

# THE JOURNAL.

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

VOL. II.—No. 14.

PHILADELPHIA, FOURTH-DAY, 5TH MO. 6TH, 1874.

WHOLE No. 66.

## DO-N'T BE WAITING.

Don't be waiting for the morrow,  
When there's work to do to-day;  
There are hearts pressed down with sorrow,  
Fainting all around your way.  
Go to work, and cease your dreaming;  
Give your starving brother food  
And the future's blissful seeming  
Will give place to present good.

Don't be waiting! Earnest labor  
Is demanded of us all.  
Go and lift your prostrate neighbor;  
You may be the next to fall.  
In the present do your duty,  
And the coming days will throw  
Round your path that sacred beauty  
Which adorns true worth below.

Don't be waiting! All is motion;  
Myriads strive to gain the prize;  
Onward press with true devotion,  
Halting not where barriers rise.  
Never wait till days are brighter,  
For you know not what's in store;  
Long borne burdens grow no lighter,  
Anchored vessels reach no shore.

Don't be waiting! Day is fleeting,  
And the night is coming fast.  
Heed the present hour's entreating  
Ere your working time be past.  
Give the world your best endeavors,  
Live for man, for truth, and God;  
And when death the life-cord severs,  
Heaven shall be your blest abode.

—NORMAL REVIEW.

## "IN MEMORIAM."

RICHARD CROMWELL, OF NEW YORK.

DIED 2D MO. 24TH, 1865.

Let Israel mourn! A leader in her heavenward  
march is lost!  
Another faithful watchman has fallen at his post!  
The sleepless vision that afar her peril could descry,  
Keeps "watch and ward" no longer upon her tur-  
rets high.

His voice no more will sound the alarm when  
stealthy foes draw near;  
No more his loud awakening call the sleeping hosts  
shall hear.  
No more his earnest voice shall plead, "Whom will  
ye serve this day?"  
No more inspire the fainting soul with courage for  
the fray!

And we who rested on his strength and felt his  
spirit's power,  
Who looked to him in trembling hope, and asked,  
"What of the hour?"  
Who "loved" and "trusted" him, whate'er the  
message that he bore,  
Sorrow, that we shall hear his voice and see his  
face no more.

He girded on his armor like a vallant of the Lord,  
And issued forth at his command to battle for his  
word;  
No turning back, no faltering his dauntless spirit  
knew,  
His loyal heart kept faith with Him who owned his  
service true.

Where his Master called to labor, there was he ever  
found  
His highest joy was aye to be upon such errands  
bound;  
And unresisting as a child who does its father's  
will,  
To "hear" the call was but, with him, to "answer"  
and "fulfill."

Oh! may the simple trustfulness, unmoved by  
doubts and fears—  
The true obedience and the love that crowned his  
ripened years—  
Like precious seed be broadcast sown, within our  
hearts—and stored,  
At the day of harvest, safely in the garner of our  
Lord.

A. K. M.

## A SERMON.

BY SUNDERLAND P. GARDNER.

At Friends' Meeting House, Broadway,  
Richmond, Indiana, First-day morning,  
9th mo. 28th, 1873.

Concluded.

But here an objector says: "There is a way of escape from the consequences of our sins, for Jesus bore our sins for us." I reply that this expression is understood by all truly anointed ministers of Christ. I dare appeal to them if they have not had seasons of sufferings during which they were baptized into a sense of the spiritual states of

the people, and have been brought to sit with them where they sat, to bear a sense of their sins, even to being baptized into that death which is the result of sin. "Baptized for the dead." Jesus never taught men that because of his suffering and crucifixion they should escape, but quite the contrary that they should suffer for their sins until the uttermost farthing was paid. Neither did he teach that by his obedience and overcoming the world men should be exonerated from laboring and overcoming for themselves; but he held it forth as a necessity that they should do this in order to insure the reward of well-doing. Neither should they overcome by the spirit that points to the use of the sword after the manner of the governments of this world, but they should overcome the spirit of the world, its pride and inordinate selfishness, even as he overcame all things, and thus die to sin even as he died. And Jesus, highly anointed, tasted death for every man. He felt the sting of dying to every kind of sin, felt every pang that any man can feel, thus proving that it is possible to bear and to triumph by and through the help of the God of our salvation. How plainly he set forth our true position in the parable of the talents and of the laborers in the vineyard, showing that each should receive his own proper reward.

Thus the doctrine of imputation, so long pressed upon man, falls to the ground. Does any one doubt? Let him who heard in the spirit answer: "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father on His throne." This was a declaration given forth after Jesus was taken from the sight of men, when they could no longer hear his teaching by the natural ear. It was a message sent back across the line of separation between this and the higher state. But he sent no word to the effect that the high privilege of sitting with him would be given because he had suffered on the cross. No, no, my friends, we must overcome even as he overcame.

The doctrine of the fall of all mankind through Adam was a necessity, with theologians, as a plausible foundation for the false heaven of redemption through the death of Jesus and the shedding of his material blood, which doctrine is nowhere to be found in the New Testament. We see that Jesus himself taught the reverse. Here an objector says: "you are wrong; the blood of His son cleanseth from all sin." True, indeed, but this is not material blood. Notice the active transitive verb "cleanseth," present tense. Can it be the natural, material blood of Jesus, the office of which was finished centuries ago? Can it be that which now cleanseth from all sin? Can it, does it, enter into the heart of the sinner to change his purpose, and wash his guilty soul from its self-incurred stains? Or is it rather the blood of God as spoken of by the apostle? Read Acts 20th, 28th. God is a spirit and hath not physical blood, but He hath life, and this is often represented by the figure of blood, an appropriate figure, because blood represents life in everything. In this case it is the same spiritual life that was in Jesus, and is working now, and ever has wrought, and ever will work for the salvation of man so long as there is a man desiring and striving to be saved. This spiritual blood can come into every heart that chooses to be submissive to its power, and can cleanse and sanctify it by the grace of God. This blood can sprinkle the conscience from dead works, and all remedies must be applied to the seat of the disease if it would be successful. How easy to understand that physical life requires physical blood; and spiritual life requires spiritual blood; and, my friends, can you not bear witness what kind of blood works upon your consciences? Thus the grace of God that bring-

eth salvation is revealed to all, whether they will receive it or no.

Again, the universal power represented by the figure of blood is made very plain in view of the multitude which no man could number. And it seems as if this statement alone were sufficient to open the understandings of men on this subject. It was declared that they had come through great tribulation from every nation, tongue and people, and had washed their robes white in the blood of the Lamb. Mark the universality—from every people—then, of course, from some where no historical account of Jesus had been known, and no scriptural faith been called for. But these must have been obedient to the teachings of the gospel; in other words to the grace of God in the heart; and thus they were washed with the redeeming, purifying principle to which they had opened their hearts, and thus had become laborers together with God.

The parable of the prodigal son, found in Luke 15, is to me a most beautiful representation of God's dealing with his children, and is calculated to give us deep instruction. It clearly portrays the two classes of mankind—those who have sinned, and those who have lived without sin. To the younger son the father gave a portion of his goods, just as he gives to all of his children in their first start in life. Now this son, like the most of us, thought to try his own strength and wisdom in the world. So he left the father's house and wandered away in by and forbidden paths until he had spent all that he had, and finally, to keep from utter starvation, went to a citizen of the country, and by him was set to feeding swine. Behold the fall! And he would now fain partake of the husks which the swine did eat. But when he came to himself he began to consider that in his father's house was bread enough and to spare, and why should he perish with hunger? So he arose and went to his father and confessed his sin, and acknowledged his unworthiness, and begged to be allowed to take the humblest place in his father's gift, only that he might again be with him. And now, my friends, what did the father do; did he wave him away? saying, "Nay, verily, thou hast transgressed my commandments and insulted my dignity; thou canst not return unless some one who is infinitely thy superior, and who has never broken my law, will come and suffer in thy place the penalty thou shouldst suffer, thus appeasing my wrath without compromising my dignity." Or did his brother, or any other being, pure and sinless, come and mediate between the penitent son and angry father? Hear the statement of Jesus, and consider for yourselves. "But when he was yet a great way off, his father saw him and had compassion on him, and ran and fell on his neck and kissed him. And the son said unto him, 'Father I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.' But the father said to the servants, 'Bring forth the best robe and put it on him, and put a ring on his hand and shoes on his feet, and bring hither the fatted calf and kill it, and let us eat and be merry, for this my son was dead and is alive again, he was lost and is found.'"

Thus, my friends, must we do if we would be at one with the Father. We must humble ourselves and confess our sins and lead a good and obedient life, for he hath declared: "Other sacrifice he would not have, save a broken and contrite heart." How different is the character of our Heavenly Father, as given by his anointed son Jesus, from that which is given by learned theologians. But to return to the elder brother, he who had remained innocent, and had not left his father's house, looked on with surprise and indignation, and would not go in and partake of the feast, because it seemed to him that the prodigal was treated

with undue respect. This feeling was natural enough, for as he said to the father: "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid that I might make merry with my friends. But as soon as this thy son is come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf." Some one here objects: "That does not sound like a faithful son or a Christian. He was angry." True—but may not one be angry and sin not? Let us look at it. His was a very natural answer for an innocent son to make under the circumstances. It was not from a feeling of malice, but from lack of knowledge. He had not learned what his brother felt, by having experienced his trials and sufferings, his repentance and humility. Nor had he, as an anointed minister, been enabled to feel another's woe. He knew nothing of the hard labor his unfortunate brother had been obliged to perform ere he returned home; nor of his suffering unto death, as it were, for the sins he had committed; and since he did not know the true condition of his brother, how could he understand the position of his father? But when the father replied in the mild, conciliatory language of a wiser love: "Son, thou art ever with me; all that I have is thine; it is meet that we should make merry and be glad, for this thy brother was dead and is alive again, was lost and is found." There was no indignant reply. The son was evidently satisfied.

In regard to the prodigal, the key of death had done its work. It had overcome the power of death and set the imprisoned free. This circumstance also opens to our understanding the declaration of Jesus at the grave of Lazarus, when personifying the power of God in himself: "I am the resurrection and the life; he that believeth in me, although he were dead, yet shall he live, (the prodigal's case) and he that liveth and believeth in me shall never die. This cannot refer to the death of the body, for it is appointed unto all men once to die. It rather refers to them that have never sinned. I desire that you should let your attention rest particularly on this parable, as it holds forth great instruction. It commences with the son in the first state of innocence and divine acceptance, and follows him in his fall, through every possible condition of sin and poverty, of hunger and suffering, and finally of repentance and return, together with the father's reception of him. This alone is enough to sweep away every trace of dependence on anything for redemption and salvation, save that which works by the grace of God in the heart. And what a display of the goodness of God toward His rational creation, to be not only salvation to the innocent, but ready redemption to all who seek to be saved; ever ready to rescue those who are lost in sin and death, if they will but return to him.

Here some may say: "What, then, was the purpose of Jesus coming into the world? He was made of a woman, made under the law to redeem them that were under the law, fulfilling all of its moral obligations, and replacing it by a better and purer code; placing Jews and Gentiles on the same foundation, even the law written in the heart, so that instead of the cold, north wind of the precepts of Moses, which neither we nor our fathers could bear, the world might have the clear, mild sunshine of gospel love and truth. He came to bear witness to the truth and do the will of God, and after he had done this he said to his father, 'I have finished the work thou gavest me to do.'"

His work was finished, but as he had borne important testimonies to the truth and against the empty and iniquitous works of the Jews, he must needs bear the consequence of their indignation or recant the words he had spoken, denying the doctrines

he had come to teach—he chose the former and thus suffered for principles relating to the vital interest of mankind; thus indeed suffering for all men. And what a lesson for every child of God. All have a work to do; all have a testimony and a cross to bear. And what an evidence of a crown of victory will those have who can truly say like Jesus: "I have finished the work thou gavest me to do;" and who, like him, stand firm even to the end for the cause that has been given into their hands?

And now, my friends, I feel my labors at this time to be drawing to a close. I feel to call upon every one to look to the inward teacher—the power of God—the true mediator, who alone can redeem the soul from the bondage of sin and death; even that which sustained Jesus and made him the Son of God. The same that made him divine will fill us also with the light if we are attentive to his heavenly teachings. We need not be anxious about doctrines; a saving knowledge of God is not to be derived from an observation of his outward laws; nor yet from the schools of divinity (so-called) but from the school of Christ of which he alone is the teacher. "No man knoweth the Son but the Father, and no man knoweth the Father but the Son, and he to whomsoever the Son will reveal him." This Revelator hath not flesh and blood, but is the only begotten of God, the light, power and wisdom that is never separated from God, but "spreads undivided and operates unspent."

And to my young friends I may say, now is the season of life with you, in which you are commencing an important journey. The laws of your being are developing in your soul-life, and now is the time before anything detrimental to your peace has taken firm root, that you should carefully watch the garden given to your keeping. Now is the time to resist all evil growth, by keeping every propensity and passion within its proper limit. Remember that all within itself is good and calculated for your happiness if used aright, and that each power properly directed and educated is but another help to your advancement heavenward. Improve the talents committed to your care that you may be qualified for the great work that appears to be waiting for you—the work of elevating humanity and turning the sword and the spear into implements of honest and honorable industry. So that instead of jealousy, hatred and bloodshed, peace and love and the knowledge of the Lord may cover the earth. Improve all proper opportunities to gain knowledge. There are many things that, if rightly appreciated, will prove valuable help to us. Among these are the Scriptures and a gospel ministry. Jesus said to the Jews, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me, but ye will not come unto me that ye may have life." Do not fall into the error that the Jews did—but keep the Scriptures where Jesus put them—no higher, no lower. Remember that their true value is in that they bear a testimony to the truth of God. Of themselves they have no life; they bear witness to the life. Go to him of whom they bear witness and he will give you life. He will open the Scriptures to your understanding. Live so that you will be sure to receive the great reward reserved for those who keep his commandments. Choose him now for your portion, and death, when he comes, will not be to you the pale messenger of dread—the king of terrors—but an angel opening to you the door of paradise.

## THE QUAKER POETS OF AMERICA.

AN ESSAY.

(Concluded.)

E. P. Whipple has perhaps given us the best and most appreciative review of Whittier's poetical genius. He says: "John Greenleaf Whittier is one of our most characteristic poets. Few excel him in warmth of temperament. \* \* \* A common thought comes from his pen 'rammed with life.' He seems in some of his lyrics to pour his blood with his lines. There is a rush of passion in his verse which sweeps everything along with it. His fancy and imagination can hardly keep pace with their fiery companion. His vehement sensibility will not allow the inventive faculties fully to complete what they may have

commenced. The stormy qualities of his mind, acting at the suggestions of his conscience, produce a kind of military morality which uses all the deadly arms of verbal warfare." In his "Fable for Critics," Lowell has given us an amusing, and in many respects, true criticism, of Whittier's genius:

"There is Whittier, whose swelling and vehement heart

Strains the scrait-breasted drab of the Quaker apart  
And reveals the live man, still supreme and erect,  
Underneath the benumbing wrappers of sect;  
There was ne'er a man who had more of the swing  
Of the true lyric bard, and all that kind of thing;  
And his failures arose; (though perhaps he don't  
know it),  
From the very same cause that has made him a poet—

A fervor of mind which knows no separation  
\*Twixt simple excitement and pure inspiration.

Let his mind once get head in its favorite direction  
And the torrent of verse bursts the dams of reflection,

While, borne with the rush of the meter along,  
The poet may chance to go right or go wrong,  
Content with the whirl and delirium of song;  
Then his grammar's not always correct, nor his  
rhymes,

And he's prone to repeat his own lyrics sometimes,  
Not his best, though, for those are struck off on  
white heats

When the heart in his breast like a trip-hammer  
beats.

And can ne'er be repeated again any more  
Than they could have been carefully plotted before.  
Like old what's his name, there at the battle of  
Hastings,

(Who, however, gave more than mere rhymical  
bustings),

Our Quaker leads off metaphorical fights  
For reform and whatever they call human rights,  
Both singing and striking in front of the war  
And hitting his foes with the mallet of Thor;

Anne haec, one exclaims, on beholding his knocics,  
"Vestisisti tui, O leather-clad Fox!  
Can that be thy son, in the battle's mad din,  
Preaching brotherly love and then driving it in  
To the brain of the tough old Gollah of sin,  
With the smoothest of pebbles from Castaly's  
spring

Impressed on his hard moral sense with a sling."

Of all our American poets Whittier is the most national, and he is essentially the poet of New England, by reason of his descriptive talent, which has hallowed in song her rocks, her forests, and her rivers. We agree with Stoddard, when he says that although his character as a man appears to the best in his poetry of reform, much as we admire it, yet his genius as a poet is best displayed in his descriptive and imaginative themes. There is less force, less fervor, less vigor, but there is a beauty of description and an artistic power which compensates for all. His clear, ringing lyrics thrill us with emotion, and we feel their full force and beauty, but there is something in many of his later effusions, since his fiery eloquence has waned, which does not thrill but touches the heart with its subdued tenderness and child-like simplicity, and wakens once more that living faith which this cold world so often chills. There are to be found everywhere throughout his poetry passages indicating the poet's unflinching and unswerving faith in the goodness of God and the final triumph of truth and justice. It is a characteristic of the poet, and one of the most refreshing and pleasing features of his poetry.

Of the poet's later works we could say much, but time does not permit. Whatever may be the critic's opinion of his merits, and they have been various, his fame is secure. None of our national poets, save, perhaps, Longfellow, lie closer to the great heart of the nation. His poems have fulfilled his wish. They have gone forth to find

"A place at home and hearth  
Where'er the singer's name is known."

His fame, and the circulation of his works, rival that of the Laureate. His poems in a German dress have circulated throughout the German Empire. It is within the range of possibilities that our bard's "brave words for freedom" may be now instilling in the minds of nations beyond the sea a desire for greater liberty and a republican reform, and may lead the phlegmatic German to question more closely than he has ever yet done the divine right of kings.

Time forbids me to do more than briefly mention some others among us who have displayed poetic genius. In the January number of *Friends' Review* for 1848 appeared a poem of remarkable merit, entitled, "Milton's Prayer for Patience," by Elizabeth Howell, better known as Miss Lloyd. This poem was afterwards ascribed to Milton, and published as his in an English edition of his works. This accomplished lady wrote several other poems of consider-

able merit. Miss Elizabeth H. Whittier, the sister of J. G. Whittier, whose loss he so touchingly deplors in "Snow Bound," was the author of several poems. The late Ann Preston was the author of many poems exhibiting taste and refinement. From the press of William Wood & Co., of New York, has lately been issued a tasteful volume of poems, entitled "Life Lyrics," by Edward Brown. In conclusion, I would add, that among the many contributions to *The Friend*, *The Friends' Review* and *The Friends' Intelligencer*, are to be found many poetical effusions that clearly indicate the conception and execution of the true poet.

## COMMENTS ON THE HAMPTON DODGE CORRESPONDENCE.

BY EDWARD RYDER.

*Editor of The Journal:* I desire to offer some remarks on the very notable correspondence lately published in *THE JOURNAL*. I have been willing to wait and see if any criticisms would be made by others in the Society of which these writers are in a manner presented as exponents of doctrine. As nothing appears, and as I feel that some points need further elucidation, I proceed to review some of the positions maintained, trusting that it will be done in no captious or unfriendly spirit, but with an earnest desire to make the truth more clear and effective.

I think that no candid and intelligent reader can deny to the writers of these letters the title of Christians. With remarkable unanimity they acknowledge the teachings of Jesus Christ to present the truth of God, and they accord to the spirit which constituted His divine or inward life the government of thought and action. It would ill become those who are ready to quarrel over verbal distinctions, to object to such Christianity as this, when the fruits manifested are those of peace and self-denying labor for the good of others. But, as G. T. says, "the call is 'come up higher,'" and so we ought always to be ready, in candor and brotherly love, to present and compare our different views, in order that we may discover which path leads higher, and which has a downward tendency.

But, although there is a striking unity of spirit displayed, probably neither of the four writers would be willing to endorse all the views expressed by the others. For instance, G. T. says, "this doing our own work does away with all vicarious delegations and movements;" while H. W. R. writes, "Christianity differs from all other religions in this, a belief in the necessity of salvation by a Saviour, and that the Christ is that Saviour. Up to this point, then, there is no divergency between professing Christians."

On the main point, however, although there is a difference in the manner of statement, the concurrence is so general as to mark a distinct theological idea, somewhat at variance with the common belief, and it is this which I purpose to examine and compare with other views in order to ascertain which affords the highest and most rational conception of the nature of Christ. I doubt not that such an examination, if fully made, would prove that the differences supposed to exist are far more imaginary than real, and perhaps of very little practical importance.

For instance, the distinction which is urged between the Jesus and the Christ is identical with that commonly recognized between the human and the divine nature, which all agree co-existed, in some manner, in the Saviour of mankind. There is a difference in the importance attached to the human element, and a great variety of ideas in relation to it, among thinking minds of all classes. The same is true of the higher, or divine element, and it is from these various conceptions, which can never be argued into agreement, that disputes almost always arise.

So far as there is any substantial and more general difference between the views of Friends and others who claim superior orthodoxy in these respects, it appears to me to stand about as follows:

Friends maintain that mankind have in all ages been saved by virtue, not of Christ's preordained death as a sacrifice for man's sin, but of His life, spiritually applied to the soul and conscience. "Orthodox" Chris-

tians admit the latter to be the true means of regeneration, but assert that the sacrifice was the procuring cause of the means—the only way by which vital connection could be re-established between God and men. Friends say that the love of God itself contains the elements of healing, and that justice forbids the substitution of the innocent for the guilty—that it is barely less than impious to declare that God purposely sent His son to be killed by wicked men in order to expiate their offenses and reconcile them to Himself. Others state it thus—God's love is poured out through the wounds of Christ, which are inflicted according to God's decree, only as man, dead in sin, will inevitably resist that which is good, as being contrary to his nature, so that God's sending His Son into a world lying in darkness is equivalent to sending Him to be crucified by man's evil passions. But having thus entered the dark soil of humanity as a beam of divine light, though temporarily overpowered, He rises again, by virtue of the power of an endless life, and transforms that which at first resisted Him. Friends allege that this is true of the spirit, which has ever so labored for man and suffered by his resistance, and that this forms the essential part of Christian faith; but that the outward manifestation of this saving power and grace of God was a figure for man's instruction, to bring the recalcitrant spiritual truth, which alone really saves, with more distinctness to man's consciousness. "Very good," say the others, "but if a body without the spirit is dead, a spirit without body is of not much influence among unspiritual men." We recognize the value of both. "Yes," reply the Friends, "and lay much the greater stress on that which is of least importance. 'The flesh profiteth nothing.'" And so the argument could be extended indefinitely, in which neither party could probably claim the whole advantage.

(To be continued.)

## PROCEEDINGS OF WESTERN QUARTERLY MEETING.

The meeting met on Third-day, Fourth month 21st, at 11 o'clock a. m. The attendance was large; but "the hour not strictly observed."

After a "season" of solemn quietness, Benjamin Kent arose and interested (and we hope instructed) his hearers by a short sermon. The reporter, not being a stenographer, could not, of course, give a *verbatim* report of the discourse.

He said, in substance, that if we listen to the light within our souls we will receive divine aid and instruction. We should be instructed by the Holy Teacher himself—the voice of God within the soul. We must love one another, and God above all. He supposed that there had never been a person who at times had not felt a longing desire in the soul for the love of God. Is it not true with every one now within this house?

Friends have been charged with being not a praying people; but this is prayer, and it is always answered from the fountain of light. Waiting upon God in spirit is prayer; and it is this which gives to our silent meetings that dependence upon God which brings answer to prayer. Prayer is not a form of words to be heard of men. We sometimes relieve our minds in vocal prayer; but our silent longings toward God, whether in our religious meetings or at our worldly avocations, are prayers which give peace to the soul; a peace and comfort which the world cannot give; neither can it take away.

William Way, of Nottingham Quarterly Meeting, next arose. "Ye search the scriptures, for in them ye think you have eternal life; and they are they which testify of me. And ye will not come to me, that ye may have life." They would not come to Christ, and learn from him; but trusted to the power and wisdom of man, which can accomplish nothing in the school of Christ.

Let us have faith as the Centurian, whose servant was healed by the word of Christ, and of which Jesus declared he had not found such faith, no, not in Israel. How is it with us? Organizations are not sufficient, unless they are supported by the wisdom and power of God; all else is vanity and vexation of spirit. He that

loves God, is a son of God, and joint heir with Jesus Christ.

We believe in the inspiration of the scriptures of truth, although this belief is not necessary to our salvation. By listening to the voice of God the door will be opened. "Verily I say unto you, the hour is coming, and now is, when the dead shall hear his voice, and they that hear shall live." This is the faith, which is the word of God, the voice of the loving Father, to which Jesus called his followers, not to himself, but to him that sent him.

"Ye search the scriptures, yet ye will not come to me." But, "verily the hour is come, when the dead shall hear his voice." All flesh is but dust. This is an eternal law—all flesh must return to its original dust; and revelation teaches us that the spirit shall return to God. God's outward works reveal his existence; and the still, small voice in the soul, is the revelation of his spirit.

Let us not seek to be taught by men, or the traditions of men; but, like the woman of Samaria, seek to be taught by the Master himself.

If there were no transgression, there would be no sin. And what is transgression? We are called upon to repent. To repent of our transgressions: Transgression against the Son of God may be forgiven; but that against the Son of God, the Holy Ghost, "is not forgiven, neither in this world, nor that which is to come."

No wisdom of man, no scientific learning, can open the door of revelation; this door, which is opened by the key of David, and which no man can shut. To obtain this key, we must wait upon the Lord in silence.

By suffering, we work out our eternal salvation. Jesus, though the Son of the living God, suffered; and we must suffer, if we would wear the crown. By obeying the voice of God in the soul we become living members of his church; a church not made with hands, as we sometimes see on buildings the inscription "Christ's church," "St Paul's church." When these buildings are entered, the hat is taken off, as giving reverence to the building, and he was sorry that many of our young Friends thus violate our testimony. Let us become living members of a living church, sons of God, pillars of strength, and soldiers in the army of Christ; and, when we throw off this mantle of earth, and are redeemed and disenthralled from all grosser matter, we will see our friends, and know them to be not of earth. We will then see them in the clear light of heaven, without their cast-off covering, which they have left behind to rot in the earth, and over which worldly-minded men are raising monuments and tomb-stones, as if to honor the poor, decaying bodies which are fast returning to that dust out of which they were made.

Let us be redeemed by the power of truth from the power of sin. What is truth? It is the word and power of God, the power that created and upholds the earth. It is the all powerful God, who is able and willing to protect his children. Be little children. Your Father is able to protect you. Have the faith of the Centurion, obey the law of Christ as written upon your souls, and there will no darkness, for we shall be filled with the light and power of God.

Edith Webster gave some excellent exhortation to her brothers and sisters, to not depend upon one another; but to seek for the truth in the teaching of God in the spirit.

Maggie Walton, (Assistant Clerk of the Women's Meeting), commenced thus: "Art thou in health, my brother? Art thou in health, my sister?" How few, she asked, can declare themselves physically healthy. And when our bodily health is seriously disturbed, how anxious we are to have it renewed! No efforts are spared to endeavor to accomplish it; but our moral and religious health we do not submit to a similar trial. No medicine is too nauseous, no suffering too severe, for the restoration of our diseased bodies to health; but respecting our minds, our souls, we show a carelessness altogether inconsistent with the importance of the subject.

Enoch Hannum asked why so many seem interested in coming here to-day? There seems to be a liking to attendance upon our large quarterly meetings. But, in the business of this Quarterly Meeting, we shall find in the answers returned here, that a

great luke-warmness prevails in the attendance on our little meetings.

Here is the starting-point. Without these there will soon be no Quarterly Meeting. In our little meetings, a few are left to bear the burden. When these are gone, where will the little meetings be? If they go down, the Quarterly Meeting must go down. Want of care in little things is, if not mended, to be the downfall of the whole structure. What is the cause of this want of attendance? A want of faithfulness in those residing within their limits. Let us, here to-day, individually, examine ourselves. Let us, every one, throw away selfishness, and work for the good of the whole.

Our spiritual growth is an advancing work. I feel it, I know it in my own soul, and I declare it unto you. Christ in the soul! We must know its power, in order to be saved. Let every member of this large meeting examine himself, and ask, how is it with regard to myself?

Benjamin Kent again spoke. He said, if our hearts were filled with the love of God, we would love one another. We are about to send answers to the Yearly Meeting respecting the state of the Society in our Quarterly Meeting; and, we shall be called upon to report the weakness of our meetings. If true love prevailed, it would bring us together at our weekly gatherings.

There was a time, a few years since, when our Society was agitated by a spirit which was not the spirit of truth. I, myself, partook of it, and absented myself from our meetings; but peace of mind did not follow me. Disobedience had its reward. He said that, from a youth, he had loved to attend our meetings; but he stifled this feeling, partook of the spirit of opposition, and ceased to attend. The load was too heavy to bear, and he returned. He called upon those who had similarly absented themselves, to return to the fold. The door is now open to receive you.

The aged will soon pass away; and with what pleasure they would look upon their children and grand-children left behind to fill their vacant seats. Old differences are now healed; and a purer spirit of love and charity prevails. The longing desire of Friends now is that the division should be healed, and that all should return. In the spirit of love and charity, he called upon all to throw away that spirit that would "divide in Jacob, and scatter in Israel," and in the spirit of love return to the bosom of the Society, which is longing to receive you. And, oh, if we could see our children meeting with us, to take our seats when we are gathered to our fathers, with what peace of mind could we depart! With what comfort could we leave our dear children behind, to fill the seats once occupied by us, to be gathered by the Holy Spirit into the ark of peace and safety!

William Way again feelingly addressed us, and called us away from all outward teachings, to that inward teaching which will lead us into the kingdom of heaven. The Jews lived up to the ritual of their holy law and persecuted Jesus, for not living in the observance of their law. He violated their Sabbath and called them to the Son of God, to leave the letter that killeth, and to that kingdom of heaven which is at hand. They searched the scriptures, and in them they thought they had eternal life, and persecuted Jesus for calling them to that to which their scriptures called them. "Repent ye, for the kingdom of heaven is at hand."

At the close of the meeting a Presbyterian minister, of Kennett Square, expressed his unity with what he had heard, and expressed the hope that we would be not only hearers, but doers of the word. He felt in harmony with what he had heard, and felt it good to be here, and hoped that when we had done with this world, we might enter into the joy of our Lord.

#### BUSINESS MEETINGS.

##### MEN'S MEETING.

George Thompson, Clerk, and Thos. F. Seal Assistant Clerk.

Most of the representatives answered to their names.

A minute from Nottingham Monthly Meeting, respecting William Way, who is on a religious visit to the Western, Caln and Concord Quarterly Meetings, and Philadel-

phia Yearly Meeting, was read; whose visit was very acceptable to the meeting.

The first query was read. The answers respecting the attendance of meetings were weak, some cases of sleeping reported.

There was a considerable freedom in opinion respecting the attendance of meetings; the answer from Pennsgrove, stating that no preparative meeting had been held at Pennsgrove since last report.

Enoch Hannum, a member of the committee appointed to visit meetings, said that he knew that at least one preparative meeting had been held, as he had been at the meeting.

Another Friend said that as there were but three members of that meeting present, and that it had been a joint meeting of men and women, perhaps it had not been considered in the answer, a regular preparative meeting.

Benjamin Kent remarked that, as the meeting had been composed principally of strangers, it might not have been so considered. He was willing to accept their answer, in making a report to the Yearly Meeting.

Respecting the second query, the answers reported love and unity to generally prevail; of tale-bearing and detraction but little; when differences arise endeavors are made speedily to end them.

The answers to the third query acknowledged a departure from the plainness of Friends; but reported an increased attention to the reading of the Holy Scriptures, and some care respecting the reading of pernicious books and corrupt conversation.

Benjamin Kent thought that the increased attention to the reading of the scriptures was due to the First-day schools, in which Bible reading constituted one of their prominent features.

Another Friend said that to the First-day schools the Society of Friends must owe its continuance. He is favorable to First-day schools, and he thought that we ought to do all we could to encourage them. We have had much talk here to-day about the non-attendance of our meetings. But faith without works is dead. The First-day schools are doing the work. But the indiscriminate reading of the Bible to children, did more harm than good. Judicious selections should be read to the children; and teachers should be able to make such selections.

David Walton thought the discussion of First-day schools might be dropped, and we proceed to the business of the meeting.

The assistant clerk said that before reading the next query, he felt most easy to say that he thought that Friends, in the honest expression of their opinions, should be listened to. What we feel, we have a right to give to the meeting, and we should be encouraged to do it. He, as teacher in a First-day school, felt it to be his duty to make such selections, as recommended by the Friend. He united with his sentiments, and in reading the Bible to his pupils he felt it to be a solemn duty to make suitable selections, and to read only such to them.

Several Friends expressed their full unity with what the assistant clerk had said; and a general satisfaction was expressed with the First-day schools. Children of other societies attend them, and behave the themselves well, and we should encourage them to come.

Benjamin Kent said that future ages would look back with pleasure upon the establishment of First-day schools. We who are in the evening of our days, shall feel glad that we have done our part. He, himself, felt a loss in his want of knowledge of the scriptures; and he wished that all children now might become better acquainted with them. In First-day schools they are taught to read the Bible and other good books. He would encourage all to interest themselves in our First-day schools. They are good for young and old. It rejoiced him to see so many young persons here to-day, and he was pleased with their attention to the business of the meeting; and he encouraged them to come forward and participate in the business. And, let us older ones have charity and bear with our younger brethren, when they advance ideas which appear new to us. Come forward, young men. Don't be discouraged by crosses; but come and help us. If you feel a word to say to us, don't keep it back, al-

though it may not always be received by some.

The Friend arose and said that what he had spoken respecting the First-day schools had been honestly spoken; and if young Friends were not permitted to speak their minds, they do not care to attend our meetings for business.

Another Friend sympathized with the feelings of the last speaker, and encouraged the young to come forward. He had been opposed to the First-day schools; but now he was convinced of their usefulness.

The answers to the fourth query were satisfactory, except the acknowledgment of the manufacture of cider and domestic wines, and an admission that more care might be necessary in respect to visiting places of diversion.

Much interest was manifested respecting the manufacture and use of wine and cider. It would not do to except them, as their use is at the bottom.

Jeremiah Starr said the use of intoxicating liquors is a most important testimony of our Society. It is now the greatest evil that afflicts mankind. Let us put temptation away from amongst us, not even using it for medicine. Let none be manufactured for any purpose whatever. Where it cures one, it destroys hundreds of thousands.

Benjamin Kent also thought it ought to be banished from the world.

William Way called upon us to hold fast to our profession. If we profess nothing, if we hold fast to nothing, we will be nothing. Let us work in the vineyard of Christ. As with physical labor, so with the spiritual. Mind the light. And, what is light? Let us, as a Society, labor faithfully against this destroyer of mankind, and let our profession be a light to the world. Let us feel that we are accountable. "Am I my brother's keeper?" Let us not fall into this error. And can we use tobacco and obey the light of truth? this voice in the soul, which calls us to touch not the unclean thing in any form.

Jeremiah Starr again called upon us to do away with it, in every form, even as a medicine, to do anything and everything that can be done.

The fifth query was answered. Poor Friends' necessities are attended to, and the children of Friends placed generally amongst Friends.

The queries respecting oaths, war, hiring ministry, clandestine trade, &c., were not answered full and clear. Punctuality in the fulfillment of promises, and justice in the payment of debts, were answered favorably.

Dealing with offenders, was answered weak. One monthly meeting reported that they were not dealt with according to the Discipline. Some thought that this answer should not be sent to the Yearly Meeting to represent the state of our Quarterly Meeting. Others thought that we should tell the truth. Why report that offenders are dealt with, when they are not? A summary answer was finally adopted, stating that offenders were generally dealt with according to the spirit of the query, although one monthly meeting had reported adversely.

But two schools were reported to exist in accordance with the query; and one of these, not altogether under the care of Friends.

Representatives were appointed to attend the Yearly Meeting, when, after the transaction of some of the regular business, the meeting adjourned.

#### REPORT OF THE WOMEN'S MEETING.

The meeting, owing to bad roads, was not so large as it sometimes is, although the large house was well filled, down stairs, with apparently attentive worshipers, prepared to receive the light of truth in their hearts.

After hearing several excellent discourses, and sitting a few minutes in solemn silence, Friends proceeded to the business of the meeting. The clerk of the Women's Meeting was — Preston, and the assistant, Maggie Walton.

The business commenced with the answering of the queries. To make a summary of these answers to send to the Yearly Meeting, caused some difficulty; some wishing the particular meeting mentioned which did not fulfill the conditions of the query. One Friend thought that if the Yearly Meeting knew the particular meeting it might

(Continued on page 110.)

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**CIRCULAR MEETINGS.**

APPOINTED BY FARMINGTON QUARTERLY MEETING, NEW YORK, FOR 1874.

5th mo. 24th, at Junius, at 3 p. m.;  
6th mo. 28th, at Collins, at 11 a. m.; 8th mo. 2d, at Orangeville, at 3 p. m.; 8th mo. 9th, at Boston, at 11 a. m.; 9th mo. 27th, at Wheatland, at 3 p. m.; 10th mo. 25th, at Galen, at 3 p. m.; 11th mo. 29th, at Rochester, at 3 p. m.; 12th mo. 27th, at Buffalo, at 3 p. m.

The Indian Committee of Philadelphia Yearly Meeting will meet at Race Street Monthly Meeting room on 6th day 5th mo. 8th, at 3 p. m. General attendance of the Committee is desirable.

JACOB M. ELLIS, Clerk.

**CIRCULAR MEETINGS.**

5th mo. 17th, Radnor, Pa., 3 p. m.; 5th mo. 17th, Warminster, Pa., 3 p. m.; 5th mo. 24th, Cape May, N. J., 3 p. m.; 5th mo. 24th, Junius, N. Y., 3 p. m.; 5th mo. 24th, Centredale, Iowa, 3 p. m.; 5th mo. 31st, Octorara, Iowa, 3 p. m.; 5th mo. 31st, Pilesgrove, N. J., 3 p. m.; 5th mo. 31st, Pennsneck, N. J., 3 p. m.

**MUTUAL AID ASSOCIATION.**

Stated Meeting on 6th day evening, 5th mo. 8th, at 8 o'clock.

ALFRED MOORE, Secretary.

**PHILADELPHIA FIRST-DAY SCHOOL ASSOCIATION.**

Adjourned meeting in Race Street Meeting-house on Fifth-day evening, 5th month 14th, at 8 o'clock. All are invited.

JOS. M. TRUMAN, JR.,  
ANNIE CALEY, Clerks.

The Executive Committee will meet for organization and other important business in the Central School Lecture room, Fifth-

day morning, at 8 o'clock. Full attendance very desirable. Those appointed by the several schools to co-operate with the Visiting Committee, are requested to meet with them.

**PHILADELPHIA FIRST-DAY SCHOOL UNION.**

The next meeting will be held at Race street, on 6th day evening, 5th mo. 8th, at 8 o'clock. A general invitation is extended.

BENJ. HALLOWELL, JR.,  
ANNA C. SMYTH,

Clerks.

**FIRST-DAY SCHOOL CONFERENCE.**

The Executive Committee will meet on Seventh-day afternoon, 5th month 9th, at 3 o'clock, at Race Street Meeting-house, Philadelphia. It is desirable to have as many present as can conveniently attend.

Jos. T. M. McDOWELL, Clerk.

**FRIENDS' BOOK ASSOCIATION.**

The annual meeting will be held on Second-day evening, next, 11th inst., at 8 o'clock, at Race Street Meeting-house. Election of managers and other business. Stockholders unable to attend can be represented by proxy. All interested are invited.

HENRY H. BENTLEY, President.  
LOUISA J. ROBERTS, Secretary.

**CHILDREN'S MEETING.**

The annual gathering of the children and others connected with the First-day schools will take place on First-day afternoon, 10th inst., at 3½ o'clock, in Race Street Meeting-house. It is expected nine or more schools will take part in the exercises. A general invitation to attend is extended. The children connected with the schools will please meet in the south meeting room at 3 o'clock.

**INDIANS.**

The Central Committee of the Indian Aid Association of Philadelphia Yearly Meeting will report to a general meeting to be held in Race Street Meeting-house on Third-day evening, next, 5th month 12th, at 8 o'clock. All interested are invited.

MARY JEANES, Clerk.

**TO CORRESPONDENTS.**

To avoid misapprehension in regard to the insertion of articles in THE JOURNAL, correspondents are notified that articles containing news, such as the proceedings of our meetings, "Friendly Items," "Meeting Gleanings," &c., have precedence over essays, arguments, theological disquisitions, &c., for the simple reason that the former grow old and lose their interest, whilst the latter do not. This rule, which we deem a good one, has postponed the appearance of the article on the "Use of Scripture," and often has postponed others, whose final rejection was never thought of.

**REMOVAL.**

The publication office of the *Church Advocate*, the organ of the "Church of God," has been removed from Lancaster to Harrisburg. Of the reason for this change we are not informed, but we suppose that it is because the authorities of that godly body of men have concluded that at last they have found that at Harrisburg there is

a greater need of the church of God than at Lancaster. If such is their reason, we commend it, for though there was a time when we could not have been made believe that any place in the land had greater need of that "church" than Lancaster, times have changed. The corruptions of Harrisburg are almost unequalled.

We suggest to the "church" to send its missionaries and devote its most energetic labors to the conversion of the heathen on the Hill, where things are certainly "ripe unto the harvest, though the laborers are few," and hitherto very unsuccessful.

We have the pleasure of a personal acquaintance with C. H. Forney, the editor of this paper, who is a quiet and unassuming gentleman, and the *Church Advocate* is a model of zeal and earnestness in the work in which it is engaged.

**THE QUESTION OF TO-DAY.**

I.

Prophets of evil have never been popular. From the days of Cassandra, down to the present, they have not only been disbelieved but have rendered themselves liable to hatred and persecution. Men dislike to be made to know the error of their ways, for with this knowledge comes the duty of amending, and this is never, except to the exceedingly conscientious, pleasant.

For this reason, the duty which prompts us to call attention as far as can be done within the limits of an ordinary article, to the monster evil which is undermining the foundations of our political structure, is not a pleasant one. It necessitates the stating of some very unpalatable truths in regard to American politics. For this reason, all those who love to see in the magnificent material prosperity and enormous wealth which surround them, an evidence of the stability of the republic, or who, seeing the evil, console themselves with thinking that the present arrangement will outlast their day, and with quoting "after us the deluge," would better pass this article by. It is addressed rather to those earnest, conscientious men and women, who, desiring to see the republic which the wisdom and valor of the fathers planted, remain to be the pride of their children and children's children, are willing to listen to unwelcome truth before it is too late to remedy the evils of which they hear.

The case cannot be better or more briefly stated than by quoting from a distinguished journal which said a year ago, in speaking of politics: "The country is honeycombed with corruption." This monster evil has infected every branch of the public service, tainting the highest officials as well as the lowest. Beginning with the executive, we find that the gravest charges of corruption are brought against even cabinet officers. The inclination at once is to consider these as the slanders of political opponents, and they might be so regarded were it not well known that several prominent secretaries who were comparatively poor when they went to Washington, after living there in luxury for a few years, have become possessed of large sums of money, and all on salary of \$7500 per annum! So notorious has this become that a distinguished publicman, on being asked by a friend whom he had just told of being offered a place in the cabinet, why he did not accept it, said: I have no private fortune on which to live; I can't live as I should like to, on the salary of a cabinet minister, and I will not steal." Passing from high officials to

lower ones, the same state of affairs is found. The frauds by which goods are brought through the New York Custom House have been notorious for years. The immense increase of foreign travel since the close of the war has rendered popular a new and if possible, more widely corrupting practice. It is the bribing of custom house officers by private individuals, who thus "pass in" great trunks of uncut silk dresses and other expensive articles for themselves and their friends. Some idea of the moral degeneracy introduced and fostered by this practice may be gained from the fact that a young woman living in an Eastern city, on her return from Europe within two years, boasted to some friends that the party with which she came, before entering New York harbor, had laid a ten dollar note just inside a trunk full of uncut silk dresses and thus insured its being passed by the custom house officer, who, having found the money, would not trouble himself to look further. They seemed to consider this a very shrewd transaction and to be correspondingly pleased with and amused at it. Query: Do the people who thus bribe officers, expect that a country which is served by such men can long maintain its position among the nations of the earth?

Any prospect of remedying the evils arising from corruption in the executive branch of the government seems at present more remote than ever before, by reason of the enormous increase of the power of this department. Corruption is now supported by an army of place men who are the bond slaves of those who have given them their positions, and are compelled, at every election, to support their masters, and their masters' friends for office, and to use every means, fair or foul, to insure their election. This tyranny does not confine itself to national and state affairs, but descends into the minutiae of municipal politics. No great city which, either from being a port of entry or some other cause, is possessed of (we had almost said garrisoned by) large numbers of national office holders, can conduct its municipal affairs to suit itself. Not only must the occupants of government offices vote as they are bid, but their relatives and friends, fearful of injuring them in the eyes of their superiors, are glad to obey the behests of power. Thus has executive patronage, like a stone thrown into a lake, produced ever-widening waves, which now threaten to engulf the liberties of the nation. In the legislative branch of the government, the state of affairs is, perhaps, even worse. The fearful corruption and immorality of the State legislatures of some of our more populous Northern and Eastern States, notably New York and Pennsylvania, have become almost proverbial. Within six or seven years, even these bid fair to be excelled in rascality by the legislatures of some of the Southern States. The fifteenth amendment, which conferred the right of suffrage upon the negroes, placed several of the Southern States, with one stroke of the pen, under the control of the most ignorant class of their population. What high carnival of thieving and all manner of rascality these have held, under the guidance of unprincipled "carpet-baggers" and adventurers of all sorts, the world knows. Passing from State Legislatures to the Congress of the United States, the situation of affairs is little, if any better. Yet, in this department, a very few years have sufficed to bring about a wonderful change for the worse. As late as 1858, if any man had asserted that a considerable number of

national Senators or Representatives could be approached with money, he would have been set down as a base slanderer. Sixteen years have passed away, and to-day thoughtful men and women mourn Charles Sumner's death chiefly because he was the last distinguished member of our national legislature against whom no charge of corruption has ever been brought. That there is any truth in the charges which have been brought against many Congressmen, we would be sorry to believe, but the very fact that such have been made, shows "to what complexion we have come at last." It may have been a common custom during years past, for congressmen to accept presents of stock from companies which desired their votes; but if so, the people did not know it. Having now come to know of this practice they should demand nothing less than its total abolition.

Were we to pass from the general subject of a Corrupt congress to the different schemes of corruption in which it has been involved, and from thence to the administration of the municipal affairs of our large cities, columns could be filled and the subject remain unexhausted. Enough has been said to show that the evil which the war, caused by slavery, left behind, is second in magnitude only to slavery itself. Indeed, it is a more insidious foe to Republican institutions than slavery itself. Slavery was bold and open. Its deeds were not done in a corner, but were so horrible in their character as to engage it just so soon as the designs of its defenders became fully known, in a death-grapple with freedom. This vice of corruption is stealthily in its character. By slow approaches it is undermining private, as well as public virtue. Men grow rich in public offices who are so notoriously dishonest that no merchant would think of giving them places in his counting room. Having grown rich, they are given that sort of consideration which the thoughtless and unprincipled always accord to wealth. By such baneful examples will the disease spread until it infects every class in society, and, having thoroughly corrupted the young men of the country, it thus renders them unfit to assume the responsibilities of self-government, and an easy prey to demagogues or tyrants.

#### FOREIGN CRIMINALS.

The horrible murders which were perpetrated near Pittsburg, Pa., on the 30th ult., through which five persons lost their lives, recall attention to a fact which should receive the most serious consideration. It is that all these revolting crimes are committed by foreigners. The murder of the Deering family, seven in number, which excited the horror of this city a few years ago, was committed by one Probst, a native of Baden. This murder near Pittsburg was also committed by a German. The miserable man who murdered his keeper at Catskill, New York, the other day, and who has since been hung for a murder committed before, was named Waltz, and was probably a German. We do not call attention to these facts to prove that the Germans, or any other foreign nation, are any more depraved than Americans. No one believes that they are; but every one who has investigated the matter knows that Germany, and, indeed, nearly every other European country, sends her worst class of people to America. Indeed, in some of the smaller German States it was at one time, and is yet, for aught we know, a common custom with the authorities to

pardon a criminal on condition that he would emigrate to America. Thus has this country been made a sort of penal colony for criminals of Europe.

This evil is assuming such magnitude that our authorities should no longer overlook it but should bestir themselves to provide a remedy. Even should new treaties forbidding the exportation of criminals be necessary, they should be made. In order to enforce them, it would be necessary either to grant extraordinary powers to American Consuls at European ports, or to insist upon some officer or officers of the governments of which the proposed emigrants were subjects, taking charge of the matter. At many European ports, from which the emigration is immense, it would be necessary to appoint officers to assist the consuls in the business of at least endeavoring to know something of the antecedents of men proposing to come to the United States. It appears that the man who murdered the family near Pittsburg is a deserter from the German army. Had this been known before he left Germany, and his leaving prevented, the tragedy which has now filled a community with horror, would, in all probability, never have taken place. It is certainly the duty of European governments to take charge of their own criminals. We of this country have quite enough of this sort of work to do without undertaking any which is properly the business of others.

For The Journal.

#### TEMPERANCE MEETING.

The Monthly Meeting of Friends of Philadelphia, for the Western District, through a committee of men Friends, called a meeting at Twelfth street meeting house, on Sixth-day evening, 24th, just to promote the cause of temperance, to which members of and attenders of Friends' meetings were invited. The house was well filled with both sexes.

Richard Cadbury acting as clerk.

There were present several strangers, viz.: Francis T. King, of Baltimore; Thos. W. Ladd, of Brooklyn; William and Ruth Johnson, Indiana; Isham Cox and Ferdinand Cartland, of North Carolina; Josiah Dillin, of Iowa, and others; who, with Edward D. Cope, of Haddonfield; Dr. Harts-horne, Joshua L. Baily, Anthony Kimber, John M. Whitall, Yardley Warner, John Hilles, John B. Garrett, Edward H. Bon-sall, Anna B. and Lizzie Troth, &c., participated in the exercises.

There was no proposal, however, made to move forward, except to desire an additional committee of women Friends, to join the men, appointed at the next Monthly Meeting.

In the exercises several experiences were given, and Friends were encouraged to begin at home with total abstinence, including their culinary affairs, as well as medical stimulants, that they may go with clean hands to the intemperate.

During this meeting a man arose and declared himself an inebriate, who had been influenced by his wife to attend this meeting, that he was so much affected and satisfied, if any one would go home with him, he would "take an oath on the Bible" never to drink another drop.

He was sympathized with, and encouraged "not to take an oath," but to endeavor to be strengthened by prayer, and a dependence in the Lord Jesus Christ.

This was said to be the first meeting of the kind, and was an interesting one, although the writer thought that too much time was occupied in arguments to prove the evils of intemperance, rather than the best method to abate it.

PHILADELPHIA, 4th mo. 27th, 1874.

For The Journal.

#### MEETING NOTES. No. 3.

The circular meeting held at Salem, 4th month 19th, 1874, was well attended, and

thought to be rather a profitable opportunity. The committee were generally present, with the company of Caleb Clothier and wife from Philadelphia. The meeting was addressed by E. T. Andrews, W. Haines, D. B. Bullock and R. Haines, closing with an humble, yet fervent supplication from A. Tingley. It was remarked by a person at the close, that the meeting was just poor enough in spirit to be blessed. Salem city is situated on Salem creek (which is equal to quite a large river) about three miles from its mouth at the head of Delaware Bay, and thirty five miles southward from Philadelphia. It is one of the oldest settlements in west Jersey; being selected by J. Fenwick, who came over from England in 1675, and planted a colony, mostly Friends, who have exercised an extensive influence in the place and surrounding neighborhood, ever since, and up to the present time. There is a Rail Road communication with Philadelphia; several times in the day; as also regularly by Steamboat. It is not a large city; nevertheless it is quite commanding, with broad streets, and various public edifices, with very neat private residences.

The different Protestant sects have good church buildings, as also the Catholics, and the colored people, with public and private schools. It is a considerable manufacturing place, with a large trade in grain, the surrounding district of country being very fertile. The early Friends held their meetings at private houses for a number of years; perhaps up to or near the year 1700, when a brick meeting house was built at the grave yard.

This must have been a very considerable place in the early history of society here-away, as many Yearly Meetings (so styled) are spoken of in the journals of early Friends being held here. After a course of time, the house was found too small for the accommodation of the Society, and another was built, being the present one, on the same street more eastward, large enough to meet its demands about the year 1772. This house is quite large, and in very good keeping, after the lapse of 100 years. The yard is a pretty grass lawn, with shade trees, and extensive accommodations for horses and carriages. There is a large brick school house belonging to Friends, situate on the opposite side of the street, under the care of the meeting. All the buildings, are gracefully plain. The meeting has always been large, and continues so. Many eminent ministers have labored here with much faithfulness; while at the same time there may be cases even among some of them, where the eye of the mind has not been kept single to the light.

A First-day school was commenced here early, being the first one in Salem Quarter, and continues to flourish. We scarce feel willing to pass from the place without just noticing the old white oak tree which stands in the grave yard; it is a famous monument of olden times, and much noted by the citizens. Its trunk is very large in circumference, but short, branching out in every direction in very extensive limbs, spreading over many families who lie interred beneath its shade. An observer once remarked to the sexton, that perhaps as the old tree began to show some symptoms of decay, it would soon be taken down. He answered, No! there is not money enough in Salem Bank to remove that old tree.

Fourth month 25th, 1874.

#### MEETING NOTES. No. 4.

Alloway's Creek Circular Meeting was held on the afternoon of First-day, 4th month 19th, 1874. The day being rainy caused the meeting to be rather smaller than usual here. It seemed to be an exercising time, not as lively as would be desired. The committee appointed to attend it were mostly present, some of whom were engaged in the line of the ministry. The meeting at this place is rather small in numbers, having considerably declined from its former size. The house is of brick, two-stories high, has a favorable location, with comfortable, limited surroundings. It is an old established meeting, located at the village of Hancock's Bridge, on Alloway's creek, being large and navigable, about five miles south from Salem. We are not familiar with the history how the creek obtained its name, but suppose it to have originated from some circumstance in early times, un-

known to us. We think, nevertheless, a happier name might have been given. There are two townships in the county bearing the same name, one designated Upper, and the other Lower Alloway's creek. The meeting was settled about the year 1678 or 1679—the names of Hancock and Bradway being among the first settlers. The present house has stood about 120 years, and it is probable that two meetings per week, or very nearly, have been held therein during the whole period, making over twelve thousand meetings. The recorded ministers here are few, and are advancing toward the afternoon of life. We hope others will be called to take their places.

The surrounding country is rich and fertile, elevated just a little above high water mark, with extensive bottom meadows protected from the tide by high banks—the broad salt marshes, with the opening Delaware Bay spread out widely on the west.

W. H.

Fifth month 1st, '84.

#### FRIENDLY ITEMS.

John and Mary B. Needles, ministers of Baltimore, and Wm. Way, (of Octoraro) a minister of Little Britain Monthly Meeting, attended the late Concord Quarterly Meeting at Wilmington. Their minutes (it is stated) included also the attendance of Philadelphia Yearly Meeting and the attendance and appointment of meetings.

Robert F. Furnas reached home on the 24th ult. James W. Haines, after leaving Baltimore, proceeded into Virginia.

The Committee on Education of Philadelphia Yearly Meeting met 5th mo. 1st, and it is expected will have a meeting one evening during Yearly Meeting week.

The Conference of Indian Committees of the six Yearly Meetings will probably take place Second-day morning, early.

At Race street, 5th mo. 3d, after remarks by R. W. Townsend, testimonies were borne by Rachel C. Rogers, Thomas W. Stuckey and Sarah J. Sharpless, the latter not lengthy but very impressive and solemnizing.

In the evening C. S. Carpenter and Geo. Truman both dwelt on the importance of attention to the dictates of the light in the conscience.

CHARLES SEARING, and Jane, his wife, of Scipio, N. Y., have been selected by the Indian committees of Genesee and Ohio Yearly Meetings as delegates to visit the Santee Agency in accordance with the pledge made President Grant that a committee should be sent to each agency, at least once a year, to look after those engaged there and render such advice as they might find necessary.

Also have selected Julia E. Kester, of Macedon, N. Y., as village matron, to instruct the Indian women in housekeeping.

They are all expected to leave for that agency about the first of next month.

The sub-committee having charge of selecting employees for the manual labor school at the Santee Agency, have selected and sent on all but those to fill the positions of cook and laundress, for which positions they have not had any applications.

BENJAMIN CHASE,  
Clerk and Correspondent.

#### RELIGIOUS INTELLIGENCE.

Rev. J. M. da Conceicao, of the mission in Brazil, departed this life December 23. He was formerly a Roman Catholic priest, but was received into the church several years ago, and was a preacher of the Gospel of rare power and promise. Afterward he became subject to despondency through ill health, so that his usefulness was much lessened; but he was a sincere follower of Christ, and we trust he is now with him in glory.

At a conference of Baptist missionaries recently held in Calcutta, a missionary from Eastern Bengal spoke of a movement there, initiated by a native who has a number of disciples. They read the Christian Scriptures and make the Apostles and the early Christians their models. They discard the use of medicines, and seek the cure of sickness by prayer to Christ. One of them refused to eat animal food on the ground that he would thus offend the prejudices of Hindu brethren and transgress St. Paul's precept.—*Church Advocate.*

(Continued from page 107.)

give it some help and encouragement. Your reporter, owing to the weakness of the speakers' voices, could not understand the final decision.

A minute from Nottingham Monthly Meeting was read, respecting William Way, who is on a religious visit amongst us. The minute was well received by the meeting.

The Committee on Circular Meetings made a very encouraging report, stating that their visits had been very successful, their meetings being attended by many who were not Friends. They have appointed other meetings; and the committee was continued, and encouraged to go on in the work. The committee appointed some time since to visit Pennsgrove Meeting reported that they had continued to labor with the members of those meetings with good effect. The meetings are very small, but there are a few diligent and earnest members who are anxious for the restoration of their meetings.

#### PROCEEDINGS OF CALN QUARTERLY MEETING.

The meeting met on Fifth-day, 4th mo. 23d, at 11 o'clock a. m., in the old Sadsbury meeting house, in Lancaster county, Pa.

Before the closing of the partitions, we were favored with discourses by Mark P. Cooper, of Lampeter, William Way, of Nottingham Quarterly Meeting, and James Jackson, of Bart.

[The reporter deems an apology necessary for the shortness of the report of these sermons, no notes being taken, and illness preventing a fuller notice of them.]

The first speaker, Mark P. Cooper, said that we all at times feel a sadness come over our spirits, which we might consider beneficial to us, it being followed by a light in our souls—as clouds and rain prepare the ground for that fullness of vegetation for which it is thus prepared. He closed with a feeling exhortation to the young, to seek the Lord in the days of their youth.

William Way commenced with: "Suffer little children to come unto me, for of such is the kingdom of God." We are first babes in the truth; then young men; then old men; and to learn, we must first become as little children, obedient to the divine will.

"Come ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you; for my yoke is easy, and my burden light." This is the language of Jesus of Nazareth, who was sent to us as our pattern, that we, as he, become the sons of God. It is not the Jew, nor the Samaritan; but all who receive Christ shall live. The woman of Samaria heard Jesus, and received him. Our ears must hear, and our hands handle, before we can receive. We must suffer. Jesus of Nazareth reached it through suffering, though himself the Son of the living God. "The dead shall hear his voice, and they that hear it shall live."

We are called through tribulation into heaven. The prodigal son, who had squandered his estate, found his father waiting with open arms to receive him when he had returned. So our Heavenly Father is waiting with open arms to receive us. "Come to me all the earth and be saved." To this voice of the Heavenly Father he called his hearers—to the spirit and power of God in the soul—if they would inherit eternal life. He will receive us with open arms, as the father received his prodigal son, nor demand that justice shall be satisfied by the sacrifice of an innocent victim to appease his wrath. All he asks is the offering of a pure and contrite heart. We see inscribed on certain buildings: "Christ's church," "St. Paul's church," "St. Peter's church," as if the church was not made of living members. "A house not made with hands eternal in the heavens." "Verily, I say unto you, except ye be born again ye cannot enter into the kingdom of heaven." We must have faith as a child in his parent. Even as the centurion had when he said "Speak but the word, and thy servant shall be healed."

"Ask in faith and ye shall receive." "Not to be seen of men, but in the closet of thy heart; and thy father who seeth in secret shall reward thee openly." "Ye worship ye know not what," was said of outward worshipers; but, "God is a spirit; and they who worship him must worship in spirit and in truth." We must be born again. We must be a child. Religion is progressive. A

spiritual education is as necessary to a spiritual growth as a scientific education is to a scientific growth. And no human wisdom can bring forth the spiritual growth of the soul. It is only by study and labor in the school of Christ, that the kingdom of heaven is attained; and this spiritual kingdom, which is born within us, is to live forever. It is a great error to suppose that we can go on sinning through life, against the voice of truth, and be saved at last. The soul that shall be happy hereafter, must be happy here. "The soul that sinneth shall die."

James Jackson felt a unity with what had been said. He called his hearers to the vital, experimental religion of the heart—the love of God in the soul. "The love of God is nigh us, even in our heart and in our mouth." This divine will can never be known but by listening to its teaching in the stillness of the soul. If we would wear the crown, we must bear the cross. Friends, he thought, had been departing from our ancient testimonies. From plainness and simplicity we had much departed. The time was when but few wore black except what are called preachers. To imitate them, black became a fashionable color; and Friends had learned to follow in that fashion. He knew that there was no religion in dress, but when to follow a fashion we injure the quality of cloth, (as he knew from his experience in manufacturing, that such coloring does) it is wrong to do it. It may be said that uncolored cloth cannot be obtained. Let Friends uphold their testimony, and wear no other, and we would soon find manufacturers willing to accommodate us. Both speakers said much more; but, here we close, and proceed to the business of the meeting for discipline.

#### MEN'S MEETING.

Henry Pratt, clerk, and James Brinton, assistant.

A minute was read from Nottingham Monthly Meeting, respecting William Way, who is now on a religious visit to this meeting.

The representatives from the Monthly Meetings, except one, answered to their names.

The reading of the Monthly Meetings' answers to the queries was the next business of the meeting.

The First and Second Queries were answered without eliciting any remarks. Our meetings are reported generally not well attended; and love and unity are said to prevail, while tale-bearing and detraction are discouraged.

The answers to the Third Query, respecting plainness and simplicity, the training of our youth in the reading of the Holy Scriptures, and guarding them from pernicious books and corrupt conversation, were weak, and brought out but few remarks.

The answers to the Fourth Query, respecting the manufacture, sale and use of intoxicating drinks, brought out some very earnest expressions.

Thomas Bonsal urged us to uphold our testimony firmly against intoxicating liquors.

William Way spoke feelingly upon the same subject; and strongly condemned the use of tobacco. The use of tobacco is a pernicious evil, and Friends should fix on it the seal of condemnation.

Mark P. Cooper united with the last remarks. Whisky and tobacco are two of the greatest curses of our country.

Jesse Webster thought that intemperance in eating did as much harm as intoxicating drinks. Not that the effect of intoxicating drink upon its victims, is not more deleterious; but all do not drink them, and all do eat, and most of us eat to excess. Gluttony destroys the harmony of our physical, moral and religious organization.

The answers to Fifth, Sixth and Seventh, respecting the relieving of the necessities of the poor, oaths, fraudulent trade, punctuality in the fulfillment of promises, and justice in the payment of debts, were answered well; while war was passed by without comment, and hireling ministry came in for a good share of condemnation.

James Jackson said that our young Friends often encouraged a hireling ministry by attending the meetings, and listening to the services of paid ministers, which, although they perhaps, paid nothing to-

wards their pecuniary support, was still a departure from our testimony.

Thomas Bonsal thought that our testimony upon this question was not upheld as it should be.

Funerals are sometimes held in our meeting houses by those not in membership with Friends, at which Friends take off their hats, and at which paid ministers are invited to preach.

And when marriages of our members, are accomplished by the assistance of a paid minister, the offenders are received, without any acknowledgment of their offence, and a distinction is often not made between those who thus accomplish their marriages and those who do not, thus throwing aside entirely our ancient testimony against a hireling ministry.

The other queries were answered satisfactorily, when William Way addressed the meeting respecting the state of Society, and the meeting adjourned.

#### WOMEN'S MEETING.

Clerk for the day, Mary Slokom.

The representatives answered to the call of their names.

A minute from Nottingham Monthly Meeting respecting William Way, was received.

The first second and third queries were answered correctly, without much comment, and summaries prepared for the Yearly Meeting.

Respecting the part of the Fourth Query, upon intoxicating drink, there appeared to be some fear that Friends were not doing all that is queried after.

One Friend said that Caln Quarterly Meeting should send a recommendation to the Yearly Meeting, asking it to do something more in the cause of temperance.

Another said that she hoped that we would not only send to the Yearly Meeting, but try whether any thing could be done at home. This meeting is held in a county which refuses Local Option. Something more is necessary than to answer a query annually whether we—Friends—are clear. Can we not do something for others?

The answer to that part of the Sixth Query respecting a hireling ministry, acknowledged a departure from our testimony, which caused a feeling of sadness in the minds of some of the members.

All the other queries were answered satisfactorily, and the meeting adjourned.

#### "TAYLOR ACADEMY."

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Professor J. K. Taylor, brother of the late T. Clarkson Taylor, and now principal of the Virginia Normal Institute, at Hamilton, Loudon county, Virginia, has purchased the Taylor & Jackson Academy building, at the corner of Eighth and Wollaston streets, in this city, for \$10,000.

Prof. Taylor designs establishing a school of high grade for both sexes, to be known as the "Taylor Academy," commencing September 7th, 1874.

Mr. Taylor is not a stranger to our people, a great many of whom, the writer amongst the number, remember him well, first as a pupil, and subsequently as assistant teacher with his lamented brother at the Friends' school house on West street, in this city.

Subsequently he established a flourishing academy of his own in Chester county, Pennsylvania, and relinquishing that some years ago, he returned to his native county in Virginia, where he engaged to his own advantage and that of the community in various enterprises, establishing at Hamilton, in course of time, the academy alluded to, which has won a high reputation in that and surrounding counties. We know Mr. Taylor well as a gentleman of genial manners, enterprising disposition and fine executive ability, and, we doubt not, he will meet with a brilliant success in his new venture.—*Every Evening, Wilmington.*

No manners are so fine as the most awkward manifestations of good will toward men.

DIED.

BRIGGS, 4th mo. 29th, at his residence, Bristol turnpike, 23d ward Philadelphia, Yardeley Briggs, aged 67 years. Member of Green street Monthly and Frankford Preparative Meeting.  
L.E.E., 5th mo. 1st, at Germantown, Sarah Pim Lee, in her 82d year. A member of Green street Monthly and Germantown particular meeting. Interment at Exeter, Pa.

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below Glassboro.  
3:30 P. M. Passenger for Bridgeton, Salem,  
Swedesboro and way stations.  
5:30 P. M. Passenger for Bridgeton, Millville,  
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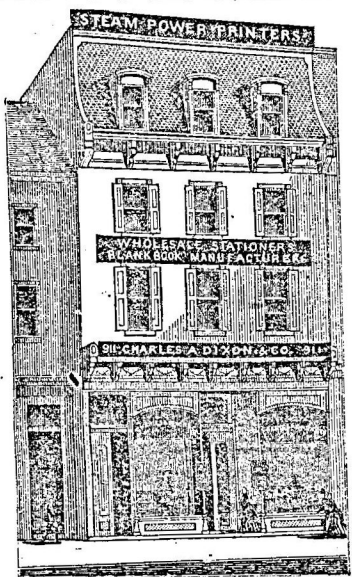
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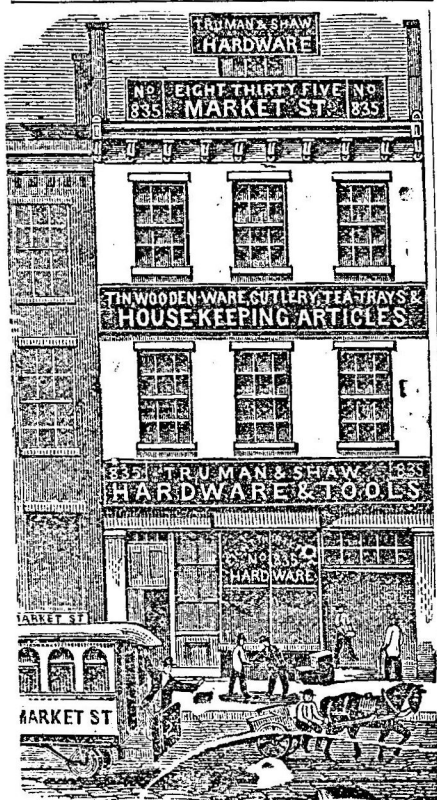
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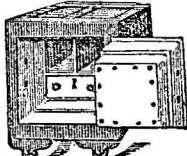
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So that we feel well assured, in inviting an inspection of our stock, that it is surpassed in variety but by few, if by any, in that line. Having some advantages in buying many of our goods, it enables us to offer them at LOWER RATES than we otherwise could do. Lots of

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P. S.—Alpacas and Mohairs a specialty. [my6-1y]

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my6

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