

# THE JOURNAL.

A PAPER DEVOTED TO THE INTERESTS OF THE SOCIETY OF FRIENDS.—"FRIENDS, MIND THE LIGHT."—G. Fox.

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No. 152.

## TO MY HUSBAND'S FIRST GRAY HAIR.

BY ANNA PEYRE DINNIES.

Thou strange, unbidden guests from whence  
Thus early hast thou come?  
And wherefore! rude intruder, hence,  
And seek some fitter home!  
These rich young locks are all too dear—  
Indeed thou must not linger here!

Go! take thy sober aspect where  
The youthful cheek is fading,  
Or find some furrow'd brow, which Care  
And Passion have been shading;  
And add thy sad malignant trace,  
To man the aged or anguish'd face!

Thou wilt not go? Then answer me,  
And tell what brought thee here?  
Not one of all thy tribe I see  
Beside thyself appear,  
And through these bright and clustering curls  
Thou shinest, a tiny thread of pearls.

Thou art a moralist? ah, well!  
And comest from wisdom's land,  
A few sage axioms just to tell?  
Well! well! I understand—  
Old Truth hath sent thee here to bear  
The maxims which we fain must hear.

And now, as I observe thee nearer,  
Thou'rt pretty—very pretty—quite  
As glossy and as fair—nay fairer  
Than these, but not so bright;  
And since thou camest truth's messenger,  
Thou shalt remain and speak of her.

She says thou art a herald sent,  
In kind and friendly warning,  
To mix with locks by beauty blent,  
(The fair young brow adorning.)  
And 'midst their wild luxuriance taught  
To show thyself, and waken thought.

That thought, which to the dreamer preaches  
A lesson stern as true,  
That all things pass away, and teaches  
How youth must vanish too!  
And thou wert sent to rouse anew  
This thought, whene'er thou meet'st the view.

And comes there not a whispering sound,  
A low, faint, murmuring breath,  
Which, as thou movest, floats around  
Like echoes in their death?  
"Time onward sweeps, youth flies, prepare!"  
Such is thine errand, First Gray Hair.

## DISSENSIONS OF ORTHODOX FRIENDS.

[From the (Orthodox) Friends.]

At several of the sessions of Indiana and Western Yearly Meetings, held of latter years, the subject of the suspended intercourse with Philadelphia Yearly Meeting has been introduced and discussed, and this year those bodies have united in proposing a conference of all the Yearly Meetings of Friends, "to take into consideration and endeavor to reach conclusions upon such subjects as concern the general welfare of our Society." This action seems to have been now prompted by a suggestion contained in an Epistle addressed by Iowa Yearly Meeting to the Western, which is thus alluded to in the report of the proceedings of the latter body. "The Epistle from Iowa made brief allusion to the long continued absence of correspondence with Philadelphia Yearly Meeting. This subject became the occasion of renewed exercise in the meeting. The sorrowful and injurious isolation of that (Philadelphia) Yearly Meeting was dwelt upon, along with the expressions of sympathy with those of its members who are oppressed thereby, and of prayerful consideration for all." When this subject was introduced into Indiana Yearly Meeting by reading a postscript to the Epistle from Western Yearly Meeting, it appears that considerable discussion arose upon it, the speakers evincing a desire to have something done for those members of Philadelphia Yearly Meeting who are described as being in unity with the body of Friends. It is observable that the sentiments and arguments of those who favor such a conference and the consideration of the situation of Philadelphia Yearly Meeting therein,

both in the West and elsewhere, seem to be based upon an assumption that what is termed the anomalous and injurious position of Philadelphia Yearly Meeting in relation to other bodies of Friends, grows entirely out of acts of that Yearly Meeting, done in a spirit of contumacious opposition to the established faith and practice of the Society of Friends, and that all that is requisite for her restoration to what is supposed to be her right place in the body, is for her members to retract their errors, and resume that cordial intercourse with other Yearly Meetings which was once the token of a common faith, testimony and practice. We think it must be a cause of surprise and regret to those who candidly view the present aspect of events within the whole area of our religious Society, that such an assumption should gain currency. We believe it is untrue, and calculated to mislead some in the present crisis of our Society, from the real issue involved in the "anomalous" situation of Philadelphia Yearly Meeting among her sister churches. The narrative of the circumstances which resulted in this isolated position, put forth by that yearly Meeting in the year 1873, is a clear and ample refutation of any such assumption; and we would commend its perusal to all who have any doubts where the responsibility lies for this condition of non-intercourse between Philadelphia and other bodies in our society. It is there lucidly proved that Philadelphia Yearly Meeting has simply stood firm to that pristine faith and practice of the society, which was its bond of union for nearly two centuries; and thus anchored, she has with grief beheld her sister Yearly Meetings gradually drift away from the same moorings into an uncertain sea of change, until she finds herself almost isolated and alone.

We do not claim infallibility for Philadelphia Yearly Meeting, nor that every step taken by it among the conflicts of the last thirty years has been altogether free from partizan bias. And we are painfully aware that "a palpable decline" in numbers, originating in the love of the world and the things thereof, began within its borders long before that present revolutionary movement commenced; but we do claim that among those men and women who under deep religious concern have shaped the course of the body for the past forty years, the great majority have been actuated by a sincere and ardent desire to conserve those principles which lie at the foundation of the society as a distinctive religious organization, and which they have been convinced were in jeopardy through insidious but potent elements of change. We would appeal to all candid minds who have watched the course of events, whether the fears expressed by those watchmen have not been realized. The early modifications of religious sentiment and practices in the society being almost imperceptible, but gradually expanding, until now a Friends' Meeting in many places is scarcely distinguishable from that of a Methodist or Presbyterian congregation. It is in no spirit of controversy that we pen these reflections, but under a profoundly sad and abiding apprehension that the proposed conference is calculated to force a grave crisis upon the members of the society, and to rend its already torn and distracted body into further contending fragments.

We do not doubt but there are many sincere and consistent Friends remaining in all the Yearly Meetings, and with these we desire to express our sympathy, and a hope that they will faithfully adhere to those truths held by our early Friends through every trial. These truths are immutable, however their professed supporters may change and forsake them. Those who stand on this platform are in unity

with each other in spirit, however outward intercourse may be interrupted. Let those who may have felt disposed to charge upon Friends of Philadelphia Yearly Meeting a contracted and obstinate spirit of self-isolation, examine into the causes which have led to the present condition of things with unprejudiced minds, and with a willingness to go below the surface. A broad Christian charity, which can embrace a brother believer of every place and clime, is as congenial among the great body of Philadelphia Yearly Meeting as in other parts of our heritage; and, we believe its members long, with bowels of Christian love, and for the sake of the precious cause of Christ in the earth, that all who bear the name of Friends may be one in him, and that the fullest freedom of outward fellowship may be restored among us elsewhere. This happy result, however, cannot be effected by ignoring the true causes of disunion. A return to first principles is the one condition precedent; and surely a confederacy upon any other basis would prove but a rope of sand in the end.

How evident has it been, not only in the history of our society, but in that of other religious denominations, that one departure from first principles paves the way for another. The Romish hierarchy of the age of Luther, with all its corruptions, was but the matured growth of a heresy that originated in the first century, and of which the error of Simon Magus may be called the seed. The false doctrines disseminated by Dr. Pusey have culminated in transferring many members of the established church in England over to the papacy, whilst others have adopted a ritualism little short of that of Rome. Let Friends take warning by these examples. Already we may observe some among us, who began by forsaking the garb and language of Friends, next losing faith in the one saving, spiritual baptism of Christ, and resorting to the rite of immersion. Others, who have not gone into the water, have shown unwillingness to trust to the sufficiency of Christ to preside over and appoint the services in his church; substituting human arrangements in the work of the ministry and worship, and attending on places of worship where a paid minister officiates, or bringing such into their own meetings.

A melodeon or a piano, perhaps, is introduced into the houses of members under the plea that it is an assistance to devotion, or will keep their children from going abroad for musical diversions. May those who have unwittingly tampered with these and other similar innovations, perhaps with the pleasing hope that a little more latitude would commend our profession to a larger class in the community, and thus increase its numbers and usefulness, be willing to pause and contemplate their ultimate results in the light of past history; and more especially in that divine and searching light, which is a discernor of the thoughts and intents of the human heart, and discloses to the humble inquirer the wiles of an enemy who can transform himself into an angel of light and would deceive, if possible, the very elect. If Friends, wherever located, would unite in this exercise, and as Ezra and Nehemiah of old did, with confessions of their backslidings and supplications, would in the power of the Lord's Spirit, rally together for rebuilding the walls of Jerusalem and setting up her gates now burned with fire, the society might again present a solid front against the Sanballates and Tobiahs who have sought to hinder the work. Then might the assuring words of an ancient prophet be applicable to us as a people: "The Lord has taken away thy judgments, he hath cast out thine enemy; the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem, fear

thou not; and to Zion, let not thy hands be slack. At that time will I bring you again, even in the time that I gather you, for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

Our readers will probably have noticed, that in the short account of some of the proceedings of the late Indiana Yearly Meeting, published in our ninth number, it is said that T. W. Ladd "showed by a plain statement of facts, that means are now at work, which will most likely result in inducing Philadelphia Yearly Meeting to fall back to her original ground, or take a more definite and decided stand in an opposite direction." As this is too obscure to be intelligible to many, we take the following more specific statement, from the account given by another reporter in another paper, as throwing more light on the "means now at work," and also on the animus of the actors.

"Thomas W. Ladd, of New York, made a statement, showing that the Philadelphia Meeting is, by a train of circumstances, likely soon to be put in a corner, where it will be forced either to declare its relations to other meetings more plainly, or run the risk of suffering pecuniary losses. Sometime since a liberal Friend in New England died, after having provided in his will a bequest of \$10,000 each, to four Yearly Meetings, (Philadelphia one of the four,) each of which should, however, as a condition precedent to receiving the amount bequeathed to it, make definite declaration of its entire unity in doctrine and practice with the London (England) Yearly Meeting, which body is by long usage and common consent looked up to as the head and front of the society the world over. The executors communicated the terms to the Philadelphia Meeting and asked for the definite action required by the will. But to give this declaration would be tacitly to abandon the position which Philadelphia has now so stubbornly held for a quarter of a century, albeit she has never made open declaration of disunity with the London body. Virtually though, the action taken there amounts to just that, as those assert who claim to know.

"Now the \$10,000 amounted to a mere bagatelle. The Philadelphians did not care a straw for that, but there is in the hands of that society a vast valuable property in Arch Street, Philadelphia, bequeathed by William Penn, and the deed of bequeathal contains, as is alleged, a proviso that the title to the property shall only continue in the society as long as that body shall preserve its essential unity with the London Society. And now comes a lineal descendant of Wm. Penn, and says to the Philadelphia Yearly Meeting: 'Your position must be declared or we shall bring suit for the reversal of your title to the great property.'

"How this issue will result time only can tell. All other Meetings will rejoice to see the Philadelphians brought to terms."

THE sacred Ganges has at last been spanned by a bridge, much to the horror of the devout Brahmins, who confidently predicted that the structure can not stand. The span is across the Hooghly one of the deltoid mouths of the Ganges, which is regarded by the Hindoos as the true course of the sacred river, and which is the only channel now frequented by large ships.

Wood has been found in coffins and mummy pits in Thebes, which is certainly more than 3,000 years old; also in wooden clamps of "hour-glass" shape used for connecting stones.



IN MEMORY OF HENRY WILSON.

[Vice-President of the United States, who died 11th mo. 22d, 1875.

Earth's arms again are opened,  
And she to her bosom takes  
Her offspring; clasps him fondly,  
As the winter wind awakes.

The abolition laborers  
Are departing one by one,  
Our tears again are falling  
For a brave New England son.

His early years of struggle  
Made his after life more sweet;  
His work for the down trodden  
More effective and complete.

The past is not forgotten,  
When the anti-slavery men  
Were but a meager handful,  
He stood firm amid them then.

And firm in years that followed  
Of the war and later peace,  
Proud when the country's leader  
Sent abroad a free release.

There comes a time for labor,  
And there comes a time for rest,  
The never slumbering Father  
Well knoweth when each is best.

The nation's fairest laurels  
She had twined for Wilson's head;  
An angel stooped and gave him  
An immortal crown instead.  
S. L. OBERHOLTZER.

CHURCH AND STATE.

THE SCHOOLS—TAXATION OF CHURCH PROPERTY.

[From the President's Message.]

As we are now about to enter upon our second Centennial—commencing our manhood as a nation—it is well to look back upon the past and study what will be best to preserve and advance our future greatness. From the fall of Adam for his transgression to the present day, no nation has ever been free from threatened danger to its prosperity and happiness. We should look to the dangers threatening us, and remedy them so far as lies in our power. We are a republic whereof one man is as good as another before the law. Under such a form of government it is of the greatest im-

portance that all should be possessed of the same rights and liberties. We should be careful to guard against the influence of the demagogue or by priestcraft. Hence the education of the masses becomes

of the highest importance. All other forms of government yet devised. All other forms of government yet devised. All other forms of government yet devised.

approach it just in proportion to the general diffusion of education and independence of thought and action. As the primary step therefore to our advancement in all that has marked our progress in the past century, I suggest for your earnest consideration—and most earnestly recommend it—that a constitutional amendment be submitted to the Legislatures of the several states for ratification, making it the duty of each of the several states to establish, and forever maintain, free public schools adequate to the education of all the children in the rudimentary branches within their respective limits, irrespective of sex, color, birth-place, or religion; forbidding the teaching in said schools of religious, atheistic, or pagan tenets; and prohibiting the granting of any school funds, or school taxes, or any part thereof, either by legislative, municipal, or other authority, for the benefit, or in aid, directly or indirectly, of any religious sect or denomination, or in aid, or for the benefit of any other object of any nature or kind whatever.

In connection with this important question, I would also call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the accumulation of vast amounts of untaxed church property. In 1850 I believe the church property of the United States which paid no tax, municipal or state, amounted to about \$83,000,000. In 1860 the amount had

doubled; in 1875 it is about \$1,000,000,000. By 1900, without check it is safe to say this property will reach a sum exceeding \$3,000,000,000. So vast a sum receiving all the protection and benefits of the government, without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country, where real estate enhances so rapidly with time, as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration, without constitutional authority and through blood. I would suggest the taxation of all property equally, whether church or corporation, exempting only the last resting place of the dead, and possibly, with proper restrictions, church edifices.

RECAPITULATION.

As this will be the last annual message which I shall have the honor of transmitting to Congress before my successor is chosen, I will repeat, or recapitulate, the questions which I deem of vital importance and which may be legislated upon and settled, at this session:

First. That the states shall be required to afford the opportunity of a good common school education to every child within their limits.

Second. No sectarian tenets shall ever be taught in any school supported in whole or in part by the State or Nation, or by the proceeds of any tax levied upon any community. Make education compulsory so far as to deprive all persons who cannot read and write from becoming voters after the year 1890—disfranchising none however on grounds of illiteracy who may be voters at the time this amendment takes effect.

Third. Declare Church and State for ever separate and distinct, but each free within their proper spheres; and that all church property shall bear its own proportion of taxation.

[Fifth Lecture of Prof. Pilley Earle Chase.] METEOROLOGY AND WEATHER PREDICTION.

Luke Howard, a member of the Society of Friends, born in London about 1770, died 1864, was the author of the classification of clouds which is now generally copied. Believing that all physical phenomena are subject to law, he became early interested in the study of meteorology. Under a devout spirit, which is manifested in the following remarks: "I have occasionally observed, with regret in the writings of men of science, the continuance of a phraseology which I would gladly see exploded; which is unnecessary in itself, when strictly examined; but tends directly to evade or weaken the force of some important truths upon the mind—a mode of expression by which nature, personified, is made to do everything, while the great author of nature is never mentioned or alluded to."

The clouds have been watched, for more than two thousand years, as one of the most obvious signs of changing weather. Aristotle, Theophrastus and Virgil, all give empirical rules for their study, but Howard first divided them into three great classes: Cirrus, "curly or fleecy," prognosticating wind, and when they appear lower and denser, heralding storm; Cumulus, "heaped," increasing upward from a horizontal base, moving with the current which is next the earth, and, when running low, with surfaces full of protuberances, commonly indicating the approach of thunder showers; stratus, "spread out," the lowest of clouds, with inferior surface, commonly resting on water, including creeping mists, and, when passing off with the morning breeze, indicating fair weather. The cirro-stratus, cumulo-stratus, and cirro-cumulo-stratus, or incubus, (the most frequent form of rain-cloud,) are simple combinations of the three primitive forms.

James P. Espy, born in Washington co., Pa., in 1785, died at Cincinnati in 1860, early manifested a fondness for meteorological science. His belief in the possibility of producing rain by artificial means elicited a protracted discussion in the newspapers.

His paper before the British Association on the four daily fluctuations of the barometer, and his "Philosophy of Storms," published in 1841, gave him an extended reputation, and in 1843 he was attached to the National Observatory at Washington, to promote meteorological investigations, and collect reports from different observers throughout the country. Redfield had taught that all winds blow towards a central point. Espy showed that they were more often urged towards a line of low pressure.

Meteorology may almost be called an American science. Franklin established the identity of atmospheric and frictional electricity, showed that storms move generally northeast, and explained the winds by the familiar experiment of the candle in the crack of a door ajar, the flame being driven out by the warm air escaping at the top, and inward by the rushing air at the bottom. The Franklin Institute and American Philosophical Society distributed instruments and instructions to observers, about fifty years ago, thus preparing the way for the Smithsonian Institute and the Signal Service Bureau. The remarkable success of the Signal Service is owing, in great measure, to the thorough discipline of the army, all the observers being army sergeants.

Observations of the barometer, hygrometer, thermometer, state of the weather, velocity and direction of wind, upper and lower clouds, fall of rain or snow, are forwarded from upwards of a hundred stations to Washington, thrice a day. On arriving at headquarters they are entered on maps for study, and lines are drawn so as to indicate the greatest differences of pressure, temperature and moisture. The most important general law is the tendency of air to move from points of greatest to points of least pressure, but this tendency is modified by the elevation, latitude and physical surroundings of each station. The moisture is large in advance of storms, small in the rear, the efforts of rain-producing disturbances increasing in proportion to the humidity of the air. "Veering" winds, or those shifting with the sun, generally indicate fair weather; "backing" winds, foul weather. All winds are deflected towards the right as they move forward.

The skill of "Old Probabilities" is shown by the success with which he judges from the actual conditions at any moment what must take place in order to restore the normal condition of each station. His judgment is aided by tables and charts of average temperature, pressure and winds at different seasons of the year, and by the experience of the office in regard to the influence of the great lakes, the ocean, the gulf, river courses and mountain chains, upon the successive waves of air which swept across our continent from the Pacific to the Atlantic. Steps have already been taken to extend the system of connected observations entirely round the globe.

FRIENDS' LIBRARY AND LITERARY ASSOCIATION OF BALTIMORE.

The regular meeting of F. L. L. A. was held 12th mo. 8th, 1875.

At the usual hour the meeting was called to order, and a quorum being present, the minutes of the preceding meeting were read and adopted.

No reports from officers and committees, and no unfinished business. Under the call for new business, J. W. Hutchinson moved that a report of the proceedings of our meeting be sent regularly to THE JOURNAL for publication. The motion elicited some discussion, but was carried, and the Corresponding Secretary instructed to forward such reports after each meeting. The Literary appointments were then taken up in the following order:

An essay by J. W. Hutchinson, subject, "The maintenance of Public Schools."

A reading by Mattie G. Gover, "Curfew must not Ring to-night."

A recitation by Edward Powell, "The Mask of the New Year"

An essay by William H. Janney, "A Few Words on a Vague subject."

An essay by Lizzie Atkinson in answer to a question referred to her, "Should the reading of fiction be encouraged?"

A recitation by Edward Janney, "King Robert of Sicily."

The meeting then adjourned.

BALTIMORE QUARTERLY MEETING

Baltimore Quarterly Meeting of Friends, held at Little Falls, on the 13th inst., meeting for worship on the 12th inst., both beginning at 10 o'clock, meeting for ministers and elders on Seventh-day afternoon previous. As First-day was one of those bright, pleasant mornings, a good many were there assembled, I trust, to wait upon the Lord, and learn what he had for each to do.

Testimonies were borne by Mordecai Price, Elizabeth M. Matthews, Elizabeth H. Plummer and Elias P. Hartley. And under a precious feeling that seemed to pervade the meeting, it closed.

On Second-day morning, Friends met at the usual hour. The speakers were Elizabeth M. Matthews, Elizabeth H. Plummer and Shephards Wood. Abel Hull made a few remarks before they closed the shutters.

The business that usually comes before this meeting was transacted in much harmony. L.

FRIENDS IN IOWA—PRAIRIE GROVE QUARTERLY MEETING.

This body was held at Marietta in Marshall county. The meeting of ministers and elders met on Seventh-day, the 11th inst. Members were present from all the branches. Three concerned Friends were present, who were neither ministers nor elders, but cordially welcomed. The meeting was a favored season and some views submitted advocating a more liberal organization of this department of society that the acknowledging of ministers should be finally determined by the Quarterly Meeting of discipline, and not as now, by the select body; making the people the umpire of judgment, and not a select few.

The public meeting on First-day was larger than ever before. After a brief silence, Joseph A. Dugdale said, "The liberal soul deviseth liberal things, and by liberal things shall he stand." He occupied forty minutes, illustrating the nature of conscience, the distinction between instinct and reason, the origin of this latter faculty in man, and the power of the light of life which illuminates the intellectual life in man. He was followed by William Lamborn on the same plane of thought. Nathan Thomas presented his views on the simplicity of the religious life. Reverent vocal prayer was then offered, when an impressive silence reigned, during which the men and women Friends sitting at the head of the meeting shook hands, and the solemn meeting closed.

In the afternoon a large First-day Quarterly School Conference was held. Benjamin F. Nichols and Acsah Robert were appointed clerks. Opening remarks were made by B. F. Nichols and J. A. Dugdale, the latter giving an interesting narration of the progress of this weighty movement, and its revival of religious benefits in our religious society. Remarks were made by Thomas D. Tomlinson, Eliza Holmes, Caleb Russell, Ellwood P. Cooper and others. The subject evidently burned like a fire in many earnest souls, and the interest became deep-toned and fervid under this feeling. A committee, embracing the youth and the more advanced in life, was appointed to visit the schools throughout the branches of the Quarterly Meeting, and to aid in the formation of schools where none at present exist. Anna Marsh and Mary Nichols read well selected essays. The meeting closed under the most delightful auspices. On Second-day the Quarterly Meeting assembled. The same Friends who had been drawn out in the ministry on the day previous, were again engaged in vocal service. Notwithstanding the wintry season of the year, and the place of the meeting, the furthest western point, where this body convenes, all the representative except one were present. Members were in attendance from every meeting in the state.

A reference came up from Wapsinoc, Monthly Meeting, proposing hereafter to hold the Quarterly Meeting on the Second-day following the third Seventh-day in the Second, Fifth, Eighth and Eleventh months, Ministers and elders on the Seventh-day preceding; which was referred to the representatives. Joseph A. Dugdale, the correspondent, produced from the Yearly Meeting



several messages touching discipline, finance and the appointment of members of the Representative Committee; all of which were acted upon with unanimity.

A Friend reported verbally the the Circular Meeting Committee were engaged in active service.

The committee on clerks reported Samuel B. Walton and Theodore Russell, who were united with.

A desire was expressed by Thomas D. Tomlinson that the shutters be lowered. Women Friends concurred.

He then informed the meeting that Dr. O. K. Hixton, a member of another religious society, had a concern to spread before Friends. This was done by the visitor, in a concise and interesting manner, relating to the testimony on intemperance. He stated a large convention composed of delegates from the various religious societies, was appointed to be held on the 19th of next month, at Des Moines, the capital of Iowa, and invited our society to send delegates to it, especially in view of the great efforts being made by the advocates of license to repeal our excellent prohibitory law. The subject claimed the weighty consideration of the meeting and elicited excellent remarks, and resulted in the appointment of Joseph A. Dugdale, Ruth Dugdale, William W. Lamborn, Ann Welsh, Thomas D. Tomlinson, Elizabeth Allen and Nathan Thomas.

The first named Friend on this committee then stated that petitions were in circulation and strenuous efforts were being made to have the statute in favor of capital punishment re-enacted, and proposed that Friends have a standing committee if necessary, to visit the Legislature and remonstrate in the name of our religious society, against the restoration of the barbaric code.

The subject deeply interested the meeting, and it resulted in the same Friends being chosen as the sentinels of the society, and several present at the suggestion of the venerable Borden Stanton, contributed to aid in the attendant expenses of the journey. The meeting then settled into a precious silence, under which covering Caleb Russell, the clerk for the day, read an appropriate concluding minute. The weather was very brilliant, as our winter days often are, sometimes for weeks together in this western land. Some Friends in the ministry made several appointments on their way home.

AMICUS.

#### SOUTHERN QUARTERLY MEETING.

At the late Southern Quarterly Meeting held in Camden, Kent county Delaware, 12th mo. 1st 1875, our select meeting, held Third-day afternoon preceding was small.

Fourth-day morning the meeting for business was opened with a very appropriate prayer, that we might be favored with strength from the source of all good, to do what might be required of each one of us to his honor. Reports were received from all our monthly meetings, calling forth some labor on account of several dropped meetings, owing in part to the few members that constitute them and the scattered situation of our meetings. We were favored with the company John Parrish and his companion, Charles Kirk and wife, and Watson Tomlinson, whose company and gospel labors were truly encouraging, bearing an evidence that we are still held in lasting remembrance by the great head of the church. Though few in number, we feel we are not a forsaken people. Fifth-day our public meeting, which was large and very interesting; many of other denominations were present, and all seemed well satisfied with what was communicated, as much of the exercise was turned to the vanities, follies, and extravagance of the times, and the youth in an especial manner were exhorted to stand fast against the tide of intemperance that is sweeping over our land; near the close of the meeting one of the Friends called our attention to the prayer that was offered in the beginning, by saying he felt it had been answered, as many of us could acknowledge the great head of all our rightly-gathered assemblies, and had manifested himself by the breaking of bread, which the disciples distributed to the multitude, and many of us do feel it was good for us to have been thus gathered.

M. H. J.

#### LICENSE.

[For the Journal.]

The following essay, in answer to the question, "Is it consistent for the State to license the sale of alcoholic beverages, and at the same time to inflict punishment for crimes, resulting from their use?" was submitted to West Grove Total Abstinence Society, Chester county, Pa., on the 5th inst., which directed that it be offered for publication.

#### ESSAY.

It is the high prerogative of civil governments to encourage such pursuits and habits as are the surest means of fostering intelligence and virtue; for that country is best governed whose inhabitants are moral, sober and industrious. Equally true is it that a government is false and suicidal to its true and ennobling purpose, when by laws it endorses and fosters pursuits and habits amongst its subjects which burden the people, and cause indolence, ignorance, pauperism and crime. Far-reaching evils, endorsed by governmental arrangements, as time passes, become deeply rooted in the community. They gradually attain the hereditary and widespread force of custom, and encouraged by the growth of selfish interests become almost hopelessly submitted to. Thus grounded and upheld they steadily impart a blighting and poisonous taint to the whole moral atmosphere. Recently thus it was with the infamous institution of chattel slavery, interwoven as it was with the National and State Governments. Thus it now is with the license of alcoholic beverages. The State has been, through its license systems, proclaiming as proper and lawful a business everywhere damaging to public virtue, thrift and security. Now, whatever is justified by the government, most people thoughtlessly assent to, though it be a barbarism descended from the past. So the wretchedness and crime arising from the widespread use of alcoholic beverages may be viewed as the manufactured products of the State, the legitimate fruit of the pet policy of State license for revenue. This yields fourteen cents for every dollar expended in the maintenance of criminals rendered such through the use of strong drink. From official reports it is known that about three-fourths of all paupers and criminals owe their miseries to the use of alcoholic beverages. All must admit that there is no other source of prevalent misery of such extent; the State, then, by licensing, perpetuates the traffic as a legal and reputable one, and thus becomes a party to the wretchedness and crime resulting therefrom, for he who furnishes the outfit justifies the doings of the agent, and necessarily is responsible for the results. It is then a glaring inconsistency for the State to cause to be inflicted on any such party, punishment for acts the legitimate and usual fruits of the business done through its endorsed agents. But, aside from the inconsistency in the State assuming to license evil-doing and then punish the same, there is no instrumentality more mischievously threatening and destructive than the present commercial monopoly of the liquor traffic as now specially protected by State and National Governments. Today it represents hundreds of millions of dollars, and its influence over the habits, passions and selfishness of men is incomparably strong, as well as over countless numbers of ballots constantly being shaped in the numerous drinking and loafing resorts. It is not extravagant to assert that the saloon and bar-room control the elections in large cities. The vote capable of being wielded at the dictum of the rumsellers "protective union," embracing those engaged in the traffic and manufacture of alcoholic beverages, is alarmingly great. By this wealthy organization, extending throughout the country, both the great political parties will be in constant danger of being subordinated, if such has not already become the fact. Of this let the history of "Local Option" in Pennsylvania answer.

But what is the State? Is it not (touching this question) the aggregate reflex of the ballots of the citizens? In a free country cannot its policy be made such as the advancing moral sentiment, sustained by science, demands? The State should rest on a free and intelligent ballot; when this is unfettered by liquor "unions," and un-

clouded by rum in its exercise, the State will remove from its policy the inconsistency of first fostering then punishing crime, by changing the endorsement of license to legal prohibition as the State and National policy.

The facts calling for such change are overwhelming to the minds of those disposed to investigate the subject; but amidst selfish interests and debauched appetite, how shall the multitude be aroused to reflection? Slavery, we can see now, was, in its cruel workings and results, so overwhelmingly evil that it might rationally have been expected to arouse the people from the proslavery blindness long before the flag of the union was fired upon by the rebels. Yet only then came reluctantly the day when the North was converted, and for the first time saw and realized the dangers from that institution. A few had waked up before, but the mass of the people "would not consider." It seemed something startling was needed to arouse thought, and stir the people up amidst their law-abiding, lethargy then involving the nation in a degree of guilt all now can see and abhor, astonished at former blindness. But what can arouse to an examination of the temperance cause? Or how shall the people be led to give this subject due consideration?

Charlie Ross, what was done to rescue him? Recently we see how an event of local importance in itself—the stealing of a small boy—served to arouse the whole country, and set in motion all the modern appliances of society to secure and punish the perpetrator, pledging the public purse unstintingly in aid of individual and official effort. True this stealing was a very cruel act, and society does well to make an exemplary effort to deter other like wicked attempts. Yet, perhaps, the present loss might have been greater had the head of a family been enticed into danger, and speedily waylaid, instead of his innocent son.

Now, suppose we look through Philadelphia and the great Keystone State, to find out how many, not innocent lads only, but heads of families, are being continually enticed and waylaid—fifty to sixty thousand annually—and ignominiously slaughtered by a craft and business not yet forbidden even, but erroneously endorsed as *legally respectable* by the State—that is, by the ballots of those so greatly shocked by the stealing of one little boy! We find stated in the late valuable work, "Our Wasted Resources," page 154, taken from official data, that in 1868 there were in the jails of Pennsylvania 8,447 and in the State penitentiaries 669 convicts; likely about the usual number in other years. This gave one person in prison for every 402 of the population, the cost of their maintenance averaging 44 cents per day, or \$1,464,029 for the year, which is but a part of the public and private loss.

Now, two-thirds of these convicts are by all prison authorities confessed to be consequent upon the use of alcoholic beverages, which are permitted to be dealt out under license from the State! But one innocent lad chances to be kidnapped, not to destroy or certainly abuse, but simply to extort a reward for his return; and behold, a thrill of excitement arouses the whole people—demanding that no stone be left unturned in the search, in order to protect the interests of our common humanity.

The while, a leaden lethargy seems to overspread the minds of the people in relation to the alluring and stealing away from virtuous society and dependent families untold thousands year after year! And this wholesale and worst of robbery is the legitimate and almost sole fruit of a business licensed by the State!

The State! What is it but the aggregate utterance and embodied agent of the will of the citizens? When will these be brought to consider and extend their pity to the thousands of lads and men caused to be enticed and waylaid by their own ballot. Consistency is a jewel not discernible in the States endorsing by license a business blighting to prosperity, and constantly fitting thousands for crime, and, at the same time, inflicting punishment on the criminals it manufactures.

J. H. JACKSON.

Cyrus and Sarah T. Betts, of Abington, are spending the winter in Philadelphia.

#### EDUCATION.

##### A CALL FOR TEACHERS.

To the Editors of The Journal.

By the reference to the extracts of Baltimore Yearly Meeting, you may notice that the guarded education of Friends' children under the care and influence of teachers in membership with us, claimed the earnest interest and sympathy of the meeting; the result of which was the appointment of a committee composed of not less than four members from each of the Monthly Meetings within our Yearly Meeting, to have charge of the concern, and labor therein as way may open therefor. In entering upon the work, the most important as well as difficult question that presents within our Monthly Meeting, is the procurement of a suitable teacher; the same difficulty no doubt exists in other localities.

The committee met after the adjournment of the Yearly Meeting, and organized by the appointment of Eli M. Lamb, Principal of Friends' Elementary and High School, as secretary, and with whom the Sub-committees might correspond. Some of us have thought that amongst your many readers and especially within the verge of Philadelphia Yearly Meeting, there might be qualified minds who would be willing to accept these positions, and if there are such, we propose that they forward their names with such references as they may be able to give to our secretary as early as possible. We are anxious that our school shall commence about the first of the year, or very soon thereafter. Any further information that may be desired, relative to compensation, localities, &c., can be obtained by addressing Eli M. Lamb.

T. H. M.  
GUNPOWDER M. M., 12th mo. 20th, 1875.

#### EPISTLES OF PAUL—No. 6.

##### EPISTLE TO THE PHILIPPIANS.

Philippi was a chief city of the western part of Macedonia, (Acts. 16: 12). It took its name from Philip, the famous king of Macedon, who repaired and beautified it, and was afterwards made a Roman colony. It is remarkable among Christians for this epistle, which was written when Paul was a prisoner at Rome. St. Paul seems to have had a very particular kindness for the church at Philippi, which he had been instrumental in planting, and although he had the care of all the churches, he had, upon that account, a particular, fatherly, tender care of this. He looked upon them as his children, and having introduced to them the gospel, he was desirous by the same gospel to nourish and nurse them up.

The church at Philippi, was planted by the apostle about A. D. 53, (Acts 16: 9-40,) and it appears he visited them again, A. D. 60, though no particulars are recorded concerning that visit, (Acts 26: 6.)

The Philippians were greatly attached to St. Paul, and testified their affection by sending him supplies, even when laboring for other churches, and when they heard that he was under confinement at Rome, they sent Epaphroditus, one of their pastors, to him with a present, lest he should want necessaries during his confinement.

The more immediate occasion of the epistle was the return of Epaphroditus, by whom the apostle sent it as a grateful acknowledgment of their kindness, which occurred towards the close of his first imprisonment, about the end of A. D. 62, or the commencement of 63, as is evident from the expectation he discovers of his being soon released and restored to them, as well as from intimations that he had been a considerable time in Rome. The apostle, after saluting the church, expressed his thankfulness for their continuing steadfast in the faith, and prays that they may thus continue, informs them that his sufferings and imprisonment, so far from impeding the Gospel, had rather contributed to its success.

He concludes with salutations from himself and friends at Rome, and a solemn benediction.

C. A.  
PHILADELPHIA, 12th mo. 13th, 1875.

Rufus P. King, of the other body of Friends in Indiana, has obtained a minute for religious labor within Dublin and London Yearly Meetings.



THE JOURNAL.

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Charles Adams, 431 Chestnut street, Philadelphia; Edward Stabler, jr., No. 3 South street, Baltimore, Md.; Elias H. Underhill, 235 E. 27th street, New York; Are our duly authorized agents, who will receive subscriptions and make contracts for advertising in THE JOURNAL.

SOCIAL MEETING

For consideration of the scriptures and Friends' writings, in Race st., Monthly Meeting room, 5th day evenings at 8 o'clock. All are invited to participate.

CHICAGO CENTRAL MEETING

Of Friends is held every First-day at 11 a. m., in room 20, Methodist Church clock, corner Washington and Clark streets. No mid-week meeting.

THE PRESENT SENSATION.

It is probable that if our grandchildren and great grand-children, who will then be the active thinkers and workers, are told fifty or seventy-five years hence that in the year eighteen hundred and seventy-five, in this, the second city of the United States, and the home, as was supposed, of good common sense, two men, without culture, without special mental force, or moral or religious earnestness, whose only recommendations were, that one sang and the other preached coarse, illiterate and egotistical sermons, appeared and drew around them crowds of many thousands for several weeks, these same descendants will utterly refuse to believe it; will consider the story the invention of some romancing historian, some twentieth century Macaulay. We have great faith in the future. We believe the tendency of the human race to be upward and onward toward perfection. For this reason do we believe that such exercises as those with which Dwight L. Moody and Ira D. Sankey have drawn together crowds for the past six weeks, will not only not be tolerated...

The labors of these men have been compared to those of George Fox and his contemporaries, the founders of our religious society. We confess ourselves utterly unable to perceive the resemblance. The seventeenth century, during which the founders of our Society arose, was a period of great religious excitement. They came, and although several of them were illiterate men, such was the dignity, earnestness, zeal and power with which they proclaimed the

mighty truths that they came to teach, that they gathered around them and converted thousands, among whom were some of the most intellectual and highly gifted people of the time. Their discourses were solid, earnest, and full of life; disfigured neither by personal allusions, cant or silly and undignified anecdotes. They aimed not to affect merely the emotions, to arouse feelings so transitory that they would vanish with the occasion that called them forth. Filled with the fire of the Holy Spirit, they came to proclaim the truth, to influence men's reason, as well as their feelings, and to raise them up to a higher plane, standing upon which they would be able to understand and accept the Christian religion in its noble purity and simplicity—just as Jesus of Nazareth taught it.

These "revivalists" are people of an entirely different sort. Their chief aim seems to be to produce a sort of popular paroxysm of religious excitement. They are very illiterate. Yet want of culture, of even the ability to speak the English language correctly, is not their greatest fault, although a great one in men who desire to arrest the attention and win the minds and hearts of cultivated people. They seem utterly wanting in consciousness of the awful dignity of the Christian religion or of the responsibility which they assume in being its ministers. Therefore are their discourses disfigured by silly stories, generally of a personal character; by allusions to the Creator and to Jesus, so familiar as to be almost blasphemous; by misquotations and misapplications of scripture and by a general dragging down and degrading of the Christian religion to the low plane of thought and feeling upon which they appear to suppose that their hearers move.

It is said in praise of these and other "revivalists" that they are earnest men. This may be true, but it does not render their labors beneficial. Every thoughtful reader of history has learned long ago that almost all the mischief that has ever been done in the world has been the work of earnest but misguided men. The prime movers in almost all the terrible persecutions that have disfigured history have been terribly in earnest, have believed that in hanging, beheading and burning those who disagreed with them in opinion, they were doing God service. This belief has passed away, but it has been succeeded by others less injurious, it is true, but equally erroneous, and with professors equally in earnest and equally in error.

There is one view of these revivals that has not received the attention even from thoughtful people which it deserves. Physicians tell us that there is nothing more injurious to the human mind than excitement of any kind, especially religious excitement. Their words are proved to be true by the fact that in one town (we have forgotten its name) five persons were sent to the insane asylum almost immediately after a late "revival." Of course it is impossible to calculate the amount of injury that such periods of excitement produce. The number of those who become insane and are sent to asylums is known of course, but who can tell how many, particularly of the female sex, come out of the paroxysm with nerves hopelessly shattered and health irretrievably gone?

Such questionable means as these are not necessary to the acquisition of religion, to holy living and happy dying. Let us beware how we encourage them.

DONATION DAY.

The managers call the especial attention of the community to the Home for Aged and Infirm Colored Persons, which during the past year has, in all, cared for 86 aged and infirm men and women, (the highest number at one time being 75) most of them between 80 and 100 and even exceeding this age. If the means would warrant an enlargement of the family, a larger number could readily be admitted. New Year's day, 1876, has been set apart as donation day, and any contributions of clothing, provisions, or other necessary articles will be acceptable, and may be sent to the Home, Belmont and Girard avenues. Cash can be forwarded to the Treasurer, Israel H. Johnson, 809 Spruce street; to Dillwyn Parrish, President, 1017 Cherry; Wm. Still, Vice President, 244 South 12th; George W. Hancock, Secretary, 40th st. and Lancaster avenue; Samuel R. Shipley, 108 South 4th; Ann Jess, 433 Arch; Sarah Pennock, 805 Franklin; Rebecca P. Henszey, 303 North 43d; Sarah Lewis, 315 Marshall; Henry M. Laring, 30 North 3d; Charles W. Peirce, 611 Vine street, or other managers.

There will be interesting exercises between 1 and 3 p. m. on that day, to which the public are invited.

The Race and Vine street, and Lancaster avenue branch of Walnut street cars, pass the premises.

AUSTRALIA'S BIG SHOW.

Victoria, Australia, opened her grand International Exhibition at Melbourne on the 2d of September, with unusual show and display, both of a civic and military character. In few parts of the world has the invitation extended by the United States to unite in the Centennial Celebration and Exposition been more readily and heartily responded to than in Victoria, and the exhibition lately held is recognized as merely preliminary to the efforts that will be made to show the world what has been done in the way of productions and manufactures in that far-off country when the lists are opened in Philadelphia in 1876. The advance of Victoria has been marvelous when all the circumstances are taken into consideration. In 1851 Melbourne was a mere village; now it imports goods to the amount of \$16,000,000, and exports to the amount of \$14,000,000. In 1854 Victoria was a country of gold miners and traders. Little else was done in the way of business. Most of the industry of the country was turned in that direction. Now its productions and industries are varied. The excellence of the tweeds manufactured in Victoria are admitted by all who have seen them; the arts of brass-founding and marble-cutting have been carried to a high state of perfection, while the agricultural implements manufactured will bear comparison with those produced in older countries. All these, and a host of other articles, were exhibited at Melbourne, and elicited the attention and commendation of vast throngs of people. At the exhibition of 1854 there were four hundred and twenty-eight exhibits, occupying nineteen thousand feet of space. At the late exhibition there were forty-five hundred exhibits, and the space occupied summed up seventy-eight thousand feet. This increase marks the general progress of the country in industry, wealth and general prosperity. The last exhibition was held in 1873. Since that time fifty thousand have been added to the population of Victoria, and seventy-five thousand additional acres have been brought under cultivation. At the same time the revenue has been increased by \$400,000, the shipping inwards and outwards has increased by more than 200,000 tons; the imports have swelled from \$12,340,000 in the year prior to that of the last exhibition, to nearly \$17,000,000, or by over \$4,500,000 sterling; and the exports have increased in the same period from \$14,500,000 to \$15,400,000, or by \$900,000, and this notwithstanding a falling off of \$2,500,000

sterling in the exports of gold. Children at school have increased by 73,000; manufacturing have increased from 1,745 to 2,109, or by 364; the hands employed in manufacturing have increased from 19,294 to 28,026, or by 8,732, and the capital invested in manufacturing, so far as it is represented by the value of lands, buildings, machinery and plant, has increased from \$4,725,125 to \$6,798,820, or by \$2,073,695. This is a most gratifying exhibit of the progress of one portion of Australia, and such a country and people should be represented in this city in 1876 so that the world can take notice of the advances they have made in less than a quarter of a century. With the growth of the material interests of Victoria come aspirations for changes and advances of a governmental character, and in alluding to the union of Victoria and the United States in the Centennial movement the Melbourne Age says: "The event America celebrates by an exhibition is that of her birth as a nation. The day of Australian federation ought not to be far off, and when we proclaim the foundation of our dominion, Australia may be justified in inviting the nations to join in a World's Fair in the Empire city of the South."—Selected.

FRIENDS' SOCIAL LYCEUM.

The Lyceum met at the Lecture room on Race street on Fourth-day evening, 15th inst., and notwithstanding the inclemency of the weather, was well attended.

The meeting was called to order by J. Leedom Worrell, President.

Minutes of last meeting were read and approved.

The exercises were as follows, viz.: Mary V. Rogers read "The Happiest Time," by Eliza Cook.

Emilie Hambleton read a humorous article, "Love in a Balloon."

Thomas H. Seal recited.

Rachel J. Eisenbrey read an original essay, entitled "Consistency."

Several referred questions were answered. Samuel B. Carr, Critic for the previous evening, read his report.

Dr. James B. Walker read the contents of the scrap box.

The subject of introducing "debates" was partially considered, and referred to a future meeting.

The roll was called, and sentiments given, when the meeting adjourned.

NOTICE.—As there are five meetings in this month, and no provision made by the constitution for the fifth meeting, it will be held at Girard avenue on Fourth-day, 29th inst., making two successive meetings at the same place. The meeting following will be held at the Lecture Room, at 15th and Race, on Fourth-day evening, First month 5th, 1876. C. A.

[From the Laport City Progress.]

The first Friends' (commonly called Quakers,) meeting ever held in this place took place last Sunday at 3 o'clock p. m., in the Presbyterian Church. When the proposition was first made to hold a meeting, conducted according to the customs of this religious organization, our impression was that there were so few in this place and vicinity in unity with them, either in the form of worship, or doctrine, that an effort to call the people together for that purpose would prove a failure. But subsequent counsels prevailed in favor of making the effort. Accordingly Dr. Jesse Holmes, of West Liberty, in this state, an accepted Minister by the society was communicated with, who consented in connection with Mrs. C. W. Cox, to call the meeting alluded to above.

The house was very respectably filled, with an attractive audience. Dr. Holmes, in a few, brief and beautiful remarks, explained to the audience the object of silent meditation. After which Mrs. Cox engaged in supplication. Dr. Holmes then addressed his hearers for over one hour. His remarks were listened to with deep attention, and we believe meet the approval of every person who heard him. At the termination of his testimony, Mrs. Cox spoke to the people in a pathetic spirit of exhortation, at the close of which she bid her hearers an affectionate farewell.



FRIENDLY ITEMS.

At Philadelphia First-day School Union, on 10th inst., it was concluded to invite the Executive Committee of the association to meet in the city on Seventh-day, 4th mo. 8th, in the morning, and the union meeting for that month to be held in the afternoon of that day.

The Third-day evening meeting at Girard Avenue was not a crowded one. Samuel J. Levick John J. White and John G. Michener spoke.

In the course of her remarks she said that waiting upon the Lord did not necessarily mean to sit down in silence after the manner of Friends, for if the passage which is usually quoted is examined, it will not bear this construction.

On First-day, 19th, at same place Elizabeth N. Cox spoke and knelt in prayer. Rachel C. Rogers also ministered.

At the morning meeting the company of these made the size of the meeting four or five times larger than formerly, and the exercises were quite interesting.

At Haddonfield, N. J., on 16th inst. It was not as large as in some other localities. Samuel J. Levick spoke twice, David Newport, of Abington, likewise, and Wm. Borton.

The Indian Committee of Philadelphia Yearly Meeting met on 17th inst. Interesting and encouraging letters were read from agents J. W. Griest and M. K. Brosius, giving information in regard to the workings of the industrial schools, &c.

The Executive Committee of Philadelphia First-day School Association met at Camden, N. J., on 18th inst. 34 members were present.

The committee on Literature had considered the matter of publishing The Home Circle by A. S. P., but in view of the probability that some of the manuscript offered may secure the premiums, it was thought that (if possible) there was an obligation to publish them, and therefore deemed it best not to assume any other responsibility at the present time.

The editor having recommended the change, it was, after consideration, concluded to close volume 7th with the 12th month number, (making it consist of eight numbers,) and commencing volume 8th with 1st month, 1876.

The report of the Visiting Committee showed attention to their duties, both in visiting schools and attendance at the unions. Verbal reports from some of the members were also given.

The Book and Library Committee reported having extended aid to some of the schools where it seemed needed within Western and Bucks unions.

Thomas H. Speakman was in attendance and gave some account of those English Friends at Manchester, some of whom were disowned by Friends in England.

There are no First-day schools amongst them, like we have. (Their schools are for the poorer classes). Whilst in England he had spoken to them about our schools of this kind, and he had thought that possibly an advantage might result by opening a correspondence with them in the interest of the First-day school cause in that country.

Haddonfield Union was held in the afternoon, and had a good attendance. Reports from their five schools were read and gave evidence of no lack of interest.

Another report alluded to some opposition yet remaining. It was thought that it was better not to dwell too much on such things—that the allusion thereto in reports tended rather to strengthen than diminish this feeling—and moreover we should remember that they stand just where we stood years ago, and doubtless they are as honest in their views as we felt ourselves to be then.

Both this and the Executive Committee meeting in the morning, were very satisfactory. Amongst those making remarks were M. S. Lippincott, L. J. Roberts, Samuel Swain, Lewis Palmer, Job S. Haines, Clayton Conrow, Mary A. Shourds, Sarah Hunt, Emmor Roberts, Josiah Gaskill, Mary Browning, Aaron Borton, Edwin A. Holmes, William Lloyd, J. S. Hulme, M. J. Garwood, Maria Campion, Susan W. Lippincott, William W. Hoopes, Preston Eyre, Cyrus S. Moore, Emily H. Atkinson, Kate M. Phillips, &c.

After attending Fairfax Quarterly Meeting on the 11th month, S. P. Gardner was at meeting at Waterford, Goose Creek, Washington and Alexandria; they were all well attended and satisfactory.

There has just been issued a work entitled "Diary and Letters of Phebe M. Irish," who was the wife of David A. Irish, of Dutchess county, N. Y., having been married a little over 5 months.

The late Alfred Cope during his life contributed at sundry times, some \$40,000 in aid of the Colored High School, Philadelphia.

At Green Street Preparative Meeting on 16th, the propriety of allowing the school to be vacated during "Christmas holidays" so called, was decided adversely. It is satisfactory to find that there is yet one monthly Meeting which adheres to our testimony against the observance of days and times—Faithfulness in the non-observance of Catholic holy days is a much more commendable and efficient way of testifying against the errors of that organization, than sharp and severe criticisms on their practices or aims.

A paper published at Hatboro, says: "Charles Kirk and wife have recently been visiting some relatives, and attending Quarterly Meeting, in the vicinity of Dover, Delaware. Mrs. Kirk is an earnest and pleasant speaker, her delivery being void of that singing tone that characterizes so many of the sermons of our Friends, and we feel glad that her voice is heard in so many different localities."

THE HABITS OF PREHISTORIC MAN ILLUSTRATED BY LIVING RACES.

Some of the islands in southern oceans are the homes of races which exhibit remarkable relationship to the inhabitants of a distant continent, and none at all with the people of a neighboring mainland.

conduct themselves, to the extent of their destructive and repellent faculties, in like fashion toward biped immigrants." In some of their habits these island races give remarkable confirmation to the reality of the remains of prehistoric man which are found in Europe.

Don't Criticise: Whatever you do, never set up for a critic. We don't mean a newspaper one, but in private life, in the domestic circle, in society. It will not do any good, and it will do you harm—if you mind being called disagreeable.

CLARKSBORO, N. J. I am inclined to transcribe a portion thereof for THE JOURNAL, believing it adapted as well to the present age as to that in which it was written.

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[For The Journal.]  
FARMING AS AN AVOCATION.

Noticing an article in THE JOURNAL a few weeks since (copied from another paper) disparaging my chosen avocation (that of farmer), I felt a little zealous in the defense of my calling; this must be my excuse for troubling thee with this communication. I am the more zealous as the members of our society are largely of the class referred to; and also because I fear that our sons and daughters will be tempted to leave the paternal roof to seek in some other employment that which awaits them as the fruit of perseverance in that in which they are now engaged. This would too often serve to scatter them from our fold if not from the fold of the chosen who shall sing heartfelt songs of thanksgiving and praise before the throne of the Eternal. If the thoughts here presented shall awaken the fathers and mothers to renewed diligence and encourage the sons and daughters to accept with patience the ills inseparable from their calling, and all to unite to make their homes more pleasant, and their avocation more profitable and less wearisome and shall serve to remove the glamour that may beguile but to deceive into some other avocation, and shall induce all to bear with fortitude the ills we have rather than flee to those we know not of, my aim will be accomplished and I shall not be without my reward.

To the fathers let me say, as you desire the preservation of your sons, teach them to respect their calling, and meet a growing disposition to discontent in the spirit of kindness. Confer with them upon your plans for the future, and treat, not lightly or with indifference, such suggestions as they may make, thereby awakening an interest in such plans; listen with interest to all plans that they may present, that all may be bound together into a common interest, and for the common good; point out the mistake into which, through inexperience, they may fall, in estimating the importance of any course they may suggest, in the spirit of kindness, remembering that habit is strong, and systems of procedure, once established, however erroneous, are hard to change. Let not the present saving of a few paltry shillings prevent the adoption of any plan, implement or machine, that shall lighten their labor or render the performance less slavish to muscle, and more interesting to mind. Remembering that interest lightens toil, interest them in ornamenting and improving your common home, with all that shall make it a place in which they shall find pleasure and to which their thoughts shall turn in tenderness, and finally instill into their hearts true principles of morality, of honest dealing, and of true manliness, and pray to the Eternal Father for qualification to be an instrument in the pointing of best wisdom to direct their hearts to that wealth that passeth understanding, and that fadeth not away; the unfailling love of the one Supreme, in whose keeping may all place their best and most sacred treasures, where moth or rust doth not corrupt, nor thieves break through and steal.

To the mothers let me say: As you love your children make their homes cheerful, the most holy place on earth to which their hearts can turn; let no motive of economy or rather parsimony, cause you to leave their homes unornamented, or but illy lighted, or from storing your shelves with useful reading, lest your sons shall find a more cheerful hearth at the corner grocery or the village inn, and the tempter there enchant him and coolly, yea heartlessly, compass his destruction. To you he will come in his moments of trouble. Turn not a deaf ear to his griefs or drive him from you with reproaches if he err. In your hands more than the father's rests the moulding of the heart, the birthplace of the eternal spirit, the Christ of God, the Prince of Peace. Teach your daughters to respect the calling wherein they were born; to look with respect upon the hardened hands and brawny arms of the sons of honest toil; to emulate the virtues of the good; not to envy the gaudy equipages of the frivolous or bad. Preserve them from vain imaginings and worldly lusts, that they grow up in purity of spirit and be, if so best wisdom shall dictate, worthy companions of the manly sons of honest, intelligent, productive toil.

To parents both, forget not that as your children are respected, so will they respect. On all proper occasions do not forget to present them to the notice of those whom you respect as you gather together to spend the social hour, that they may be profited by the words of wisdom they hear, or be pleased by the harmless pleasantries in which you may indulge. Who hath greater privilege than they that have the freedom of the Gospel? Rest assured that true religion is not a gloomy gift, but is one that quickens the sympathies and enlarges the heart, that its possessor finds himself bound in all proper manner, while he mourns with those that mourn, to rejoice with those that rejoice.

To the daughters let me address myself as one who desires their greatest happiness. Doth the toil and dust and worryment of farm life oppress you, and in dreams of romance see you an elysium where pure and unadulterated happiness abounds? Such place no mortal eye hath ever seen, no mortal foot e'er trod. Romance is found alone in the heart, and life only is a reality. Poetic inspiration is not always found in romantic surroundings. The picturesque hath no appreciation in the heart that is filled with discontent and repinings. The harmless worm that crawls beneath our feet, by the vulgar mind called loathsome, bath (as I have on different occasions had opportunity to observe) to the cultivated eye and appreciative understanding that seek for beauties and learn wisdom from all that surrounds them. Beauties by others unseen. She who is filled with the joy of contentment goes cheerfully forth to the ready performance of duties otherwise irksome and unpleasant. The milkmaid, who rises with the early dawn and vies with the birds in the carol of a morning song, may not be uncultivated in intellect or grace, whilst she may excel in health and beauty, as well as vivacity and wit. I say such an one is no myth, and may well put to shame the faded, listless, enervated daughter of discontent, the spoiled and pampered pet of fashion's votaries.

And lastly, to the sons I address myself as one of you. It is not long since a father's roof sheltered me, and a father's counsels were for me. Do you like your calling? Ennoble it, and by the nobility of your purpose you will command for it the respect that it deserves. Make your profession a study, and reduce the practice to a system and a science. Let perfection be your aim. Battle manfully with the elements with which you have to do; reduce them to your control as far as in you lies, and render yourself and the creatures under your care invulnerable to their harmful attacks, so that comfort prevail, and profits be multiplied.

Are you discontented, and would you that some other, mayhap easier, road to a competence were open before you? I say competence. With this, as you prize your earthly, yes, eternal, happiness, be you content. More than is sufficient for our comfort is a weighty burden to the truly good, and an accursed snare to the careless or wickedly disposed. I would inquire again, are you discontented? Look well before you make a change. All honest business has its burden, as every man of business knows. The necessity of labor, either of the heart, of the hand, or of the brain, was never! no never! never! placed upon man as a penalty for transgression, but for his development in this state of being, and to fit him for an eternal, a more exceeding weight of glory in the world to come without end. Your toil has its compensation. Does the heat of the day oppress you? You may often wait till its intensity has passed, and in the cool of the evening make up for the noon's extra hour of idleness. Not so the so-called man of business. Customers wait, and he must give attendance. Do you envy him the cool shade in which he labors? The appreciation of heat is, to an extent, relative, and God in His wisdom gave us powers of adaptation. The pouring heat of the noonday sun is not more oppressive to you in the open field than to him in his shady place of business. While you can retire to a shade and find relief, no other shade can relieve him, and if necessity requires him to go out into the sun, he feels its power beyond what you ever experience. Are you oppressed with the necessity of early rising, and crave a little more sleep, and a little more slum-

ber, and a little more folding of the hands, to sleep? Your suffering from this cause is not greater than theirs, for while you rise at early dawn, and they lie later still, you in the quiet of your country home sleep as many hours as they, for they must await the departure of the latest customer and close the day's accounts, while you have opportunity for mental improvement, and have yourself alone to blame if the opportunity is wasted. Does your muscle ache from the effects of toil? Better that than your brain from overwork. Do debts oppress you? Better that than to be oppressed by debts and debtors, both, for it is hard to serve two masters when the heart grows sick with care.

Would you that your hands were skilled in some one of the many crafts in which men find employ? All honest labor is alike honorable, but none calls for greater range for intellectual employment, or hath greater variety of purpose in which to give the hands employ than farming, while most are but the continual repetition of the same, or very similar operations. Do you envy them their fewer hours of toil? Remember that theirs is the same round of duties hot or cold, wet or dry, winter or summer, they must plod on or their compensation ceases. Would they visit the green fields where you revel, or would they see dear friends at a distance, no beast or vehicle is at their command, except at the price of a portion of their own earnings. Does the practice of the law entice you? Are you prepared to pledge yourselves to defend your client, right or wrong, and do battle with sophistries not born of the truth, to make the straight appear crooked, and the crooked straight; to convince the jury against their better judgment, that your client is a poor martyr, suffering unjust persecution, or from most untoward circumstances, while you are fully aware of the blackness of his guilt? I say again, as men who love the truth and fear to do it violence, are you prepared to become the defamer even by implication? Are you prepared to act a part in the drama of life that does violence to the feelings of your better self, in the mock indignation or the manifestation of unfelt sympathy in the mock battles of contending counsel. No, brothers, as you prize the truth and would do it, no violence accept, no such equivocal position.

Does the practice of medicine allure you? It is in a measure a benevolent labor and those who seek its emoluments are servants of the people. Are you devoted to your profession? Then not one hour by night or day, in heat or cold, can you truly call your own, or promise yourselves one moment of the future. Your task, if you are truly devoted to your profession and rightly qualified for its practice, will have its recompense in the confidence and gratitude of those whose sufferings your skill has served to relieve, but rest assured the recompense has cost its price in heartfelt sympathy, unselfish toil and patient devotion.

Aye, brothers, ours is an independent avocation. Ours is a noble avocation, measurably freed from the trials and temptations that surround the so-called man of business; free to enjoy the companionship of our own dear ones in the family circle, and to extend the hand of sympathy to the suffering ones within our reach and relieved from the pleadings of professional mendicancy. Freer to enjoy the companionship of the Holy Spirit; honorable alike with all the sons of honest, manly toil.

Fathers; revere your calling, and teach your sons to revere it. Mothers, honor it, and teach your daughters to honor it, and to honor those that are connected with it and deserve honor. Elevate the standard of morality, of justice and integrity in the land, and by so doing increase your own true dignity and respect for and from your fellow men, remembering that all doubtful expedients, all trickery and deceit, but plant your feet in the mire and in the clay that lie in the road that leads down to and into a horrible pit that alone is found in the black heart of the utterly depraved and fallen man. Remember, whatever else may betide, that on the rock of eternal salvation the immediate revelation of eternal truth to the quickened and obedient soul, is our only place of safety, and that all earthly happiness lies in an abiding trust in the protecting arm of divine power; that (after having with all diligence and faithfulness

performed our whole duty) all will be well. In this lies the foundation of all true contentment, and in excellence alone lieth all true beauty—a contentment and an excellence that lasteth and a beauty that fadeth not away.

F. EWER.  
BEDFORD, 11th mo. 13th, 1875.

REMINISCENCES—No. 80.

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

8th mo. 26th, 1844, Second-day. When not otherwise engaged, I devote a portion of the afternoon in the use of mechanical tools. Having become accustomed to them during my youth, I have not forgotten how to use them, believing it to be profitable to mind and body to work in this way occasionally.

27th, Third-day. The summer draws to a close, and I seem hardly prepared to part with such a blessed season.

28th, Fourth-day. Attended meeting where we had a silent sitting.

30th, Sixth-day. This evening I went to hear two colored men, Charles Lenox Remond and Frederick Douglas, discourse on the prejudice against caste or color. They were both talented efforts, and much to the purpose, and a large audience was in attendance.

9th mo. 1st, First-day. At meeting, the number was larger than for some time past, (at least one thousand,) and although several strangers were present, all seemed to sit solemn and quiet. Daniel Hallock, from Mount Holly, New Jersey, was in the gallery, and opened in Gospel authority to declare the truth that was from the beginning. Among other things he alluded to the sheep market and pool at Bethesda, and the impotent man who could not get into the pool, but was healed for his faith by the blessed Jesus. Elizabeth Walton and Hannah Chandlee exercised their vocal gifts.

Afternoon. A solemn silent meeting.

4th, Fourth-day. At meeting, that beloved hand-maid of the Lord, Lucretia Mott, was made vocal to our edification and comfort. Hannah Sharpless added a few words when the meeting closed.

6th, Sixth-day. Autumnal weather. We have cool evenings again, which brings to mind former times, in by-gone days.

"With easy force it opens all the cells,  
Where memory slept."

Let old remembrances incite me to renewed exertions in my pilgrimage journey; let me not say, "the former times were better than these."

8th, First-day. At meeting, George Truman was favored to come out in a clear searching testimony in favor of the universal grace of God to all men everywhere, which if given heed unto, would banish war and slavery from the earth. It was with such convincing force that I thought every one present could say, "Let God and his holy word be true, though every man a liar." Elizabeth Allen added a few words.

Afternoon. A small silent meeting.

11th, Fourth-day. Hannah Sharpless and William Dorsey spoke a few words, while Friends sat very solidly at meeting.

14th, Seventh-day. Last evening I finished reading the Psalms of David, and was loath to leave such sublime records. Oh what a humble, supplicating spirit was that man favored with. It appears he often put his hands on his mouth, and his mouth in the dust, and cried unclean! unclean! May we more and more covet to be thus favored to cry for mercy, and supplicate for forgiveness!

15th, First-day. As Friends assembled this morning I was in hopes we could imitate the Disciples of old, when they convened in the garden of Gethsemane, and could adopt the language, "Jesus, Master, have mercy on me," and that "a fire might come out of Zion, and the word of the Lord from Jerusalem, and consume all the dross, the tin, and the reprobate silver." The meeting was larger than common, and among the rest came Clement Biddle who has been absent all summer, and whose face it was pleasant for me to see. After a time of silence, Hannah Chandlee spoke a few acceptable words, when Mary Rowland was favored to set the truth over the meeting in an eminent degree. She commenced with "Ask, and it shall be given, seek, and



ye shall find, knock, and it shall be opened unto you." How have we been favored another meeting-day to form a holy convocation, and make an offering by fire, acceptable unto the Lord. I speak not boastingly, but with faith, if it is not larger than a grain of mustard seed.

Afternoon. My mind this afternoon in meeting, was introduced into the Valley of Vision, and a great exercise came over me. All my blessings were brought fresh before me, and I sat humbled in contemplation of my own nothingness. Although several public Friends were present, no one broke the solemn silence which pervaded the meeting.

16th, Second-day. The political world at this time seems in a state of great excitement, still I hope there are a few left "who have not bowed the knee to Baal, nor kissed his image."

18th, Fourth-day. At meeting, Nathaniel Pettit spoke three times, Hannah Mercer, from New Garden Monthly Meeting, was opened in Gospel love, likewise Samuel J. Levick bore his testimony for the truth, and I hope the lofty spirits, (if any,) were brought low.

19th, Fifth-day. Among the political parties of the day, is one called the "Liberty Party." I have attended two of its meetings in the state-house yard, to a good degree of satisfaction. They convened without pomp or circumstance, without music or banners; its sole object appears to be to effect the downfall of slavery, by electing such men to office as will use their best endeavors to do it away; to such men my heart overflows with love and good-will.

20th, Sixth-day. A very warm day and the weather dry, but our city continues healthy. What a contrast between the present autumn, and that of years gone by, when pestilence stalked the streets, and the inhabitants were struck with terror, and many, very many, were summoned to their long homes. It becomes us to take a retrospect of the past, to enable us to appreciate the present.

22d, First-day. A larger number than usual attended meeting this morning, and Elizabeth Leedom, George Truman and Hannah Andrews were our speakers. But oh dress! dress! dress!

Afternoon. Rachel Wainwright was vocal, and our meeting much larger than common for afternoon.

25th, Fourth-day. Out of the city. The autumnal equinox is setting in, and this evening the blessed showers are beginning to fall, to water the thirsty earth.

29th, First-day. Rained all last night with a hard wind. Meeting small, and for once we had a silent meeting on First-day morning.

Afternoon. Meeting very small and silent.

[For The Journal.

FRIENDS' LIBRARY AND LITERARY ASSOCIATION, OF BALTIMORE.

Friends' L. L. A. met at Lombard street, on Fourth-day evening, 15th inst. The attendance was large, and much interest manifested, giving evidence of the object sought after, of increasing a friendly social spirit among our members as a society, as well as extending the hand of fellowship, and kindly greeting to all who may join us in our exercises.

Joseph J. Janney, President in the chair. Roll call. Minutes read and adopted.

Literary Exercises--A reading, "A College Commencement," by Sarah C. Gardner.

Recitation--"Red Jacket," by Charles H. Riley.

A reading--"The Coming Event," by J. Edward Hibberd.

A recitation--"The Skeleton in Armor," by Edward Powell, from Longfellow.

The question: Are the present qualifications for the exercise of the elective franchise the best that can be devised? Answered by Joseph J. Janney. This meeting then adjourned. S. J. D

Baltimore, 12th mo. 19th, 1875.

MARRIED.

POTTS--WILSON. On Fifth-day, 12th mo. 16th, 1875, at the residence of the bride's parents, Millville, Pa., by Friends' ceremony, William Potts, of Parkesburg, Pa., and Anna L., daughter of Reuben and Sarah E. Wilson.

DIED.

BUCKMAN. On Seventh-day evening, 18th inst., of apoplexy, Joshua V. Buckman, in his 73d year, A member of Bristol Monthly Meeting, Pa.

JONES. 10th mo. 23d, 1874, at Conshohocken, Pa., Mary, widow of Jonathan Jones, in her 91st year. A member of the Monthly Meeting of Friends of Philadelphia.

CLARK. 11th mo. 26th, 1875, Freeman Clark, a member and minister of Norwich Monthly Meeting, Ontario, Canada, aged 71 years. The funeral took place on the 28th, from the meeting-house, where a large solemn meeting of Friends and others assembled to sympathize with the bereaved and perform the last offices for one whom all loved, and whose loss they mourned. His death causes a vacancy in the Society of Friends, which will be deeply felt.

PENNSYLVANIA RAILROAD.--ON AND AFTER MONDAY, JUNE 7th, 1875, Trains leave Depot, 32d and MARKET Streets:

MAIN LINE WESTWARD. Paoli Accom. 6 20, 9, and 10 a. m., 1 10, 4 45, 7 8 30, and 11 30 p. m. On Sunday, 7 a. m., 1 and 7 49 p. m. Limited Fast Mail, daily, 7 20 a. m. Niagara Express, daily, except Sunday 7 20 a. m. Renova & Kane Ex., daily, except Sunday 7 20 a. m. York and Hanover Ex., except Sunday 7 20 a. m. Elmira and Lock Haven Mail, except Sunday, 8 00 a. m. York Mail daily, except Sunday, 8 00 a. m. Mail train daily (on Sunday leaves at 9 a. m. and runs only to Harrisburg), 8 00 a. m. Downingtown Accom., 11 a. m. and 10 30 p. m. on Sunday at 6 30 a. m. East Line and Lock Haven Express, except Sunday, 12 55 p. m. York, Hanover and Frederick Accommodation, except Sunday, 12 55 p. m. Harrisburg Acc. daily, except Sunday, 2 30 p. m. Bryn Mawr Accom., daily, except Sunday 3 00 p. m. Lancaster and York Accom., daily, except Sunday, 4 00 p. m. Parkersburg Train daily, except Sunday 5 30 p. m. Pittsburg Express daily, except Sunday 6 10 p. m. Cincinnati Express daily, 8 10 p. m. Pacific Express daily, 11 55 p. m. Erie Mail daily, except Saturday, 11 55 p. m. Emigrant Express, 12 05 a. m., daily. Tickets must be procured and baggage delivered at 116 Market Street by 5 p. m.

NEW YORK DIVISION.

Express for New York, 2 40, 3 30, 7 20, 8 30, and 11 a. m. (Limited New York Express, 1 30 p. m., 1 35, 3 10, 3 45, 5 30, 6 55 and 7 p. m., and 12 midnight. On Sunday, 2 40, 3 30, 7, 8 30 a. m., 3 45, 6 35, 7 p. m., and 12 midnight. Mail Train, 7 a. m. Emigrant Train for New York, 11 40 p. m. Accommodation for Trenton, 2 30 p. m. Express for Long Branch and Squan, 7 20 a. m. and 1 35 p. m.

FROM KENSINGTON DEPOT.

Bustleton, 6 35 a. m., 12 noon, 6 and 7 25 p. m. Way Train for Bristol, 6 20 p. m. Trenton, 6 55, 10 15 a. m., 2, 3 30, 4 10, 5 15, and 8 20 p. m. On Sunday, 9 15 a. m., and 2 p. m. Express for New York, 8 40 a. m. On Sunday, 7 a. m. and 7 10 p. m.

FOR BELVIDERE DIVISION.

Express for Trenton, Lambertville, Phillipsburg, Easton, Water Gap, Scranton, &c., 6 55 a. m., and 3 30 p. m. Express for Belvidere, 10 15 a. m. For Lambertville, Pennington and Hopewell, 6 55, 10 15 a. m., and 5 15 p. m. For Flemington, 6 55, 10 15 a. m., and 3 30 p. m.

AMBOY DIVISION.

FROM MARKET STREET FERRY. Accommodation for New York, via Perth Amboy, and Jamesburg and Mearmouth Junction, 6 30 a. m. and 2 p. m., connecting for Long Branch and Squan. Accommodation for Trenton, connecting with Express trains for New York, 6 30, 8 and 10 a. m., 12 noon, 2, 3 30, 4 30 and 5 30 p. m. Way Train for Burlington, 6 30 p. m. On Sunday 7 30 a. m. and 1 p. m.

Way Train for Bordentown, 8 and 11 30 p. m. For Kinkora Branch, 6 30 a. m., 2 and 4 30 p. m. For Hightstown, 6 30 a. m., 2, 3 45 and 6 30 p. m. For Long Branch and New York, 7 30 and 11 15 a. m.; for Long Branch, 3 p. m. For Tuckerton, 8 a. m. and 5 p. m. For Beach Haven, 7 30 a. m. For Medford, 6 and 11 15 a. m., 3 45, 5 and 6 30 p. m. For Mt. Holly and Pemberton, 6, 8 and 11 15 a. m., 3 45, 5 and 6 30 p. m. For Mt. Holly, 1 and 11 30 p. m.

For Merchantville, 10 p. m., on Tuesdays, Thursdays and Saturdays only.

TRAINS ARRIVE THIRTY-FIRST AND MARKET STREETS.

From Pittsburg, 3 10, 7 35 a. m., 6 20 p. m. daily, 6 45 a. m. and 3 35 p. m., daily, except Monday. From Erie and Williamsport, 6 45 a. m., daily, except Monday. From Buffalo and Niagara Falls, 7 35 a. m., daily, except Monday. From Renovo, Elmira and Williamsport, 6 20 p. m. From New York, 12 45, 4 38, 10 10, 10 50 a. m., 12 05, 12 45, 3 50, 6, 6 50, 7 35, 7 40, 7 50, 10 40 and 11 40 p. m. On Sunday, 11 05 a. m., 7 40, 7 50, 9 05, 10 40, 11 40 p. m., and 12 45 a. m. From Easton, Phillipsburg and Lambertville, 10 10 a. m.; also arrive Kensington depot, 9 50 a. m., 4 55 and 10 45 p. m. Sunday trains from New York, 10 57 a. m., and 8 58 p. m. Sleeping-car Tickets can be had at Broad and Chestnut streets and Depot Thirty-Second and Market streets.

The Union Transfer Company will call for and check baggage from hotels and residences. Time-cards and full information can be obtained at the depots and ferry named above, and at following: TICKET OFFICES, No. 338 Chestnut street, No. 116 Market street.

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D. M. BOYD, jr., General Passenger Agent.

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## THE MAIN FACT IS:

We have made up TOO MANY OVERCOATS and SUITS for this year, and to transfer our Stock into Cash needed for preparation for 1876, we will make certain sacrifices which will be apparent ON AND AFTER WEDNESDAY, DECEMBER FIRST, when we shall have gone through our Salesrooms and our off Profits, and even a part of the cost, from many of our present prices.

To be very exact in stating this matter, as we do not intend that any advertisement or custom of our house shall mislead the public in the least particular, we think it proper to say, that this Mark Down, whilst it applies to

- A THOUSAND AND MORE OVERCOATS,
- A THOUSAND AND MORE BUSINESS COATS,
- HUNDREDS OF DRESS COATS,
- SEVERAL THOUSAND VESTS,
- SEVERAL THOUSAND PAIRS OF PANTS,

and extends throughout our house, yet there are some lots in which (as they have already been marked at close prices,) we shall make no change.

WE DESIRE TO ANNOUNCE THAT THIS IS

## OUR FINAL and ONLY MARK DOWN HIS EASON,

SO THAT NONE NEED WAIT FOR LOWER PRICES. THE STUFF WE TAKE WILL WONDERFULLY AID THOSE WHO FEEL LIKE ECONOMIZING.

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Hoping for a visit from each reader, and that our friends will pass this announcement to all their friends in the country,

We are Very Truly,

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REAL ESTATE AGENTS  
AND  
BROKERS,

No. 125 S. SEVENTH-ST., PHILADELPHIA.  
House and Ground Rent promptly collected  
Money invested and Loans negotiated on Mortgage  
Estates settled. &c. [9mo23-ly]

PROF. PLINY EARLE CHASE,  
OF HAVERFORD COLLEGE;

PROPOSES TO DELIVER

SIX FAMILIAR AND EXPLANATORY  
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"Modern Scientific Discoveries and  
Theories."

Lecture IV, 12th mo. 5th.—Thomas Young and William Allen Miller. "Universal Force;" "Spectroscopy;" "Let there be Light!"  
Lecture V, 12th mo. 15h.—Luke Howard and James B. Esq. "The wind bloweth where it listeth;" Weather Predictions.  
Lecture VI, 12th mo. 22d.—George Fox and Jonathan Edwards. "Harmony of Faith and Reason."  
Tickets for the Course, \$2. For sale at this Office, 706 Arch Street.  
[2mo1-3-]

## ANTHONY TAYLOR,

324 WALNUT STREET.  
WHARF: SPRUCE-ST., SCHUYLKILL.

The celebrated  
HONEYBROOK,  
LAWRENCE,  
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## COAL

delivered promptly and nicely in  
IRON BOXES

without dumping on pavement.

CHAS. DESAIX SMALL,  
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## KAUB, FRYMIER & EDWARDS,

(Successors to the late William Dorsey, dec'd, the only survivor of the house of BENEDICT DORSEY & SONS.)

Importers and Jobbers of  
CHINA, GLASS & QUEENSWARE,

No. 923 Market street, Philadelphia.

CHARLES B. EDWARDS, of the above firm, was the principal business manager of the house of B. Dorsey & Sons, having been in their employ from his boyhood. Friends are hereby assured that every effort will be made to maintain its standing and merit the continued confidence of its patrons. [6m2-ly]

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In BEAVER SHAWLS at \$8.00, worth \$12.00.  
IN WATERPROOF CLOAKINGS,

IN SOME NEW AND TASTY DESIGNS.

Ready-made Waterproof Cloaks in latest styles, well made and trimmed. A fit guaranteed. FLANNELS, BLANKETS, LINENS, MUSLINS, in large assortment, at lowest prices.

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9m8-1y] Southwest Corner 8th and Arch streets.

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We have just received our FALL IMPORTATION of BLACK AND COLORED SILKS

BLACK SILKS FROM \$1.00 TO \$5.00.

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Repairing, Varnishing, and Upholstering. Removals and Packing of Furniture carefully attended to. Rooms to Let for Storing of Furniture. FURNITURE CARS TO HIRE. [sep24-ly]

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PATENT IMPROVED SOFA BED.

It has advantages over all others; it is the cheapest, the most convenient, the most substantial. When used as a Sofa it has the appearance of a Sofa, and when used as a Bed it has the appearance of such. When you wish to change it from a sofa to a bed, it is not necessary to move it from the wall, simply turn it over. When used as a bed you do not use the sofa seat, hence it can be kept clean. There are no latches, hoods or bolts to fasten or unfasten.

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This article was got up expressly for the Centennial.  
A liberal Discount to the trade. [10m20-1y]

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OBVIATING THE USE OF ICE.

PAPER HANGINGS

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Philadelphia. 5m19-ly