

THE JOURNAL.

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

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[For The Journal.]

THE SUN.

A SIMILE.

Bright and balmy breaks the morning,
Sol, advancing, wakes the day,
With his golden tints adorning,
Tower tops and turrets gray.

When in his meridian splendor,
Beaming from his throne on high,
Naught that man's devices render
Can with his effulgence vie.

On the nether verge declining,
His diurnal circuit run,
Then, with gorgeous lustre shining,
Calmly sets the sinking sun.

Sol supplies an allegory,
Light and knowledge to impart—
Thus the Heavenly Sun of Glory,
Shines within the human heart.

Our spirits' senses stealing,
Penetrating each recess,
Light and life and love revealing,
Teaching truth and righteousness.

Mind this light, and it will show thee
All that is required of thee,
And among the saints bestow thee,
Crowned with immortality.

NEW YORK, 1875.

E. W.

SALMAGUNDI—No. 2.

In a work written by Lewis Palmer, of Concord, Delaware county, Pa., we are told that the land for the Concord meeting-house and graveyard was leased in 1697, by John Mendenhall, to trustees, they to pay for it "one peppercorn yearly, forever." The right-hand portion of the present building, as far as the left-door, represents the original brick building, which was the scene of many of our forefathers' actions.

Our poet, Painter, thus describes the "brave hearts" who established the principles of peace in the wilderness, and made it to "blossom as the rose."

"Brave hearts that dared the rough, broad seas,
For homes and freedom in the wood—
Strong arms that felled the giant trees,
And tilled the earth where once they stood.

"They came not here to carve a name
On honor's tablet, high and grand;
Their humble works, unknown to fame,
Still live, and bless their chosen land.

"Their duties were their chief desires,
Their faith no narrow creed confined;
And we inherit, from such staves,
The right to freedom of the mind."

As everything connected with the rise and progress of the Society of Friends is supposed to be interesting to the readers of THE JOURNAL, (even the writings of those whose ignorance betrays their weakness,) I will select a few passages from the writings of some popular authors who exhibit an almost incredible ignorance respecting a subject upon which they attempt to inform the world:

Captain Marryatt, an English novelist, writes of a "Quaker prayer-book," and, in one of his dialogues, one of his speakers says, "Wilt thee give me thee hat?"

A correspondent of the New York *Tribune*, in speaking of the prices of coffins, says—"except the plain, pine coffins of the Quakers and Jews."

Robert Dale Owen, in an article published in the *Atlantic Monthly*, speaks of "Dr. Gibbons, a Quaker preacher, with orthodox proclivities." True, this is but a trifling mistake—the Dr. William Gibbons alluded to, of Wilmington, Del., never having been a preacher. But, Owen is a careful writer, and doesn't often make mistakes; and it shows that general want of care in writing about the Society of Friends.

Macaulay went so far in his bitterness against Friends as to leave the regular track of history, and become a partisan essayist to slander the character of William Penn, whom he accuses of speculation, political corruption, and court intrigues in the palaces of kings, extorting money from the wives and sisters of condemned criminals,

to purchase their pardon. He charges him with a love of witnessing scenes of cruelty, such as public executions of criminals. His history is not candid; and, even if these things were true, it is a malicious libel.

That the reader may see the bitterness of this *historian essayist*, we quote several passages from his so-called history; "To speak the truth," he says, "concerning Penn, is a task which requires some courage. Rival nations and hostile sects have agreed in canonizing him. England is proud of his name. A great commonwealth beyond the Atlantic regards him with reverence. The respectable Society of which he was a member, honors him as an apostle. By pious men of other persuasions he is regarded as a bright pattern of Christian virtue. Meanwhile, admirers of a different sort have sounded his praises. The French philosophers of the eighteenth century pardoned what they regarded as his superstitious fancies, in consideration of his contempt of priests, and cosmopolitan benevolence, impartially extended to all races and to all creeds. His name has thus become, throughout all civilized countries, a synonym for probity and philanthropy."

Having thus reached his climax, he gradually comes down: "Nor is this high reputation altogether unmerited. Penn was, without doubt, a man of eminent virtues. He had a strong sense of religious duty, and a fervent desire to promote the happiness of mankind. On one or two points he had notions more correct than were, in his day, common even among men of enlarged minds; and, as the proprietor and legislator of a province, which being almost uninhabited when it came into his possession, afforded a clear field for moral experiments, he had the rare good fortune of being able to carry his theories into practice without any compromise, and yet without any shock to existing institutions? He will always be mentioned with honor as a founder of a colony, who did not, in his dealings with a savage people, abuse the strength derived from civilization, and as a lawgiver who, in an age of persecution, made religious liberty the corner-stone of a polity."

"But," (now comes the fall,) "he was not a man of strong sense. He was not proof against the corruptions of the court. The integrity of Penn, which had stood firm against obloquy and persecution, attacked by royal smiles and female blandishments, began to give way. It cannot be concealed that he bore a chief part in some transactions condemned by the general sense of all honest men." (Is this history?) This historian describes a "treasonable procession of school girls," led by their mistress. The girls, with their mistress, were imprisoned. The queen's maids of honor obtained the royal permission to wring money from the parents of the children, as the price of their liberty, and William Penn (he says) accepted the commission to obtain this ransom. "Yet, it seemed," says this historian, "that a little of the pertinacious scrupulosity which he had often shown about taking off his hat, would not have been altogether out of place on this occasion."

In another place he says: "William Penn, for whom exhibitions which humane men generally avoid, seemed to have a strong attraction, hastened from Cheapside, where he had seen Cornish hanged, to Tyburn, in order to see Elizabeth Gaunt burned."

Again: "The heartless and venal sycophants of Whitehall, judging by themselves, thought that the old man (Kiffin) would be easily propitiated. Penn was employed in the work of seduction, but to no purpose." * * * "Penn passed his life in declaiming against a hireling ministry. According to his own principles, he would have committed a great sin if he had assist-

ed in obtaining a benefice on the most honorable terms for the most pious divine. Yet, to such a degree had his manners been corrupted, that he did not scruple to become a broke: in Simony of a peculiarly discreditable kind, and to use a bishopric as a bait to tempt a divine to perjury."

Again, after such language as "scandalous," "zealous, busy Jacobite," a "Quaker courtier," a "conspirator," more suited to partisan pleader than a historian, he continues: "It is melancholy to relate that Penn, while professing to consider even defensive war as sinful, did everything in his power to bring a foreign army into the heart of his own country."

He says that when Penn was brought before the privy council on a charge of complicity with the vanished house of Stuart, he denied the whole affair, and said that he had never wished for such a thing. "This," says Macaulay, "was a falsehood, and the king was probably aware that it was so." (Yes, probably.) And, (what no other historian has dared to say,) "Penn joined the Jacobite conspiracy."

After several pages of rant, he says: "He had such an abhorrence of oaths, that he would not kiss the book in a court of justice; yet he did not scruple to tell something very like a lie, and confirm it with something very like an oath, in evading the question."

I will quote but one passage from several pages of his "precious truths," respecting George Fox; but this is enough. "One of the precious truths which were divinely revealed to this new Apostle, was that a Christian was bound to face death rather than touch his hat to the greatest of mankind. When Fox was challenged to produce any Scriptural authority for this dogma, he cited the passage in which it was written that Shadrach, Meshech and Abednego were thrown into the fiery furnace with their hats on; and, if his own narrative may be trusted, the Chief Justice of England was altogether unable to answer this argument, except by crying out, 'take him away, jailor.'"

Cowper once wrote:
"Some write a narrative of wars,
And heroes little known, and call the ran
A history; they thread a narrative
Of intricate and nice design which ran
Through all their purposes, and change their minds
With meanings which they never had, or having,
Kept concealed."

E. L.

BIRD-IN HAND, Lancaster county, Penna.

OUR VISIT TO ILLINOIS. NO. 2.

A night's rest was duly appreciated, and on Seventh-day morning we arose fully prepared to enjoy our visit. The weather was fine, but quite cold, and in order to bring us into a state of comfort, our kind friends made their winter arrangements and we were soon seated around a hot stove. The dwelling is located on an elevation commanding a fine view over this level prairie country. The new meeting house is in sight, and we were informed that the meeting of ministers and elders would convene at the old meeting house 1½ miles beyond the new one, in order to allow the workmen to finish the board walk, &c. The writer being neither minister nor elder, of course did not expect to attend their session, but feeling a desire to have a look at the old house, and meet with some Friends, accompanied his room-mate, William Cain, an elder from Richmond, Indiana. We found it situated in the edge of "the timber," nicely shaded, and the feeling arose that it was particularly adapted to a place of worship, where Friends might "get down in the quiet," withdraw their minds from the cares of the world, and give adoration and praise to our Heavenly Father. Solid but genial Friends were here assem-

bled, and as soon as could be expected, gathered into silence, the writer remaining with some others outside. Shortly, however, a Friend came out and kindly took him in to enjoy their deliberations, which in consequence of the occasion were particularly impressive. The session was lengthy, after which we were saluted by many Friends with whose names we had been familiar, belonging to Iowa, Illinois and Indiana. Here also we met again most of the Friends who had been our companions in a "state of waiting" on the cars.

On our return to our new home we found our family had increased in number, among whom we were glad to welcome the two daughters of the proprietor of THE JOURNAL, coming nearly one thousand miles, partly for the purpose of gratifying its readers with an account of this interesting occasion.

Rebecca W. Mott, of Chicago, was also of the number to whom we feel attracted as a valuable, intelligent, but unassuming Friend. Others also, from Indiana, Ohio and Illinois are with us, including many youths with their parents.

On Seventh-day evening we attended the Illinois First-day School Conference, and here again we met many kind Friends, and were soon made to feel at home. It is exceedingly pleasant to observe the interest taken in this subject by the young people, and especially the men, who seem earnest and (apparently in the right spirit) determined to carry out this great work. A more particular notice of the First-day School Conference and meetings for worship will be reported by M. G.

On First-day after meeting we dined with a number of Friends at the house of Thomas and Phebe Flowers, nearly opposite the new meeting house, where we increased our intimacy with many interesting Friends, assembled here from all the points of the compass. At 3 o'clock p. m. another meeting for worship convened, that was nearly as large as the morning session. In the evening a parlor meeting was held at the house of Joshua L. Mills, which was thought to be very solemn, with considerable speaking. Among others the Friends from Baltimore had work to perform, including the younger portion.

On Second-day the meeting for business convened at ten o'clock, and as is usual in this country, held but one session, which occupied about four hours. A more particular account of the Men's and Women's business meeting will be published as soon as they can be transcribed.

This day we dined with another large company at the house of Abel Mills, with renewed pleasure, meeting as we did generally another set of Friends, thus adding to the "variety."

A youths' meeting in the evening had been appointed at the suggestion of our Friend Harriet E. Kirk, intended especially for the younger concerned members, and a large meeting assembled. On the Women's side the gallery was filled with young people but on the Men's, (many of whom did not seem to understand the concern) the ministers and elders were seated as usual. A long meeting followed, with eight communications, some very lengthy and all by the Western ministers.

On Third-day business again occupied the meeting, at the close of which Joshua L. Mills invited a youths' meeting to assemble at his house at 4½ o'clock, P. M. (This morning a painful accident happened to this Friend. An iron weight, 70 lbs., attached to the sliding shutters, fell on his right hand nearly severing two of his fingers, and otherwise injuring his hand. Although suffering intense pain, he did not allow it to interfere with the interest he was taking in the exercises of the week.) To-day we dined at David Swaney's, who had been

daily accommodating over thirty strangers. New faces were again made familiar to us and a feeling of kindness flowed from vessel to vessel.

The distance to J. L. Mills' was about four miles, but conveyances were ready to take us all to the youths' meeting, which met as punctually as circumstances permitted. Here were assembled in the yard, partly under the trees a goodly company, probably one hundred (100); arrangements having been made to have all seated. Shortly after getting into silence, J. L. M. announced that he was under the impression that some who had attended the youths' meeting the previous evening had not been able to relieve their minds and he had called this one to give such an opportunity. Solemnity reigned. The vocal exercises fell upon Joseph M. Wood, Jonathan W. Plummer, Martha S. Townsend, Louisa Powell, Harriet E. Kirk, Esther Haviland, Samuel M. Janney, Samuel Townsend and Davis Furnas, in short and feeling addresses, concluding with a prayer by Thomas Foulke. The shades of evening came upon us ere the close, but the occasion, with the surroundings, the fervency of the speakers, with the blue canopy over us, the flutterings of the feathered creation as they retired from the scene on the approach of night, the deep silence that prevailed, seemed to make all present realize, that this indeed was a true "Friends' meeting" and as was expressed by some, the crown and diadem of the week. In the evening was held an adjourned meeting of the First-day school conference, which was largely attended.

During this meeting the character of THE JOURNAL was introduced by a kind Western Friend, and the whole subject of its publication, &c., thoroughly discussed. Some Friends had accepted the idea that the price was too high, and the proprietors were reaping a rich harvest from the proceeds. This brought out an explanation, and when the editor (who was present) declared that for nearly three years labor she had not received over "thirty dollars," and was obliged to work laboriously in another direction for her sustenance, besides all her father's exertions, that had probably seriously injured his health, and no pecuniary profit to him either, the tide was turned. Many Friends arose and declared the paper was a bond of union between the East and the West, and cost what it would, they could not afford to do without it. It was a necessity. Much sympathy and unity was expressed and every one encouraged to aid in its circulation. THE JOURNAL had cause to be proud of Third-day evening, to persevere and take fresh courage.

This evening, by special invitation, we changed our lodging, accepting the hospitality of Lydia Griffith, (a relative of Joseph Gibbons,) although we regretted to leave the roof of H. K. Smith.

Fourth-day had been decided on as best for meeting for worship, and was an interesting occasion.

This day we dined at Albert M. Price's, son of William M. Price, and again were brought into companionship with Friends whose acquaintance we soon learned to value.

In the afternoon, at 3 o'clock, the business was again resumed, and held until nearly night. A Peace Meeting had been announced for this evening, but as the Yearly Meeting had taken the matter in hand, and appointed a committee to address the U. S. Government, and also to memorialize the Illinois Legislature against Capital Punishment, the end had been accomplished, and a rain having set in for the evening, the meeting was not held.

Fifth-day was the closing sitting, where was read an affecting memorial of Susan Price, a child seven years old. Committees reported the epistles, &c., &c. At the conclusion the clerk suggested that the shutters should be raised and the meeting end as it had commenced, in open session. The short, affecting appeals that were made by many, and none more so than by our dear friend Ann Weaver, who bade all an affectionate farewell, (now in her 80th year) no doubt made an impression that long will be remembered; and when a Friend announced that our Yearly Meeting is now over, and will soon be one of the things of the past, and only known by recollection in history, and a prayer was offered that if we never met on earth again, we might all join

in Heaven, there seemed but one feeling, that of gratitude and thankfulness.

Jonathan W. Plummer, of Chicago, was the clerk, and Caleb Russell, of Winona, Iowa, his assistance, and their efficiency and promptness in the despatch of business, added much to the comfort of the meeting.

Announcements had been previously made for appointed meetings by the different visiting Friends, in many meetings, both in Iowa and Illinois.

Many now took leave of each other; their time of separation had come. We dined this day with Thomas and Phebe C. Flowers, (also a connection of J. Gibbons.) Several of our Friends were also with us, S. M. Janney, S. Townsend and others, and as they were going South and we North, another parting took place.

We returned before evening to our lodging at Lydia Griffith's, her daughter Isabel acting as driver. Her management of a pair of horses was equal to any Jehu, and we had not the least fear. Here we were confirmed in our view that a female could be well educated and refined without impairing her usefulness, and that she could be "useful as well as ornamental."

Some of our company left after tea, being driven to Lostant, nine miles, to take the Northern train at 10 o'clock.

At L. G.'s the writer also met with some agreeable Friends from his native place in New Jersey—Aaron Edwards and wife, from near Woodstown. It was like "carrying coals to New Castle," to have to come 1,000 miles to get acquainted with Friends from home.

On Sixth-day morning, at 8 o'clock, the balance of our party were taken to Lostant, and quite a number again were seated together on their way back to Chicago. Among whom was our (now) old friend Rebecca W. Mott, whom we had left at our first home here.

At Mendota, where we waited some time for the Burlington and Quincy train, we parted from several more who were going either to Northern Illinois or Iowa, among whom was the writer's old friend Elida John, formerly of Fishing Creek, Pa., who resides at Sterling, Illinois, also his companions from the East, Jonathan and Naomi Rittenhouse, with Ann Weaver, who felt that she had further service at Prairie Grove, in Iowa.

We arrived at Chicago about 4 o'clock, and here took leave of our kind friends Almira Armitage and Eleanor Bowerman, who soon left for their Canada home, via Detroit and Toronto.

Thomas Foulke, Eliha Durfee, Mary Ann Updegraff and others, remain in Chicago over First-day, where they are expected to be at meeting, and which the writer hopes to attend. The visit to Illinois will then be "one of the things of the past" but long remembered.

In conclusion, it may interest some to mention that a dear Friend, David Moore, in his 88th year and entirely blind, was driven from his home at Winona, 14 miles and back, every day, to attend the Y. M., missing but one session, and at the conclusion of the last one, which held five hours, said he felt better than at the beginning.

C. A.

CHICAGO, ILL., 9 mo. 18th, 1875.

CONCORD FIRST-DAY SCHOOL UNION.

Account of the meeting held at Willistown, Pa., 9th mo. 14th, prepared from the reports in the *Wilmington Commercial and Village Record*, West Chester.

Third-day, the 14th, was the day for the general meeting of the First-day school people belonging to Concord Quarter. The meeting was held in the venerable meeting-house in Willistown, six miles back from West Chester and Philadelphia R. R., in the southeastern section of Chester county. Around the place the hills roll up in great green billows, crested with heavy woods, and the solid white roads wind among the rich farm slopes, or climb the steep ridges that overlook the valley of Crum and Chester Creeks.

A stone built into the wide, low gable, (the house is nearly square, the end being about as broad as the front,) bears the inscription: "W. M. (Willistown Meeting) 1798." Though an old house now, it is not so ancient as some Friends' meeting-houses

in Pennsylvania. At the time of "the separation," it was retained by Friends, and the remains of a small stone foundation, on one side of the wide green enclosure, mark the spot where the Orthodox built to themselves a house of worship. But their numbers dwindled away, and the house was long since demolished.

Au enterprising, intelligent community appear to be this of Willistown, which occupies comfortable and handsome homes, crowning the slopes and decking the valley. Every yard and lawn is gay with geraniums, dahlias and petunias; the orchards and the grape-arbors hang heavy with ripe fruit; the horses are large, well fed and swift; the corn fields are dark and rich; the cattle sleek and fat; and in the houses, there are books in the cases, pictures on the walls, and kindly hospitality in the hearts of the people.

At the meeting-house a table was spread in the shade, where sandwiches and coffee were dispensed with quiet politeness and smiling welcome, and when all were refreshed and the greetings were over, the people gathered into the house to hold the modest council for which they had met.

M. T. Bartram and M. Garrigues were in their places as clerks, and after some words of welcome from the former, at whose home meeting we were assembled, the delegates' names were called and the reports from the ten schools which now form the Union were read and commented upon. There was another school at Chichester, but it has been given up for the present, and a report to that effect only was sent.

The others all appear to be in a flourishing condition except Middletown, which has some very earnest, active members, but who have not been able to keep up the tone of the school, of late. Encouragement was given, and it is hoped that it will improve. Martha Travilla, West Chester, now delivered a discourse of some length. She thought that where no interest was felt in schools there should be a rest, a fast for a time and again continue them. She spoke of the diversity of ways and callings of mankind in religious work, yet they all were of good value. Several Friends now spoke; one said that it must be remembered that these schools were not for the intellectual, but the religious education of children. Dr. Fussell, Media, said that these First-day schools were of value and use to young and old. It drew out the minds which had before remained inactive. There were a great variety of minds and ways of teaching; the children can teach the old as well as the old teach the young. Darby, Pa., school had a larger attendance, and an increasing interest and earnestness in the work shown. An adult class has formed. Chichester, Delaware county, school had been closed from a lack of interest and pupils. Willistown, Chester county, was shown to be in an encouraging condition and great interest manifested by old and young, with a large attendance. A large adult class had been added and a number of magazines distributed through the school, and several new additions had been made to the library; Mordecai T. Bartram, superintendent.

Remarks upon questions vital to the cause of 1st-day schools accompanied all of the reports, and essays upon topics of more general interest were read, which called forth a remarkable degree of unanimity of expression, though there was great variety in the thought, and a wide range of ideas.

Much was said, as heretofore, about the literature of the school, this being spoken of at length in the Wilmington report, and all agreed that care should be taken to put only really valuable reading matter into the hands of children, and to avoid as much as possible the flood of "milk and water" books, which though not positively bad, perhaps, yet only escape being pernicious by their weakness, and contain for every grain of gold, a disproportionate quantity of alloy. This subject was ably discussed by Henry S. Kent, Dr. Edwin Fussell, of Media, Morgan Hall, Henry Fussell, Thos. Worrell, Phebe Griffith, and Martha Dodgson.

An excellent report, which gave rise to interesting questions and remarks, was sent from West Chester, one of the largest and best conducted schools; it told of their habit of having minutes kept by a clerk and read each succeeding week, giving the number of pupils and teachers present, the

remarks of visitors, the exercises gone through with; and the report was supplemented by explanations from Phebe Griffith, Phineas Garrett and others. This was thought by the meeting to be an excellent suggestion and one worth adopting by others. This report also said that in teaching, there were no doctrines insisted upon, but only the following of what appeared to be the truth at the time. Goshen report spoke of the responsibility of parents in setting a good example to their children, that they should be what they wish their children to be. In commenting upon this the quotation was used, "an ounce of mother was worth a pound of preacher," which called out some spirited rejoinders, that all the responsibility should not be shifted upon the mother; that the father should take his share; and that he did, whether knowingly or not, exert a powerful influence over his child for good or evil. There was an extended discussion upon the questions given to the pupils in West Chester and Wilmington schools, and answered by them in general class. From the instances and explanations given, the method was thought interesting and instructive. While speaking of literature, Joel Sharpless took occasion to speak in high terms of the *Children's Friend*, and *Scattered Seeds*, and hoped that the numbers of both would be preserved and bound and the volumes placed upon the shelves of the First-day school libraries. Dr. Fussell suggested the *Life of Mary Somerville*, and Thomas Garrigues, the *Life of Amos Lawrence*, as suitable works. Morgan Hall spoke of the list of books examined and recommended by the Unitarian Association of Boston, as being excellent.

H. S. Kent hoped the Society of Friends could soon have such a committee, and mentioned Ann Preston's manuscripts, which if corrected and revised would make some valuable volumes. He and many others remembered her little book "Cousin Ann's Stories," now out of print, but which had so large a hold upon the minds of children, and did so much to inculcate good morals and habits among them. It was hoped that some steps would be taken to collect her writings. Martha Dodgson feared too much attention was paid to intellectual culture, and not enough to the spiritual; too much time devoted to books, and too little to the Inner Fountain, which must be sought afresh every day, and which will be found to elevate the higher nature. After the reading of an excellent essay from a member of Willistown school, subject, "Through the Narrow into the Broad," and remarks from Joseph Powell and others, there was a recess taken for lunch and for social pleasure. The kindly members of Willistown meeting had anticipated dread hunger, and an adjournment to the yard showed under the spreading boughs an excellent and substantial dinner, spread upon tables, and to which we gave our immediate and almost unreserved attention. The horses were also fed, having been furnished by members of the meeting. The afternoon session was resumed after an hour's recess, with an increased attendance. The reading of the remaining reports was resumed by the clerk.

The subject of visiting schools was discussed at length by J. Powell, S. Palmer, Lydia Garrett and others. Though all admitted the benefit arising from the practice, yet the absence from classes which it necessitated was felt to be a great disadvantage. It was concluded to have a Visiting Committee, composed of those who are not teachers. Lewis Palmer, Martha Travilla, and Lydia Garrett, with others, spoke very acceptably to the meeting on general questions of interest. Delegates to the Philadelphia Association, which is to meet in Wilmington the 16th of next month, were appointed. The next Union will be held in Chester, in 3d month, 1876.

The minutes of the last meeting at West Chester were read. There were then in the schools of this Union 592 scholars, and 92 officers and teachers, which number have somewhat increased, though several schools are now having a vacation through the summer months.

THE virtue which depends on opinion, looks to secrecy alone and could not be trusted in a desert.—*Colton*.

THE FALL OF MAN.

In penning my views upon this great question, I feel no little degree of responsibility, since the system of theological belief has been long established in professing Christendom. It is to the effect that about six thousand years ago God created the heavens, including the planetary worlds and this little ball of earth upon which we live, and at that time, when he had finished all earthly things he created a man called Adam and a woman called Eve, and placed them in the garden of Eden in a state of happiness, and said unto Adam that he might eat of all the trees of the garden, but of the tree of the knowledge of good and evil he should not eat, giving him to understand that if he disobeyed this command, the day that he ate thereof he should surely die; but the serpent said unto Eve that they might partake of the forbidden fruit, and that if they would partake they might become wise as God, knowing good and evil, and that they should not die but live; and Eve told this unto Adam and they did partake of the forbidden fruit, and brought sin into the world, and in bringing sin into the world brought death also, and in consequence of bringing sin and death into the world, and falling from his primeval condition, that therefore sin and death were entailed upon all succeeding generations of mankind. It is also said that as in Adam all die, so in Christ shall all be made alive. In the first place, with reference to the great material formation of the celestial bodies in the universe that surround us as well as our globe, we have no specific record out of which to form any conception of its duration in the past, or the infinity of its limitation, and as God has disclosed that he is from everlasting to everlasting, it would be more consistent for us to believe that his almighty works were co-extensive with himself. In regard to Adam and Eve's being brought into the world at the time specified, and their transgressions, I look upon it only as a parable, representing the condition of every intelligent being that is brought into the world; every child represents an Adam to all intents and purposes. It is created first of an earthly or material nature, secondly, is breathed within it the breath of life, and becomes living souls, and in a state of innocence and purity, as is represented of the first born, and in our souls there is no sin until we arrive to an age of understanding, to hear the voice of the Lord say unto us "in the day thou eatest thereof thou shalt surely die." It is the law of our being, under which God has placed us here, that we should maintain that primeval condition represented by Adam in the garden before he yielded to temptation. In giving us a being, God gave to each of us knowledge, wisdom and understanding sufficient to comprehend fully his law concerning us, and said to each of us that if we choose to do as Adam did, and yield to the tempter we shall surely die. Then how plain it is that each and every creature is responsible to this law of God, written upon every heart. How who gets into a spirit of rebellion against the law of his creation, and separates himself from the beauties of Eden the glories of the paradise of God, and each one does it for himself and no one in do it for another, any more than my neighbor can enjoy the blessing of heaven for me. The garden of Eden, or paradise, was not an outward garden the tree of the knowledge of good and evil was not an outward tree; the fruit which he ate was not material food, but the bit of a rebellious spirit that he indulged in. The death he died was only a spiritual death, and when any one of us gets into the spirit of rebellion, the spirit of the representative Adam, we cannot escape death in a spiritual sense, and the only way of return to the Father and to be reinstated into the Eden of Paradise is by and through the life-giving spirit of Christ, which will cleanse our

hearts from all sin if we will let it have full control over all our affections. This purifying angel of God's holy spirit will prove to us a most practical and substantial atoning power answering for our sins, taking the place of our sins and reconciling us to our God, and then it is that we shall realize that "as in Adam all die, so in Christ shall all be made alive."

A. L. GRIFFIN. BUFFALO, 8th mo. 15th, 1875.

THE NAME OF THE SOCIETY.

Since reperusing the proceedings of Western Quarterly Meeting, on some proposed changes of discipline, as reported in THE JOURNAL of 8th mo. 4th, and my own remarks thereon, with the editorial on the same in that of the 18th inst., my thoughts have ripened into a conviction, that I owe the readers of THE JOURNAL some further remarks on the subject; and if allowed to offer them will first say, that I was pleased with the ready insertion of my article, and the frankness of the editor in remarking upon it, because the exercise of such freedom is right and proper on all such occasions; that the paper we highly value for the wide field it occupies may be kept open for discussion, without making the editor responsible for what he does not endorse, or the Society amenable for what he publishes. And I believe other readers like myself would often be glad to know the editor's views and feelings on some articles they find in it, when they are not expressed. Though in this case I cannot endorse the entire editorial, I nevertheless approve its general tenor and, as far as I can gather them, unite with the doctrinal views and aims of the editor. Yet I may have less fear of disturbing the veneration that some may have for antiquated opinions, usages and dogmas. For if, as he very justly says, "Friends have no creed," why should they retain "that in their discipline that seems to give them one?" to which some members subscribe as being such, and tell others they are perfectly free to withhold their assent, and leave that as a dead letter. It seems clear to me that such a course must be a stumbling block to many; especially when they see (as was evinced by some things said at the Quarterly Meeting on the subject) that not a few regard it as a confession of faith that they are unwilling to part with. To them it is not a dead letter, and the time may come when by the influence of such others may be arraigned as offenders for not accepting it as a decree of the Society, binding upon all its members; and in such a case what avails the cry so often repeated, "the Society of Friends has no creed," when its official decree to that effect is referred to in its discipline. Hence, I feel bound to say, it is "dangerous"—I need not say "poisonous"—longer to leave it there, when threats are publicly made that large numbers will leave the Society if it is swept away; that if the proposed change were made it would divide the Yearly Meeting, and other like phrases. But by all means let everything be conducted in an orderly manner, with decency, forbearance and love to each other. In the present case, the editor only repeats the assertion, so often made by some of our members, when he says, "we are not Unitarians nor Trinitarians—but Friends." So say the Orthodox Friends of themselves, and that there can be but one Society of Friends. Here we see there must be some appellative used to distinguish between them and us. What shall it be? The term Hicksite, if owned, makes us disciples of Elias Hicks. Shall we be as bigoted as some of our opposing brethren are, and say there are no Friends besides ourselves? The term Hicksite seems fastened upon us, but we have the right to choose a better one; and Unitarian is the only appropriate one the public can be induced to use. With reference to the deity, every thinking being is either Atheistic, Polytheistic, Trinitarian or Unitarian in his views and feelings. To

which class do we belong? If we are not Unitarian Friends, what are we? The world may reply Hickite Quakers. Shall we accept and use the term? Consistency answers, No! So then, while on this point of doctrine, we are Unitarian, our association differs essentially from theirs in its formation and observances—its usages and practical testimonies. And this is what should be understood when any of our members say we are not Unitarians. I have always felt dissatisfied with the term Hicksite, as well as with some expressions in the discipline, more especially in that of the Philadelphia Yearly Meeting than in that of New York or Genesee.

SAMUEL KEESE. GREAT NECK, 8th mo. 31st, 1875.

CENTRE QUARTERLY MEETING.

Centre Quarterly Meeting was held in Halfmoon Valley, Halfmoon P. O., Centre county, Pa., 9th mo. 6th. We were favored with the company of Isaac Hicks a minister from Westbury Monthly Meeting, Long Island; Perry John and wife, ministers from Roaring Creek Monthly Meeting, Northumberland county, Pa.; some Friends from Fishing Creek Monthly Meeting, Columbia county, Pa., and some from Ohio, Indiana and Iowa. The First-day School Association was held on Seventh-day, and gave proof that in interest and attendance the schools are still increasing. Public meeting on First-day morning was very large, with a manifest evidence of the presence of the "good shepherd." Public meeting announced at Friends' meeting-house at 3 1/2 o'clock, and at Stonestown, 1 1/4 miles distant, at 7 1/2 o'clock.

At the afternoon meeting the multitude was bounteously filled with the crumbs from the father's table; yea, broken loaves blessed by the Master. At the evening meeting friend Hicks' heart was bowed in supplication on behalf of the assembly. Perry John spoke quite lengthily. In his communication much pertinent counsel was handed forth on the subjects of dress and temperance. Rebecca John followed in a short exhortation to greater faithfulness to manifested duties. The meeting closed under a solemn feeling.

On Second-day Friends assembled near the hour, and were held under the Almighty hand by his power, which was spread over the assembly to the tendering of many hearts. The business was transacted under a good feeling, after which the meeting adjourned. W.

SALEM QUARTERLY MEETING.

Salem Quarterly Meeting was held at Woodstown, N. J., 9th mo. 9th, 1875. The day being clear, the meeting was well attended; and addressed, soon after the calling to order thereof, by Thomas W. Stuckey, who at considerable length spoke in terms of commendation on the testimonies of the Society of Friends, and the firmness with which the early founders maintained them. Many thought his communication was too lengthy. He was followed by one of our own members, who expressed pain on beholding the person who had just spoken again with us, and taking up so much time. Extending a caution to him that as he was not a member he should be very careful in the matter. James S. Hulme, of Mount Holly, spoke very feelingly, and with a calmness which tendered very much to the settlement of the meeting. After some other short communications the first meeting closed, when the non-members (large in number) withdrew, and the meeting proceeded to its further business. The opening minute being read, the representatives were called, all of whom answered to their names except one, who was prevented by sickness. The three queries usually answered were read and answered, and much good advice given in relation to the attendance of meetings, and love and unity. The Committee on Clerks reported the present ones, being Amos J. Peasley and Asa Engle, who were appointed with much

unity. Joseph B. Livezey obtained an endorsement on the minute granted him by Woodbury Monthly Meeting to attend Baltimore Yearly Meeting, and some of the meetings composing it. A Friend introduced the subject of order in the holding of our meeting, alluding to the first speaker and the time occupied by him in the early part of this meeting. After much expression of sentiment it was recommended that the elders take an early opportunity with Thomas when he may come among us, requesting him to be silent in our meetings, or very brief in his communications. We understood that the woman's meeting was dissolved. W. H.

As members of the Indian Committee, of Baltimore Yearly Meeting of Friends, we can bear testimony to the deep interest always manifested by the Secretary and Commissioner in the welfare of the Indians placed under our care. They have uniformly evinced a disposition to aid us and to urge upon Congress the measures we recommended.

We believe the President's Indian policy is thus far a success, and that the service is now managed better than ever before, notwithstanding some deficiencies.

SAMUEL M. JANNEY, SAMUEL TOWNSEND, CYRUS BLACKBURN. 9th mo. 14th, 1875.

FOOD.

Three classes of food materials are to be combined in requisite proportions to satisfy the conditions of nutrition. These are—1st, the blood formers, or those albuminates which not only supply substance to the blood, but aid to make bones, sinews, muscles, and ligaments; 2d, the heat producers, such as are rich in carbon, and carry on with the inhaled oxygen the process of combustion, to maintain the needful temperature of the body; 3d, the nutritive salts, which remain after the combustion of the food, as ash.

Each organ requires its food, and in the waste of the working of organic life the loss of those substances which are in the living body in small quantities must be supplied. Such substances are iron, common salt, phosphoric acid, lime, magnesia, and potash. Without iron the blood corpuscles lose their vitality; without lime phosphate, no bone; just as without albumen no muscular tissues, or without fat no brain.

One food stuff consists principally of blood producers; another of the heat makers; another of the nutritive salts. Hence eating does not always supply true nutrition, and though the natural guidance of the appetite may be more or less correct, there is such a condition as abnormal, disease-producing nutrition; yet the appetite is better than any theoretic rule, and, apart from certain general principles, better than chemical analysis at its present stage.

To get all the nutritive elements, a variety of food is necessary. The repugnance of the palate to an oft-repeated dish is the assertion of its natural demands by the human organism. To keep one organ from its food deranges not only it but the whole system.

THE JOURNAL.

Philadelphia, 9th Month 22d, 1875.

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Are our duly authorized agents, who will receive subscribers and make contracts for advertising in THE JOURNAL.

CHICAGO CENTRAL Meeting of Friends is

Table with 4 columns: Meeting type, Day, Time, Location. Includes entries for First-day, No mid-week meeting, and No mid-week meeting.

THE semi-annual meeting of "The Asso-

Table with 4 columns: Meeting type, Day, Time, Location. Includes entries for First-day, No mid-week meeting, and No mid-week meeting.

Unions are requested, and that delegates attend on their behalf. Friends generally, and others professing with them, are invited to attend.

Jos. M. TRUMAN, JR., } Clerks. ANNIE CALEY, }

THE Executive Committee will meet Sixth-day evening previous, at 7 1/2 o'clock, and on Seventh-day morning. A full attendance of the members will be very gratifying. Excursion tickets good from Sixth to Second-day, can be had at Friends' book store previously, and at the depot on the day of the meeting; price 75 cents.

JAMES GASKILL, Clerk.

BUCKS COUNTY First-day School Union will meet at Solebury, on Seventh-day next, 25th inst., and visitors will be met at Lambertville depot on arrival of train due there at 9 a. m.; but in order that they may have a sufficient number of conveyances, if prac-

CIRCULAR MEETINGS.

9th mo. 26th, Centredale, Iowa, 3 p. m.; 10th mo. 3d, Frankford, Pa., 3 p. m.; 10th mo. 3d, Birmingham, Pa., 3 p. m.; 10th mo. 3d, Quakertown, Pa., 3 p. m.; 10th mo. 10th, West Grove, Pa., 3 p. m.

NOTTINGHAM QUARTERLY MEETING FIRST-DAY SCHOOL UNION.

The next meeting will be held at East Nottingham, on Seventh-day, the 2d of 10th mo., at 10 o'clock. A general attendance is desired. THOMAS P. KING, } Clerks. MARY F. BROWN. }

CORRECTION.

In my letter of last week, giving account of our visit to Illinois, in speaking of our detention at Mendota, Illinois, the types make me say the "train was explored," it should read the "town was explored."

In Reminiscences of William Adams, under date 12th mo. 31st, 1843, read "one passage seems clear to me," instead of "no passage seems clear to me."

ILLINOIS YEARLY MEETING.

Public Meeting, First-day, 9th mo. 12th. The meeting house was filled at an early hour, and numbers stood upon the porch unable to obtain admittance. After a short season of silence, Joseph A. Dugdale appeared in supplication. He was permitted to appear in a living and powerful manner that went, we doubt not, to the hearts and souls of all present.

Samuel M. Janney said: It has been my prayer this morning that we may enjoy the greatest favor bestowed upon man, and that is communion with the author of our being. In order to do this we must come into a state of mind compatible with it. Like the early prophets, we must wait upon the Lord, withdrawing our thoughts from all earthly things and fixing them upon the Lord. The conversation between Jesus and his disciples when he asked: "Whom say men that I, the son of man, am?" And they said: Some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets. He saith unto them: But whom say ye that I am? And Simon Peter answered and said: Thou art the Christ, the son of the living God. Afterward Jesus said: thou art Peter, and upon this rock I will build my church. This can be understood by the mind that has been enlightened from on high, but unhappily has been perverted by a large portion of those calling themselves Christians. This rock was not Peter, the fallible man who afterward betrayed his Master. The rock is Christ, the chief corner-stone of the church. Before the coming of Christ in the flesh, there were those who built upon this rock—the Jews. This rock—this manifestation of God was long known. Christ came to declare the truth: To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. George Fox taught this—that Jesus Christ teaches people himself. Are we building our faith upon this rock, or upon tradition and the teachings of men? I believe that there are a great many here who are seeking for the living realities of Christ's Kingdom. Let them remember what has been said! "The Kingdom of Heaven is within you." If we are willing to renounce self and fix our affections upon God, we shall assuredly gain that great prize. Let us put our reliance upon God, follow the blessed example of Christ and he will give us the victory.

Thomas Foulke, of New York, was the next speaker. Say not in thine heart, who shall ascend into Heaven, that is to bring Christ down from above; or, who shall descend into the deep, that is to bring him up from thence. But what says the spirit? The word is nigh thee, in thy heart and in thy mouth. And this is the word of faith which we preach. Earnest breathings of desire have arisen from the altar of my heart, that we may be baptized together this morning under the sweet breathings of God's love in our devotion. The occa-

sion which has brought us together is a solemn one, not only of breathing our devotion to God, but of doing so in a new place—a new building, erected and consecrated to the worship of God and to devotion to the cause of truth and righteousness in the world. I trust that we are all interested in this work—all brothers and sisters beloved in the Lord and of the Lord—all friends in the same work, our dear society. The society of Friends had its origin in the expressions of our blessed Lord and Master: Ye are my friends if ye do whatsoever I command you. Henceforth I call you not servant, for the servant knoweth not what his master doeth. But I call you friends, and whatsoever my Master giveth me, that give I unto you. All are Friends who love God and love each other. It is the broad Christian ground. I have been desirous that we should occupy this broad platform. God's love embraces the whole human family. It is as full and free and copious now as it ever has been. I would that we might come to an abiding sense of the great truth that God is love, that his love encircles the whole human family; that it is sufficient to keep us to a righteous and holy life, and to gather us finally into the great company of the redeemed whose names are written in the Lamb's book of life. God calls for love in return for love, and I feel it in my mind to present the question to all this morning, to my sister and to my brother: As God has loved thee, hast thou loved him? If thou hast not done this, hast thou done thy duty? We must co-operate with God's love that the great work of sanctification and redemption may go on. There is but one conversion in the world and that is the recognition of your part—the owning of God—the owning and acknowledging of the Almighty God—that our first allegiance is to him—that he indeed is King of kings and Lord of lords. When we do this and his divine spirit rules in our hearts, we are Christians. This is the teaching of the holy spirit of God to every creature throughout the world, that God is within us. God has done his part—he has loved us and he calls for our love in return. I trust, my friends, that we may all be converted, that we may know this conversion. May our Father in Heaven, the great God of all, receive the tribute of thanksgiving from our hearts this morning. The voice of God says to every one: The word is nigh thee and in thy heart. This is a great truth and I wish that we would all receive it. The Christian religion is not confined to sect, to name or nation. A measure of this holy influence is given to every man—to each member of the human race. Without thee, O God, we are poor and with thee, take what thou wilt away, rich. In conclusion, my earnest desires are that each one of us may be aroused to a sense of his condition and that from each heart the thought may arise: "without a Savior I die, without a Redeemer perish."

Esther Haviland of Chappaqua, N. Y., was the next speaker. She said: "It is written that although Paul may plant and Apollos may water, it is God alone that giveth the increase." I have felt, as I sat among you this morning that there were many hungry and thirsty souls here. Blessed are they that hunger and thirst after righteousness, for they shall be filled. May none be discouraged. Remember that the race is not to the swift nor the battle to the strong, but that the love of God is extended to all. He will teach us his ways. May we walk in His paths and all be filled with peace.

Samuel Walton, of West Liberty, Iowa, was next opened in a few lively words, beginning with the text: "Keep silence before me, and let the people renew their strength."

Eleanor Bowerman of West Lake, Canada, spoke next. She said: "The spirit and the bride say come. And let him that heareth say, come. And let him that is athirst come: And whosoever will, let him take the water of life freely." So we see the invitation is extended to all to come to Christ. Some will say, How shall we come to Christ? Oh! my Friends, we are called to the Christ within us. My Friends, there is no mystery about religion. It is but to leave off that which is evil and do that which is lawful and right. Whenever we are obedient, we shall be strengthened. Whenever we are obedient in small things, we shall be strengthened to greater. When we are thus obedient, we shall feel that God is near us. I feel that God's love is sufficient to draw all souls to him. My Friends, if we wish to die the death of the righteous, we must live the life of the righteous. Then we can pass through the valley of the shadow of death and fear no evil.

Joseph A. Dugdale of Mount Pleasant, Iowa, said: Life is the opportunity set before the soul, to see what it can do. There are occasions and opportunities in life which lift up the soul and raise it into a higher air. In very early life the soul of the little child may catch the warm fire of a Saviour's love. In all the incidents of our Saviour's life, nothing has reached down so far into my soul as those in which he welcomed little children unto Him and said, "Forbid them not, for of such is the Kingdom of Heaven." How wonderful is the scheme of redemption, by which the soul which has lived in the palace of the brain for a season, may be called by its God into a higher and more glorious sphere. The lovers of Christ, like the globules of quick-silver collected together by the chemist, are all attracted by the Holy Spirit and are in truth united in one holy church universal. May we not be blind to our highest and eternal interests. If there are any here who are blind in sin, may their eyes be opened by the living electric current of the Saviour's love. It is in my heart, my Friends, to beseech you to turn to the love of God and be saved. If we thus turn, we may all be saved with an eternal salvation and our souls be filled with a living joy as we enter into the mansions of the blessed, into the company of the redeemed in our Father's house in Heaven.

Ann Weaver, of Philadelphia, exhorted to individual faithfulness and spoke of the little Assyrian maid through whose faithfulness the man was cleansed of his leprosy. She spoke especially to young Friends exhorting them to faithfulness to every duty. God has created every one for a high and glorious purpose, for his own glory. My you, my young Friends, fulfill in your lives the purpose for which you were born. Let us cleave the rock that has been laid at Zion, that has endured and will endure to the end of time. Many times, since I was with you before, has my spirit been with you. I found here that life and energy which work for the glory of the living God. May this continue so. May it go down from the fathers to the sons and from the mothers to the daughters.

Charlotte Cocks of Mendon N. Y., and Harriet E. Kirke of Horsham, Penna., appeared in testimony, after which the meeting closed.

[TO BE CONTINUED]

FRIENDLY ITEMS.

Sarah Hunt having returned from her religious visit to the West has secured apartments at Camden, N.J., where for the present she will reside whilst West she visited all the meetings and neighborhoods composing the new Illinois yearly meeting.

Samuel Martin an approved minister of Kennett Square, Pa., who was formerly a successful teacher, with view to aiding that meeting in the extinguishment of the debt on their meeting house recently rebuilt, purchased a part of the land attached thereto but as yet has not accepted a deed for it. On this ground he has erected a two-story school building with appropriate class rooms and other necessary accompa-

[For The Journal.]

NOTES BY THE WAY

niments which will accommodate some 100 scholars. In all he has been at about ten thousand dollars expense. Dr. Frank Taylor (a cousin of Bayard) has been selected as principal and the school will be conducted as a Friends' school, the children being expected to attend mid-week meetings, &c. Although Samuel has the management in his own hands, it is said that he has intimated his intention of transferring the same to the care of the meeting at no very distant day.

The new school opened in one-half of the Valley meeting house, Pa., will prove a success. It commenced with 27 scholars and others are promised. The desire is to limit the attendance to 30. — Martin, a niece of Samuel Martin, is the teacher, and promises being a very efficient one.

The Miami Valley College opened its fall term with about 100 students and is in a very flourishing condition.

The Bucks County *Intelligencer* says that Howard White expects to resume his former position of agent of the Winnebago Indians in the Northern Superintendency.

According to the same authority it is quite probable the ground belonging to Friends at Fallsington, Pa., will be enclosed with a fence. On the premises are two meeting houses; in that of the other branch of Friends its two sub-divisions meet respectively in the morning and afternoon of First-day.

The teachers of Friends' First-day school at Wrightstown, Pa., propose forming a permanent library in connection with the school.

Attleboro' First-day school had their annual picnic on the 3d inst., on the banks of the Neshaminy, and was well attended.

Philadelphia First-day School Union held its first meeting after the Summer recess on Sixth-day evening last. Rain during most of the afternoon tended to discourage a large attendance, but the discussions of matters connected with the cause were interesting; those who participated were Amos Hillborn, Louisa J. Roberts, Kate M. Phillips, Benjamin Hollowell, jr., Mary C. Maris, Matilda E. Janney, James Gaskill, S. Raymond Roberts, and other friends. The next meeting will be held at Green-st.

The Columbus (Neb.) *Republican* of 19th ult. has information from the Pawnee Indian agency which is very favorable for good crops of potatoes and grain. The manual labor school will be continued till near the time of removal to the Indian Territory which will take place about 10th month 1st. Besides the children, less than 400 Indians remain at the reservation. The bulk of the tribe are at the new agency in the Indian Territory and express themselves well satisfied with their new location, where there is not only plenty of land and good water but an abundance of wood.

At the old reservation a few white men were employed in needful oversight, stacking, &c., but most of the work was well performed by Indians, and several Indian teams were also used. Nearly every able bodied man in this remnant of the tribe has been engaged during harvest, and many of them during the whole season, evincing not only a willingness to labor for fair remuneration but a decided progress in the tendency to make themselves eventually self supporting.

At the late Canada yearly meeting of the other branch of Friends the statistics showed 27 meetings with 1,624 members; 645 pupils on the rolls of the Bible schools.

Eliza Brewer and companion, Rachel Cronkhite, were liberated for religious service in England, and sailed thither on the 21st ult.

The First preparative meeting in Canada was held in 9th month 1798 at the house of Philip Dorling in Adolphustown, Upper Canada, committees being present from New York yearly and Nine Partners quarterly meetings; and 1st month, 1801, the First monthly meeting was held in the meeting house at that place.

In 1st month, 1799, Pelham Monthly and in 6th month, 1804, Yonge-st preparative meetings were authorized by Philadelphia yearly meeting.

At Ohio Yearly Meeting of the other body of Friends held at Mount Pleasant, Eli and Abarilla Cowgill, both ministers, had their minutes endorsed for religious service in Great Britain and Ireland. Eli

Jones a minister of Maine, landed in Ireland 7th month 27th, and at once proceeded to visit general and other meetings being held in that province.

The Australian delegation having completed their service among Friends of those parts, Wm. Beck and Alfred Wright were to return to England, whilst J. J. Dymond will pass through the United States homeward, and was at San Francisco 8th mo. 5th.

John J. White, a minister of Spruce street, Philadelphia, obtained a minute on the 17th inst. to attend Indiana Yearly Meeting.

Sunderland P. Gardner, of Macedon, N. Y., has obtained a minute to attend Baltimore Yearly Meeting, Philadelphia Quarterly Meeting, &c.

John H. Dudley and wife, of Evesham Monthly Meeting, N. J., expect to attend Indiana Yearly Meeting; also Clementine A. Jennings, of Baltimore, who has been visiting near Waynesville, Ohio, during the past few weeks.

Philadelphia Monthly Meeting was held on the 15th inst., and the school committees having decided not to vacate the schools on Monthly Meeting day, as has always heretofore been the practice, the scholars were in attendance at meeting. Samuel J. Levick and Lucretia Mott felt drawn to address them. After closing the meeting for worship the scholars returned to their schoolrooms and were shortly dismissed, to enable the teachers and scholars to attend the Monthly Meeting if they so incline. In the latter meeting the business was much as usual.

Anne S. and Caleb Clothier returned their minutes, having attended Ohio Yearly Meeting and other meetings, as way opened, and believed they were in their proper places. The report of the committee having the charge of Girard Avenue Meeting was favorable. The attendance on First-day has continued good, and on Third day some improvement is noted.

The Girard Avenue school has had 116 pupils during the year, being 25 more than they have desk accommodations. This matter was referred to the School Committee to consider and report thereon.

Seth S. Hance, of Baltimore, was in attendance, also Thomas Mather, of Green street.

At the Circular Meeting at Merion on 19th, the attendance was not so large as it often is, owing to the unfavorable weather. It was a good meeting. Jno. J. White, Caleb Clothier and Anne S. Clothier addressed the company. Eleven of the committee attended. At the morning meeting Caleb Clothier felt called to encourage the few that assemble there, and expressed the feeling that if faithful to the gift of God, given to each one, there would yet be a gathering to this people.

Dr. George Truman having returned home on 18th inst., was at Race street next day, and drawn forth in the ministry.

The Indian Committee of Philadelphia Yearly Meeting met on Sixth-day, 17th inst. Interesting letters were received from agents Jesse W. Griest and Mahlon B. Kent, and several matters alluded to therein referred to the Executive Committee for attention. The annual report of J. W. Griest showed that instead of decreasing, the Indians in his agency had increased, the ratio of births exceeding the deaths as 7 is to 4. The crops have been favorable, but in M. B. Kent's agency there has been a failure of some of the crops, and funds which have heretofore been used otherwise for the benefit of the Indians, will this winter require to be expended for their support, which, as in their rude state they cannot comprehend, so it is apt to cause a distrust on their part in the agent.

J. W. Griest forwarded suggestions and estimates for the opening of the Manual Labor School, which will be started about 10th mo. 1st.

A First-day school has been started at Woodbury, N. J., under favorable auspices. It is held at 3 p. m., so as not to disturb the meetings of the other body of Friends, who meet in the same building with our Friends, a partition separating the two bodies.

The Bucks county *Intelligencer* gives the three following items:

Jonathan and Elizabeth Paxson and Rebecca Iredell, the last two approved ministers, attended Doylestown meeting on 12th

inst. There was quite a full gathering, and their communications were received with much satisfaction.

Elizabeth Parry, a granddaughter of the late Edward Hicks, has resigned her position as principal of Horshamville Public School, and accepted that of assistant in Friends' Central School, Philadelphia.

The Friends' school, to be held in the new brown stone building on Cedar street, Bristol, Pa., commenced its session last week. The building is well located and admirably arranged. The school room is furnished with twenty-five Uhlinger double desks; a set of maps and engravings relieve the walls, which are finished in roughened white coating; ample storage room for books and outer garments is provided in five neatly paneled closets; and on either side of the vestibule is a good-sized classroom. The room is handsomely grained in oak, and the windows are fitted with inside blinds. A heater in the cellar warms the entire building.

Our Friends of the other branch have an indulged meeting at Atlantic City during the bathing season, under the care of a committee of Haddonfield Monthly Meeting. It is usually attended by members of both branches. Some weeks ago a member of Spruce street, Philadelphia, was present, when a person came in having very little of the appearance of a Friend, took his seat in the gallery, and in due time addressed the gathering in a discourse which surprised the first named Friend, who had never before heard or expected even to hear such a one in a Friends' meeting. This Friend having sometimes felt drawn to speak in our religious meetings, believed it right to do so on this occasion; in substance saying, that whilst we recognize the divinity of the Saviour, we should also bear in mind the omnipotence of the Creator, &c. At the close of the meeting he was cordially shaken by the hand by several. Some expressed their satisfaction with his company, and unity with his remarks. A few days afterward, however, a note was forwarded to him by the committee, saying that his remarks were uncalled for, and they hoped would not be repeated.

The stranger was said to be clerk of one of the Western Yearly Meetings of the other branch of Friends.

There is a valuable and concerned young Friend residing at Rochester, N. Y., who frequently is drawn forth in the ministry in our meetings. He is a physician, but whilst studying he believed it would not be right for him to be governed by what he learned in the schools; and having full faith in the promises of the Lord Jesus, that they who fully believe "shall lay hands on the sick and they shall recover," so his practice, if it may so be called, is altogether of a religious character and with little or no medicine. Some remarkable cases of recovery are mentioned of those who have placed themselves under his care.

CORRECTIONS: In our last "Friendly Items" Samuel should read Susanna N. Gaskill. In the part relating to Friends' Historical Association "The Friend" should have preceded "Friends' Review," &c. "Indiana" should read "Indian Herald," a paper published by the other body of Friends in the Indian Territory. At the top of next column should read "the pipe of peace to an Indian to smoke." Further down "Gaine's Universal Register or American and British Kalender," &c.; in said "Kalender" "Rahway is spelled "Raway." In the account of Centre Quarter I apprehend C. C. May is intended for Caleb C. Way, a minister of that meeting.

J. M. T.

THE compulsory attendance law in Connecticut is reported to be working satisfactorily, and as the result of the various measures adopted for securing increased attendance, the proportion of children in the public schools has advanced from 80.38 per cent. in 1867-8 to 89.34 per cent. in 1873-4. The actual increase has been about 20,000, while the increase in enumeration in the same time was about 10,000.

It is pretty safe to presume that about all the glaring defects or petty weakness which we are looking for in others may be found in ourselves, with a little careful investigation.

On the 12th inst., it being First-day, we attended the afternoon meeting of Orthodox Friends, at Oskaloosa, Iowa. We went from New Sharon on an excursion train. One thousand persons were aboard. We thought it a big crowd, but when we merged into a crowd of six or eight thousand people, our one thousand was lost. Of course, a great many, not members, were in attendance. We heard the remark:

"What a good looking people the Quakers are."

There were noted preachers from a great many places in attendance. Joseph John Diamond and companions from England; Enos Pray, Amos Kenworthy; and some others from Indiana; Edward Young and others from Ohio; John Y. Hoover, David Hunt, James Baily and a host of other preachers of more or less note were in attendance at this large meeting.

The meeting convened at two o'clock. The two large rooms of the house were closely filled and several thousand were outside. J. J. Diamond and companion, and Amos Kenworthy and others were in attendance in the lower room. John Y. Hoover, Edward Young, and an Indiana Friend, name not remembered, were in attendance in the upper room.

Enos Pray occupied a stand, and in the multitude a woman Friend stood on the steps of the house and spoke to the people. Two other Friends occupied different stands on the ground, making in all, six meetings, all in operation at the same time.

The sermons, as a general thing, were not lengthy. Enos Pray probably spoke one hour and a half out of doors. After he concluded his remarks, a person mounted the stand, and after a few preliminary remarks, sang a lengthy song, at the close of which some one on the ground near the stand kept up the singing. I noticed a little demonstration among those not members, rather criticising the idea of "singing at a Quaker meeting."

Whether Friends know it or not, they are not thought any more of by these people for their adopting the customs of other denominations. The two English Friends both spoke in the same room. One of them remarked that "mere belief was as ashes, that practical religion was what was needed." We heard but very few extravagant remarks, and few were made. The sermons generally savored of the true principle of Friends.

At the close of the meeting a prayer meeting was given out. There was not as orderly a meeting as could have been desired, as the people kept moving from one meeting to another, and kept up a continual roar, not unlike the sound of the sea. Our visit to this meeting was as pleasant as could be expected considering the frailties of human nature and the immense crowd everywhere.

In relation to the tone of the sermons, I might state that the doctrine of holiness was dwelt upon very earnestly by Amos Kenworthy, of Indianapolis, the great revivalist, he reading the first chapter of Ephesians to prove his position.

He stated that the Universalists used the same chapter to build their superstructure upon.

On Second-day, the 13th, we took the train from New Sharon, Iowa, for Clear Creek, Illinois, to attend the new Yearly Meeting.

Being very particularly fortunate in our journey, we arrived next morning in time to convene with the meeting on the second day of its session, and found a great many dear Friends present that we were acquainted with in former times, and many dear Friends we met never having seen before, that give us great satisfaction to meet; and none more than those persons that represent THE JOURNAL.

J. M. W.
CLEAR CREEK, Ill., 9th mo. 15th, 1875.

PEACE AND TEMPERANCE.

Crouse, Vice President; Amanda Deyo, Sec'y; Ella Smith, Ass't Secretary; Ruth A. ...

In speaking of the subjects of war and peace, I must treat of them as results instead of causes. As I look back through the past of our country...

spoiled—she has been obliged to stand still while this work was being accomplished; her hands were tied, her lips closed by the legal barriers which prevent her from putting an end to such corruption.

There is also the great Christian church praying for the success of 'our arms' in the name of the Prince of Peace, fostering military movements and countenancing War in various ways.

REMINISCENCES.—70.

[Extracts from the manuscript Biography and Diary of William Adams, from 1776 to 1858, continued.]

First mo. 1st, 1844, Second-day. This morning commences a new year, and I a new diary.

3d, Fourth-day. At meeting. Hannah Sharpless spoke a few broken words, and Elizabeth Walton said a few solemn words with her bonnet on.

4th. I have commenced reading the Old Testament again. I thought, after reading the Prophets and Apostles, that Moses' writings would be uninteresting to me, but before I had read four chapters I found these words: "If thou doest ell, shalt thou not be accepted? but if thou doest not well, sin lieth at the door."

5th. I read last night of Noah with his household going into the ark, and were saved from drowning by the flood. For a matter of so much moment

to the world; I am surprised at the shortness of the account, but "What we can't unriddle we must trust." The words, "I will set my bow in the cloud, which shall be for signs and for seasons, for days and for years, are very beautiful.

7th, First-day. A large gathering at meeting, which sat in solemn silence a long time, when George Truman came forth in his energetic manner, in a testimony for the truth as it is in Jesus.

Afternoon. A small meeting. Rachel Longstreth recommended the perusal of the Scriptures, and quoted some lively words from David.

Evening. Attended meeting, where, according to the account of some present, we experienced the sweet incomes of divine love.

9th, Third-day. I sit writing alone this evening, my wife having gone to New Jersey to see her sick sister, Sarah Warrington, who resides near Westfield, who we are informed lies very ill, no hopes being entertained of her recovery.

10th. At meeting. Rachel Longstreth was our preacher; among other things she said:

"Every affliction cuts a string, And urgeth us to rise."

13th, Seventh-day. In reading the Old Testament over again I find many things not remembered before. I find that Isaac and Rebecca were much dissatisfied with their son Esau's marriage.

14th, First-day. Attended meeting, in which was maintained a long, profound silence. Toward the close Louisa A. Evans knelt in solemn supplication.

Afternoon meeting silent. Evening. A Friend in the gallery, named Henry Woodman, very soon commenced an interesting testimony, and continued nearly through the meeting.

17th, Fourth-day. Monthly Meeting. A goodly number of public Friends in attendance, and among the rest, Lucretia Mott, she having been absent for some time from our meeting.

21st, First-day. Very cold. On sitting down in meeting it came into my heart to pray for Lucretia Mott, that she might be supported in all her trials and her discouragements.

patience possess ye your souls," and gave us an edifying discourse. Near the close I thought I saw the Saviour descend, and stand by her, or rather hover over her, with, "Be not discouraged for I am thy God."

Evening. Went to meeting through the snow. A few people, and but little said. William Dorsey spoke a few words, signifying that he felt a precious calm, &c.

22d, Second-day. Weather very cold. In reading the Old Testament I find the prophecy of Jacob over his twelve sons, at the time of his death, which I think very remarkable.

23d, Third-day. A funeral in the country. This morning my son C. and myself took the cars to attend the funeral of Sarah Warrington, my wife's sister.

The rain poured down nearly all the way, but some snow was visible. On entering the parlor we beheld the object of our solicitude, enshrouded in her coffin. She whom we had often in our company, and who had lived such a self-denying life, and set such an example of plainness, was now a pale, pale corpse.

[For The Journal.

JOSEPH GIBBONS—Dear Friend: In THE JOURNAL of 9th mo. 1st, inst., as a communication signed "Z.," entitled "Fate of the Apostles;" in which we are told that "Simon Peter was crucified head down at Rome."

If thy correspondent "Z." can prove this assertion, or even prove that the Apostle Peter ever was in Rome, he will earn the lasting gratitude of the Roman Church, and be entitled to canonization as a saint after his death.

Question: What reply should you make to a person who asked you to prove that the Apostle Peter was ever in Rome?

Answer: You should tell the person to prove that the Apostle Peter never was in Rome.

This is as far as the Church of Rome is able to go in regard to this vexed question. If "L." has any new light on the subject let us have it by all means.

According to "L.'s" account the Apostle Paul behaved in a very singular manner, after he was beheaded. I have heard of one case to compare with it, of a man "who died, and made a will."

Thine for truth, JNO. HUME. BEAUFORT, S. C., 9th mo. 8th, 1875.

[For The Journal.]

IN MEMORIAM

Of John Suffrins, who departed this life the 7th day of the 9th month, 1875, in the city of Richmond, Indiana, at the advanced age of near 83 years.

Friends, but a few years previous to his decease he became in membership with the other branch of Friends, and was a constant attender of their religious meetings and discipline. He was a man of much uprightness and sobriety in the walks of life. He also was of few words, and unassuming in his intercourse with those around him, as many of us who knew him could testify. He was taken with a paralytic affection a few weeks before his death, but the vital spark lingered in the tenement long. The funeral of the body was well attended by Friends and acquaintances, at 5th street Friends' meeting-house. J. M. W.
9th mo. 12th, 1875.

DIED.

WILLIAMS. 9th mo. 16th, at Germantown, Howard Williams, in his 88th year. A member of the Monthly Meeting of Friends, of Philadelphia.
LESTER. 9th mo. 15th, at Quakertown, Bucks Co., Pa., Hannah B. Lester, aged 61 years. A member of Richland Monthly Meeting.

ZOOLOGICAL GARDEN.

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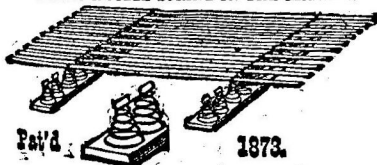
Adults..... 25 cents
Children, under 10 year of age..... 10 "

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Under the management of Friends. Regular Classical and Scientific courses; also Preparatory and Elective Courses. For both sexes. Two hours physical industry daily required and remunerated. Fall term commences Ninth month (Sept.) 1, 1875. For Catalogue and particulars address the President, AARON WRIGHT, Springboro, Warren county, Ohio. [7m14-3m]

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This Spring has no superior either among high or low priced competitors. It consists of two coupled spiral springs, surmounted by independent loops for the reception of the slats, rendering it more strong, steady and durable than single springs; can be put into all kinds of bedsteads. Give size and kind of bedstead, inside of rails or sides, and we will send a set on trial. Can supply thousands of references. "JONES' COMPOUND SPRING" Manufactory, 228 South Second street, Philadelphia. Agents can do well canvassing for this spring. [3mo23d-1y]

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136 North Second-st., Phila. [7m11-2m]

PENNSYLVANIA RAILROAD.—ON AND AFTER MONDAY, JUNE 7th, 1875, Trains leave Depot, THIRTY-SECOND 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 40 p. m.
Niagara Express, daily, except Sunday 7 40 a. m.
Elmira and Lock Haven Mail, 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.
Downtown Accom., 11 a. m. and 10 30 p. m. on Sunday at 7 a. m.
Fast Line and Lock Haven Express, 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.
Parkesburg 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 80 p. m. 1 35, 3 10, 3 45, 5 30, 6 35 and 7 p. m., and 12 midnight.
On Sunday, 2 40, 3 30, 8 30 a. m., 3 45, 6 35, 7 p. m., and 12 midnight.
Emigrant Train for New York, 11 40 p. m.
Accommodation for Trenton, 2 30 p. m.
Express for Long Branch, 7 20 a. m. and 1 35 p. m.
Express for Water Gap and Flemington, 3 45 p. m.
For Trenton and Lambertville 5 30 p. m.

FROM KENSINGTON DEPOT.
Bustleton, 6 35 a. m., 12 noon, 5 and 7 25 p. m.
Way Train for Bristol, 6 20 p. m.
Trenton, 6 55, 10 15 a. m., 2 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.

FOR BELVIDERE DIVISION.
Express for Trenton, Lambertville, Phillipsburg, Easton, Water Gap, Scranton, &c., 6 55 a. m., and 3 30 p. m. Express for Water Gap, 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 Monmouth Junction, 6 30 a. m. and 2 p. m.
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 6 30 p. m.
Way Train for Burlington, 5 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 20 a. m., 2 and 4 30 p. m.
For Hightstown, 6, 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, 7 30 a. m. and 3 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, 7 30 and 11 15 a. m., 3, 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 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, 7 40, 7 50, 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.

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 the following:

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Long Island Co.'s high-test Refined Petroleum, in barrels and tins.
Prime Lard, Stearine and Western Tallow.
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[10mo21-26w]

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Trains leave MARKET-STREET FERRY as follows:

For Cape May, 9 a m and 4 p m. Accommodation, 3.15 p m. On Sunday 7.30 a m.

For Vineland and Millville, 8 and 9 a m, 3.15 and 6.30 p m. On Sunday, 7.30 a m.

For Swedesboro, 8 a m, 3.30 and 5.30 p m.

For Bridgeton and Port Norris, 8 a m and 3.30 p m. For Bridgeton, 5.30 p m.

For Salem, 8 a m and 3.30 p m. On Sunday, 6.10 p m.

For Woodbury, 8, 9, 11.45 a m, 3.30, 4.30, 5.30, 6.30, and 11.30 p m. On Sunday 7.30 a m and 6.10 p m.

For Wenonah, 8, 11.45 a m, 3.30, 5.30 and 6.30 p m, and on Thursdays only at 11.30 p m. On Sunday 7.30 a m and 6.10 p m.

Trains arrive from Cape May at 10.06 a m and 8.21 p m. On Sunday at 8.21 p m.

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9m8-3m]