the great ocean of truth lay all open before me." I see the time coming, and almost now is, when the priests of science will know less than those they attempt to lead; when, like the priests of religion, they will be forced to follow the people, who are the true conservators and the pioneers of progress. The call is everywhere, in the body as well as in the soul: Come out of darkness into the light and liberty of truth. Be free, be pure in conduct and in conversation, love God and your fellow beings, and mind the unchanging watchword, "Come up higher." SIDNEY AVERILL.
HOLDEN, 8th mo., 1874.

AMERICAN GIRLS IN EUROPE.

In an article in the *Herald of Health*, Dr. Mary Safford says:

It pains me to say it, but perhaps we may be benefited by seeing ourselves as others see us, the opinions that American girls in Europe have won, are anything but creditable and desirable. While visiting a school at Frankfort-on-Maine, I asked if there were American pupils, and the preceptor replied: "No, we do not take them, they dress so extravagantly, they think and talk so much of their clothes, that they disturb the quiet, simple ways of our German girls, and we find their influence does us more hurt than their money does us good." In Dresden I knew an American lady who could not find a private school where they would take her daughter, for similar reasons. Who could have imagined for a moment that when the bondage of trailing street dresses was once removed, and short ones sanctioned, that you could ever find human beings in the shape of women yielding homage again to the most filthy and abominable of all fashions? But you see, even now, on the ruins of burned cities, trailed offerings of silks and Tibets.

So long as women were kept in idleness, or allowed to do only such work as confined them indoors, there was less need of practicality in dress. Now that she competes with men in most of the activities of life, shall the style of dress not be changed to meet this new dispensation? Or shall we still see her in this bondage of attire, that enslaves her at every step? You will find weeks of labor spent, with each change of season, in making or remodeling clothes that do not stand gauged by the latest ukase of fashion. You are invited to an evening entertainment in Germany, at the house of a professor, perhaps, where you meet with persons the most intellectual and cultivated—persons whose names are known and honored in all lands; the hostess appears in a quaint dress of drab silk, that served as her wedding one fourteen years before; the bodice is long, the sleeves are mutton-legged; but dear Mrs. Grundy's presence is not felt; no one seems to scan her from head to foot and exclaim, "How horribly she is dressed, how dowdy she looks!" Six months' time, at least, would have been expended on that dress had it kept pace all over those years with the ever recurring changes of fashion; and in that time, with the cares of a family—and they are not few that devolve upon the wife of a scantily paid German professor—she has learned, with her children, to speak English so well as to be able to entertain those of her guests speaking only that language. You will find, as a rule in all lands, that the most cultivated and best bred people are the most simple and unpretendingly

dressed. You find in Europe women dressed suited to their occupation; the French shop girl in a neatly, plainly made black alpaca. The homespun and woven woolen gown of the German servant girl meets her necessities for years. The dress of the English and Irish servant girls is made of some substantial material. But let them emigrate to America, and what do you see? this epidemic rage for dress attacking them immediately. As soon as Bridget has gathered together a few spare dollars, she takes her mistress for a prototype, and goes forth, prayer-book in hand, to St. Xavier's, as gorgeously arrayed as the mistress to St. Paul's.

[For The Journal.]
CHRISTIANITY.

When we look on the varied scenes of humanity, the question arises, What is Christianity? I will not go to Webster, Worcester and Walker, with all their vocabulary, to define it, for we need only to view the different neighborhoods within the limit of our observation to see and know what it is. Yet I will say this much to define it, Christian; means Christ-like, condescending, humble, meek, and lowly in all things; and when the spirit dwells in a great number of individuals in one body, there we say Christianity dwells. Is it a common saying, that Christianity prevails in the United States, because the inhabitants thereof are enlightened by the knowledge of the holy Scriptures and of Jesus Christ. But do we not read, that when the light within us becomes darkness, how great is that darkness? Oh! that I could sound the alarm to all, to beware lest we die a spiritual death by not living up to the light! Until we are all able to keep our own light constantly burning, we have no right to mind our neighbors to see whether it goes out. The injunction of our blessed Master was, to "Watch and pray, lest you enter into temptation;" and while we are looking at our companions to see that they do as we would have them, the tempter is fast gaining ground in our own souls. How prone we are to let trifles (as we are wont to call them) slip, saying, "This is not much, I will not commit a great sin," yet remember, a particle of soot will mar the virgin snow. Oh, my great desire is, that we shall bring to light the hidden things of our souls, then will we be able to see ourselves as we are. Let our constant prayer be, as was that of the little Scottish maid, "Lord, show me myself," and after ourselves, then we can see the goodness and greatness of that spirit which governs all the pure in heart. How true the maxim, "Look ever for good, and good will come; look ever for evil, and evil will come." Again, my earnest request is, that we will not keep out the king of souls until his locks are wet with the dew of the night. There is not a soul so debased but that if we will watch we will find at least a spark of good. Then it is our duty, as children of one common father, to nurse that spark and assist it to a brighter life, instead of smothering it out of existence. Oh, let us forgive an erring brother, remembering the injunction of Jesus, when Peter queried how many times his brother should sin against him, and he forgive him, "whether seven times." Jesus answered, not seven times only, but seventy times seven. Now all this we must be able to do before we are Christians; and if not Christians, then Christianity does not dwell supreme. MARY G. SMITH.

BENJAMINVILLE, ILL.

WHO WAS THE INVENTOR OF THE HIGH-PRESSURE STEAM ENGINE?

To the Editor of the Inter-Ocean,] Sir: In your issue of the 11th inst. a claim is made for Oliver Evans as the inventor of the "high pressure" steam engine. The claim may be valid, but any person of general observation must have observed that the same ideas have been entertained by different individuals independently of each other. The "Life of the late Lord Bougham" shows most conclusively that he discovered pho-

lography fifty years before it was given to the world. Some French scientist (I think he was a Frenchman) discovered the principle of "Electric Telegraphy" before Morse was born. Brougham had not the leisure, nor had the French philosopher the executive ability to carry these discoveries before the public. There is no doubt that George Stephenson invented the safty lamp, and that it was in use in the north of England in the coal mines years before it was introduced by Sir Humphrey Davy, in the tin and copper mines in Cornwall, and elsewhere; neither can there be any doubt that they made the discovery unknown to each other. Davy had powerful and scientific friends; at that time Stephenson had neither. The consequence was, that Stephenson's claim was "pooh poohed." Something of the same kind happened about "Hadley's Sextant." I forget who was his competitor for the honor of the invention, but he was an American, and had, I believe, the better claim. As to who was the first inventor of the high-pressure steam engine, although it has been generally considered an American invention, I presume honor belongs to James Watt. Any one who doubts this I would recommend to read his "Life" by Arago. I will quote a short passage: "He (Watt) proposed machines without condensation, in which, after having acted, the steam is dispersed in the air, and which were intended for localities where large quantities of cold water could not be readily procured." As Watt retired entirely from business in the year 1800, the probability is that his claim as regards priority of invention is the best.

Respectfully, SAM'L SCANTLEBURY.

[For The Journal] SHREWSBURY AND RAHWAY QUARTERLY MEETING.

Feeling drawn to mingle with Friends in its meeting, we attended the same, it being held at Rahway, on the 13th inst. The select Quarter was held the day before, and the general or Youths meeting, on Sixth-day, the 14th. It was well attended, and more of the dear youth were present than when we attended a few years since. It was throughout an interesting and highly favored season, wherein the precious canopy of divine love was sensibly over us, and we thought all might join in saying, "it is good for us to be here." Several ministerial and other Friends from a distance, were in attendance, from whom and from their own members, the words of counsel and encouragement, flowed freely, and an evidence was felt that there was an advancement and growth in the blessed truth. Much harmony prevailed in the transaction of the usual business, and the precious mingling of kindred minds, both religiously and socially, was felt to be a privilege to be prized and long to be remembered.

A. I. P.

CLARKSBORO, N. J., 8th mo 19th, 1874.

ITEMS.

The English colony at Pitcairn's Island, composed of descendants of the mutineers of the ship Bounty, now consists of seventy-five persons, who are very poor and lack many requisites of civilized life. Recently they have received supplies of food, &c., from San Francisco, upon the representations of a captain in the merchant marine, who reported the pressing necessities of the people and made a public appeal in their behalf. The people maintain a school, and are very religious.

THE National Baptist says: It is rumored that in view of the Centennial, a military company is to be formed in this vicinity, to be called the "William Penn Guards," and to be uniformed in suits of grey, made in the style worn by William Penn, with broad-brimmed hats. This may be a joke; but inasmuch as the Quakers are pre-eminent for their aversion to war and all its paraphernalia, the joke may be too mean to be first class. A company of soldiers in Quaker garb would remind one

of the "man who stole the livery of heaven to serve the devil in."

THE ladies of one of the Boston churches have undertaken the work of removing worthless books from Sunday-school libraries. It is said that out of 4,000 examined, only 1,000 have been accepted. Other churches had better follow this example. An immense amount of worthless trash is to be found in many of our Sunday-school libraries, and more harm than can be estimated is done thereby. The sensational novel is just as harmful, whether it comes from the Sunday-school or the news-stand, and yet our young people, and sometimes the parents, are apt to justify the reading of such books on the ground that nothing hurtful can come from such a good institution.

FALL RIVER has more looms, more spindles, and more capital invested in cotton mills than Lowell, Lawrence and Manchester combined. It has no less than forty-four mills for the manufacture of cotton goods, all of them immense structures, built of solid granite, of which there are inexhaustible supplies within the city limits. The granite is so hard that the fortifications at Newport, some of the strongest in the country, are mainly constructed with it, and it was used for the foundations of the old Fort Sumter. Nor is it only massiveness and size for which Fall River mills are remarkable. One of them, the American Print Works, is unsurpassed by any mill in the world for beauty of architecture.

WOMENS RIGHTS: Whether "rights" or not, it seems to be pretty generally conceded, that the time is not far in the future when no distinction of sex will be recognized, politically or religiously. We have already stated the progress of sentiment made in the Presbyterian church on this question. Recently the Universalist Convention at Calais, Me., by a decisive majority recognized the eligibility of women to the Christian ministry in an amendment to the by-laws, forbidding the Committee on Education to make any distinction against a candidate on account of sex. A Senator also recently prophesied in the U. S. Senate, that within ten years that body would, by a large majority, give women the right to vote. The world is moving at any rate, and we shall find out by and by whether it is making real progress or not. —CHURCH ADVOCATE.

A GENTLEMAN settled the estate of a wine-dealer in New York. Having access to his books, he examined the accounts of what was bought and sold, and was surprised to find that while for years he had sold large quantities of wines, there was no indication on his books that he had ever bought any. Not a gallon purchased, but thousands of gallons sold; sold for the juice of the grape, when, in fact, it was his own concoction of drugs and poisons, on the sale of which he grew rich, at the expense of the lives of his fellow men. Wine is a mocker; strong drink is raging; the genuine article is bad enough, and at the last it biteth like a serpent and stingeth like an adder; but these compounds are worse than a whole colony of serpents, adders and scorpions, and no living man, it is said, can, by the taste, distinguish the spurious from the true.

"WHILE in Jerusalem," writes a lady traveler, "we paid our respects to the Princess de la Tour d'Auvergne, who resides there, and who has purchased the Mount of Olives for the Catholics, for \$100,000, ceding it to the French government. For seven centuries it was lost to the Catholics, ever since the Crusaders were driven out of Jerusalem. She is now erecting a convent on the very spot where Christ prayed. The prayer is inscribed in thirty-two different languages around the enclosure of the court yard. The Countess is very agreeable, rather past fifty. She lives in an old Oriental cottage, and her sole companions are her tortoise-shell cat Mameluke and her brown dog Honey. She speaks English very

well. She will remain until the work is done, which has already been in progress seven years. The Asiatic towns are so wretchedly dirty that the streets are impassable, so that donkeys are used to take ladies to church or to the bankers, or to make a call, or to do a little shopping.

WE believe there is a law in Pennsylvania which not only forbids the holding of lotteries in the State, but makes it a penal offence for newspapers to advertise their schemes and drawings. Such was the case a few years ago, and it is probable that the law is yet in force. Yet we find in nearly all our Pennsylvania papers, far and near, the blatant announcement of a lottery in Kentucky, professedly for the benefit of a "State Library," as well as another scheme which has its head quarters somewhere in the West. The manifest working of all these lotteries is to take from the people at least two dollars for every one they pay out; and their direct effect, by offering tempting prizes to be distributed by lot, is to encourage a spirit of gambling in the community. It was to defeat this and protect the people against such injury that the law against lotteries was enacted. We are surprised to see newspapers that are otherwise reputable engaged in promoting this unlawful and injurious business.

A FLORIDA correspondent, in the course of an interesting communication regarding Florida fisheries, says: "The best fishermen in Florida are the pelicans and ospreys. A pelican consumes about a peck of fish a day. They flock about the inlets and straits by thousands. Supposing there are 2,000,000 pelicans in Florida—and there are certainly more than that—they would eat 500,000 bushels of fish each day, or 182,500,000 bushels per year. The millions upon millions of white and blue cranes, herons, curlews, gulls, fish-hawks, kingfishers and other water-fowl devour thousands of bushels of fish every twenty-four hours. An experienced Cracker estimates that 800,000 bushels of fish a day are required to feed the birds of Florida each year. Add to this the billions of fish swallowed by sharks, bass and others, and the sum total will reach nearly 2,000,000,000 bushels destroyed by feathery and finny fishermen on the Peninsula in twelve months. At first glance these figures appear enormous, but let any man make his own estimate, and carefully figure it up, and he will find them under instead of over."

A TALL, portly, dignified citizen, well known in Philadelphia, arrived in New York the other day, and having no baggage but a light traveling satchel, was utterly oblivious to the appeals of the hackmen as he emerged from the railway station.

"Fee—thavanoo Hotel? Fifth avenue—go-in' ritup! Fifth avenue?"

Broadbrim stalked right on without a word. Another knight of the whip charged down upon him.

"Say Nicholas Hotel? Say Nicholas Hotel coach? This way for the S' Nicholas!"

No response from the passenger, and not a muscle moved at this appeal. Then there was a rush of half a dozen.

"Kerriege, sir, kerriege?" Wanter a ride up?"

"Winsur House! Whoso-goin' up to the Winsur?"

"Astor House, sir?"

"Brevoort House? Brevoort!"—"Metropolitan Hotel?" "Right down Broadway!"—"Ere you are, kerriege, sir?"

That traveler loomed up like a ten-pin among vinegar cruets, and face as placid as a pan of milk, was calmly and silently moving away from the crowd of jarves, who looked after him with something like amazement, when a sudden thought seemed to strike one, who, running after him, seized hold of one of the handles of his travelling bag—"Deaf and dumb asylum, sir? Going right up?" This was too much. Dignity relaxed into a laugh, and the driver got a fare for a down-town hotel.—Boston Bulletin.

IMPOSSIBLE things are always being done, else the world would have been all moor by this time.—Macdonald.

FORTUNATE ACCIDENTS.

The cracking of a picture placed in the sunshine set Van Eyck experimenting to produce a varnish that would dry in the shade. He found what he sought, and, besides, that by mixing it with his colors they acquired greater force and brilliancy and required no subsequent varnishing, and so came about the discovery, or rediscovery, of the art of painting in oil.

Mezzotinto owed its invention by Prince Rupert to the simple accident of a sentry's gun barrel being rusted by the dew.

Henry Schanward, a Nuremberg glass-cutter, happened to let some AQUA FORTIS fall upon his spectacles, and noticed the glass was corroded and softened where the AQUA FORTIS had touched it. Taking the hint, he made a liquid accordingly, drew some figures upon a piece of glass, covered them with varnish, and, applying his corroding fluid, cut away the glass around his drawing, so that when he removed the varnish the figures appeared raised upon a dark ground; and etching upon glass was added to the ornamental arts.

Alois Senefelder, playwright and actor, thinking it possible to sketch upon stone in lieu of copper, polished a slab for the purpose. He was disturbed by his mother coming into his small laboratory with a request that he would jot down her list of things for the wash, as the woman was awaiting to take the basket away. There being neither paper nor ink handy, Senefelder scribbled the items on his stone with his etching preparation, that he might copy them at his leisure. Some time afterward, when about to clean the stone, he thought he might as well see what would be the effect of biting the stone with AQUA FORTIS, and in a few minutes saw the writing standing out in relief. Taking up a pelt-ball charged with printing-ink, he inked the stone, took off a few impressions upon paper, and he had invented lithography.

The pelt-ball used by Senefelder was long indispensable in a printing-office. A Salopian printer, in a hurry to get on with a job, could not find his ball, and inked the form with a piece of soft glue that had fallen out of the glue-pot, with such excellent results that he thenceforth discarded the pelt-ball altogether, and, by adding treacle to the glue to keep it from hardening, hit upon the composition of which printers' rollers have ever since been made.

Three different discoveries are recorded to have resulted from the unintentional application of intense heat. Pliny attributes the discovery of glass to some merchants traveling with nitre, who, stopping on the banks of a river to take a meal, were at a loss for stones to rest their kettles upon. Putting them upon pieces of nitre, they kindled their fires, the nitre, dissolved by the heat, mixed with the sand, and the merchants were astonished to see a transparent matter flowing over the ground, which was nothing else but glass.

Charles Goodyear had for years experimented in vain, hoping to deprive India-rubber of its susceptibility to the action of heat and cold. Conversing with a friend on the subject, he emphasized an assertion by flinging a piece of sulphured rubber across the room. It lighted upon the stove, and when he picked it up, a few days afterward, he found the intense heat to which it had been subjected had conferred upon the India-rubber just the quality he had so long striven to impart to it. According to some, he stumbled upon the discovery in a different manner; but, at any rate, vulcanized India-rubber was the creation of an accident.

A Limerick tobacconist, looking dolefully at his poor neighbors groping among the smoldering ruins of his burned-out shop, noticed that some of them, after trying the contents of certain canisters, carefully loaded their waistcoat pockets from them. He followed suit, and found

the snuff had come out of the fiery ordeal very much improved in pungency and aroma. Like a wise man he said nothing, but took another place, set up a lot of ovens, and before long Black Yard Snuff—otherwise "Irish Blackguards"—was all the rage with lovers of nasal titillation; and in a few years Lundyfoot was a rich man, owing to the accident he thought had ruined him.

A would-be alchemist, seeking to discover what mixture of earth would make the strongest crucibles, one day found he had made porcelain. Instead of transmuting metals, as he had fondly hoped to do, Rottger transmuted himself; as if he had been touched with a conjuror's wand, he was on a sudden transformed from an alchemist into a potter.—CHAMBERS' JOURNAL.

SEX IN EDUCATION.

The method by which nature constructs a brain is the same for the two sexes. In both, the brain is evolved from the organization. In both, all the organs of the body are connected with the brain by inter-nuncial fibres. In both, the brain, by means of these inter-nuncial fibres, supervises the separate and united functions. In both, the supervision and control are essential factors in building a brain. In both, the normal development of an organ aids the normal growth of the brain, and the abnormal growth of an organ reflects its error back upon the brain. In both, the brain is favorably or unfavorably affected by the normal or abnormal performance of all the functions. In both, the highest development of the cerebra is contingent upon, and in point of time secondary to the normal development of the rest of the brain. In both, brain exercise or cerebration, such as study and intellectual activity, develop the brain, and throw down upon all the inferior organs a healthy and conservative influence. The parallel is complete between the sexes. The method that builds a man's, builds also a woman's brain. But this identity of method in cerebral architecture, which requires that every organ and function in both sexes should have appropriate development and exercise, as a part of brain-building, implies, or rather necessitates, a difference in education between the sexes, just so far as their difference in organization between them and no father. Identical education of the sexes is in the last analysis equivalent to an unjust discrimination between them; their appropriate and consequently varied education is equivalent to the same method of brain-building. The object of education for the sexes is the same. The physiological principle which should guide their education—that is the appropriate development of the whole organization, so as to evolve the best brain—is the same. The application of this principle to home, social, and school life, demands diversity of management. The same law, but diversity of application. The only difference between the sexes is sex; but this difference is radical and fundamental, and expresses itself in radical and fundamental differences of organization, that extend from the lowest to the highest forms of life. Progress is impossible without accepting and respecting difference of sex. That it is physiologically possible to diminish it, by an education arranged for that end, no physiologist can doubt; nor can it be doubted that identical methods of educating the sexes, such as prevail in many of our schools, tend that way. One result of a school system, animated by such methods, is to make a very poor kind of men out of women; and a very poor kind of women out of men. Fortunate for the republic, if no illustrations of the truth of this remark could be found within its borders. The best quality, noblest power and supreme beauty of the two sexes grow out of their dissimilarity, not out of their identity. Differentiation is nature's method of ascent. We should cultivate the difference

of the sexes, not try to hide or abolish it. When a gardener seeks to produce the best possible apple or peach, he selects one whose beauty or flavor is desirable, and cultivates the selected difference. Nature has selected difference of sex by which to give humanity its choicest beauty and quality. The perfection of one sex is unattainable by the other. Each loves and reverences in the other what it cannot attain itself, and despises any imitation. Let education respect and cultivate nature's selected difference.—ADDRESS OF DR. EDWARD H. CLARKE.

THE TROUSSEAU OF A ROYAL HINDOO BRIDE.

What chiefly interested me were the trousseaux of the brides, which were extravagantly rich and varied. I should say Gondul had, amongst her "kit," about five thousand silk dresses! May she live long enough to wear them all out! Wudwan's dowry was Rs. 200,000; Gondul also, Rs. 200,000; Vankaneer, Rs. 100,000; and Dank, Rs. 35,000. The trousseau of Gondul was the richest, and a portion of this I was privileged to see. It was laid out in an upper room of the thakore's palace, and I was escorted to see it by several ministers of state. Never in my life did I see such a sight. There were huge shawls, clothes, scarfs, mantles, counterpanes, and handkerchiefs of silk, embroidered most elaborately, and stiff with gold and silver-thread work. Here was a shawl from Benares, with gods in gold and silver worked on a lilac ground of softest silk, another lay outspread beside it, representing a flock of small yellow birds nesting in innumerable flowery bowers. One Kattywar shawl cost, according to my information, six hundred rupees. The most gorgeous of the other clothes were literally stiff with gold. The patterns were exquisite in many instances. I especially noticed a silver veil, sprinkled with pale-blue and primrose-colored flowers. One dress, all blue satin and silver embroidery, resembled an Italian sky seen through a gentle shower of snow or lilies. Nearly every cloth lying before me cost more than five hundred rupees each. Around and near these dresses lay a most extraordinary litter of various valuables, gold, silver, and brass dishes, precious stones, fans, armlets, bracelets, nose and ear and finger rings, massive ornaments for the forehead, breast and ankle, necklaces sparkling with ruby and diamond, emerald, amethyst, topaz, opal and pearl, rosewater bottles of pure gold, basins of silver, and huge brass cooking utensils, robes and tiaras and chains, sapphire, pendants and enameled jugs and ewers, silver lamps, and trinkets rough with precious jewels, and a hundred other articles of value for use or ornament. And mind, this was but a small part of the trousseau of one of the four brides whom the thakore of Bhownuggur had married! I was simply mute with astonishment when one of the ministers informed me, whilst I was looking at the things, that I only beheld, as nearly as could be estimated, exactly one-eighth of the trousseau of the bride of Gondul! The fair young princess was doubtless watching me through a thick curtain hanging on one side of the room as I inspected the things; anyhow, as a special mark of favor, an old and trusty retainer of the palace brought to me, direct from her highness, silver dishes, laden with flowers and fruit, attar of roses pan, nuts, and spices.—SELECTED.

TACT.

The quality which we designate as tact, results from a mingling of genius, courtesy, thoughtfulness, and instinct; usually kindness and benevolence are added, though it is possible to enlist tact in the service of selfishness. The word "tact" means literally "touch." There are some persons who, in order to gain a

knowledge of anything, any substance, for an example, need to weigh, and measure, and analyze and test. Others reach the same knowledge by TOUCH. The expert Chinaman will pass his hand through a bag of dollars, and pick out by the touch every base coin, when a Caucasian would spend an hour over the balances, and the AQUA FORTIS and the blowpipe. The female clerks in the treasury, in like manner, as they count a thousand bills, pick out the counterfeits by the touch. Probably they could not themselves describe the process. This is something analogous to tact in a higher sphere. It is knowing as if by intuition what is the right thing, and doing it.

But the quality is more easily illustrated (we will not say exemplified,) than described.

Lord Fitz Roy (afterwards Lord Raglan), was private secretary to the Duke of Wellington, and was devotedly attached to his chief. At Waterloo he lost his right arm. His first thought was for his wife; his second thought was a fear that the Duke would think him unfitted for the duties of secretary; The day after the battle the Duke called on Lord Fitz Roy, and after leaving the room, told the mother of Lord Fitz Roy that he had appointed as his temporary secretary Col. Harvey, who had lost his right arm in the Peninsular war.

In Lord Lytton's last work, "The Parisians," occurs this incident: Alain de Rochebriant is a descendant of an aristocratic but impoverished family. His cousin, Raoul de Vaudemar, is rich. An Abbe presents a subscription paper for the benefit of a poor family who had been burned out. Alain gives a Napoleon. His cousin, wealthy and usually liberal, gives but half the sum, and endures the reproaches of the Abbe for his niggardliness, rather than follow his impulses, and give a sum that would render Alain's gift insignificant.

After Sir Walter Scott was attacked with fatal disease, his memory gave way. Often, in attempting to tell a story, he would forget himself, and would pause with a painful expression of helplessness. To attempt to remind him of what he had been saying, was but to add to his distress by making his infirmity the more prominent. Miss Ferrer, who was visiting at the house, herself an author of no mean fame, showed the skill that seems native to the sex. When he paused in his narrative, she would say, "Well, I am getting as deaf as a post. I haven't heard a word, since you said so and so," naming a point some ways back. I would grasp the clue, and proceed with a look of gratitude and pleasure.

We know not but tact might be called genius, applied to small things. Some men of genius have this tact, and it doubles their power. Other men of genius are destitute of it, and we perpetually wonder why, with all their genius, they achieve so little.

On the other hand, many a moderate man, and many a moderate woman, has wielded great power, simply by the possession of this quality. A man, not very strong, with a dull axe, will make more headway splitting with the grain, than his Herculean neighbor, with a keen blade, striking cross-ways of the grain.—NATIONAL BAPTIST.

COAL TAR AND CURCULIOS.

A correspondent writes the South Haven, Mich., SENTINEL: In the spring of '68, while catching curculios by jarring and trapping, I had occasion to empty a kettle of coal tar which I had been using for tarring fence posts, and to destroy the same I set it on fire near my plum trees, not with a view to benefit the trees, but to get rid of the material. The next day I found that a plum tree near by, which was covered with the smudge, was deserted by the curculios, and I at once procured another supply, and continued its use on a part of my trees. From

those so treated I obtained a good crop of fruit, while on the others but few perfect plums ripened.

In 1860 I mixed one pound of sulphur with one gallon of coal tar, and, as soon as the fruit burst its petals, commenced its use. To make this convenient I procured a large frying-pan, fastened a long handle to it, the more easily to use it, and very early in the morning, while wet with dew, processed the trees, oftentimes making the foliage black with the smoke. This was continued each alternate morning, until the fruit was as large as a small-sized hickory nut. The trees were a perfect wonder to all who saw the immense crop of perfect fruit; and it had to be thinned out to prevent the trees from breaking under their burden.

The following year, being absent at the proper time, nothing was done, and the result was no fruit at all. In 1871, I again tested the process, and also, by furnishing the material, induced a neighbor, who had some fine trees in his garden, to do the same. He was very incredulous, and it had to be worked without faith that produced the results. From seven trees he sold \$24 worth of fruit, not taking into account what they used while fresh or for canning. My crop was abundant; while on the other side, on the adjoining lot; a neighbor, who had trees, did not secure a plum.

Each year since I have continued the process with like results, while the neighbor before spoken of, being sick at the proper time, failed entirely. These experiments convinced me that with a reasonable amount of labor the plum crop is a certainty, and, most varieties being annual bearers, will make it a profitable crop for market.

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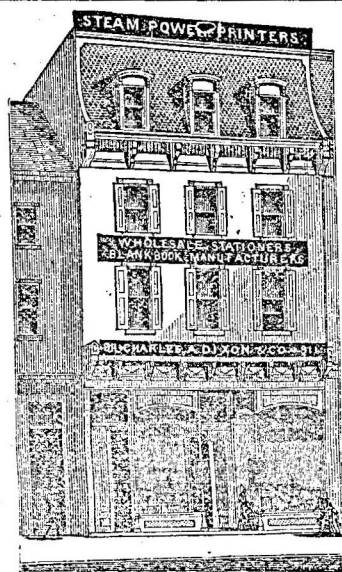
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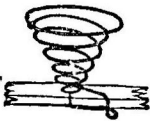
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