

# THE JOURNAL

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

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### THOUGHTS IN A SILENT MEETING.

The following lines were penned by a young woman of 18 years, on returning from Salem, N. J. Meeting.

Not a single word is uttered,  
All is silent, all is still,  
Yet the Spirit of Jehovah  
Seemeth every heart to fill.

Each engaged in deep devotion,  
Felt his hallowed presence there,  
Causing many a heart to utter  
Words of silent, fervent prayer.

All was calm, 'twas holy quiet,  
In God's wondrous love for all;  
He doth speak when all is silent,  
Giving each a tender call.

Oh! that we would heed the message  
Of the monitor within,  
Listen to its gentle chidings,  
As it warns from future sin.

Then I felt that there are many,  
Unto whom is shown the way,  
Who would seek to crush the impulse,  
Till a more convenient day.

There are others who would struggle,  
Who would gladly bear the shame,  
Concating it but joy to suffer,  
For the Saviour's mighty name.

That they might exalt the standard  
Of their God's redeeming love,  
That they might be counted worthy  
Of the realms of bliss above.

Then I thought, Oh that my Father  
Would assist me to be one,  
Who shall know a crown is waiting,  
When his work on earth is done.

### SOME ACCOUNT OF A RELIGIOUS VISIT TO OHIO, INDIANA AND BALTIMORE.

BY AMOS PEASE, JR.

*Concluded.*

Had a meeting at Winchester, with a few Friends and a considerable number of others, in which the doctrine of the Gospel of Christ, revealed in man for his salvation, were largely opened. First-day at Hopewell; Second-day at Middle Creek, both of which were favored meetings. Third-day we had a meeting at Berkley, with a few Friends and some slaveholders, and it proved a time of deep suffering and hard labor without much relief, and I left them with painful sensations. Fourth-day returned to our dear friend Mary Walker's, and Fifth-day we attended Hopewell Monthly Meeting; it was a time of renewed favor, things new and old were brought out of the holy treasury. Sixth-day we rode to Goose Creek. Seventh-day rested and wrote to my dear wife and tender children. First-day attended Goose Creek meeting, which was large and mercifully overshadowed by the wing of ancient goodness; the springs of life were remarkably opened, to the rejoicing of many souls. Second-day we had a meeting at South Fork. I labored in the little ability afforded and got some relief, but found it difficult for the servant to reign where the Master is under suffering. Third-day at Hillsboro; the meeting was composed of a few under our name, and a large company of Methodists and others. The pointing testimony of John the Baptist was revived, saying: "Behold the lamb of God that taketh away the sins of the world;" showing the origin, use and end of John's preparatory mission, as the voice of one crying in the wilderness, "Prepare ye the way of the Lord; make his paths straight," saying, "That Christ might be made manifest in Israel, therefore am I come baptizing with water, but he shall baptize you with the Holy Ghost and with fire, the latchet of whose shoes I am not worthy to unloose;" closing his mission with the testimony that Christ the great baptizer stood in the midst of them and the axe of his power laid to the root of the trees, and every tree which bringeth not forth good fruit shall be hewn down and cast into the fire, saying, "I must decrease but he must increase," and

my heart was expanded in the light and love of the Gospel of Christ and his work, power, kingdom and glory were exalted over all preparatory types, figures and shadows. Fourth-day we attended Fairfax Monthly Meeting, in which I felt renewedly concerned to call Friends to the first principle, "To hold: all our meetings in the Lord's power." Fifth-day attended Goose Creek Monthly Meeting, which was a time of great favor; Zion's travelers were strengthened and the Lord's priests were encouraged to stand fast with their feet firm in the bottom of Jordan until the people passed over to the promised land; that they might bring up from thence stones of memorial of the Lord's power, and we returned back and had a meeting at Fairfax in the evening for the towns people, in which the truths of the Gospel were largely opened to a mixed company; we lodged at our friend John Williams. Sixth-day we rode to Bush Creek, and had a meeting at New Marketown in the evening, among Friends and others, to good satisfaction. Seventh-day we attended their Monthly Meeting, in which truth appeared to be at low ebb, yet I humbly hope there is a living remnant among them; may the Lord almighty strengthen and increase their numbers.

After meeting we rode to Sandy Spring and put up with Roger Brooks, and on First-day attended their meeting, a time of favor, in which the gospel spring of love and life was renewedly opened, and some precious minds contrited under its influence. Lodged at our friend William Birdsall's, whose family we had a heart tendering opportunity. Second-day we rode to Alexandria and lodged at Pheneas Janney's. Third-day we had a meeting at Occoquan with a few Friends and a considerable gathering of others to good satisfaction; and Fourth-day returned to Alexandria, and had a meeting in the evening for the townspeople, in which the treasures of the glorious Gospel of Christ were unfolded, and the invitation was renewed, to sell all and purchase the heavenly pearl of great price. Fifth-day attended their Monthly Meeting, in which I felt renewedly concerned to call Friends to first principles, to take heed to the light, the revelation of God revealing his Son Jesus Christ, the true light in the hearts of men, and an awakening alarm was sounded among them. The same evening we had a meeting in Washington, and on Sixth-day another at Indian Spring to satisfaction, and arrived in Baltimore seasonably to attend the Select Yearly Meeting, on Seventh-day, which was mercifully owned by the everlasting wing of ancient goodness. The meetings on First-day were large and highly favored with a living flow of gospel ministry. Joseph Foulke, George Truman, and divers others being engaged therein. Second-day morning the Yearly Meeting for church discipline opened, during the opening of the State of Society as brought up by the answers to the queries; many deficiencies appeared, and much labor was bestowed for the healing of the wounds of the daughters of our Zion, by stirring up the pure mind of her devoted children, and inviting all to turn to their first love, and to do their first work; and a deeply baptizing time it was to many, and the meeting closed on Fourth-day evening in solemn prayer and praise to Almighty goodness. The business thereof being conducted in much harmony, Christian condescension, and love of each other. Fifth-day I spent in the city, my dear wife having attended the Yearly Meeting with us to our mutual satisfaction; was preparing my clothing for the remainder of our journey. Sixth-day morning after a heart tendering and affectionate parting with my dear Sarah and our kind friends William E. Bartlett and wife, with whom we lodged and others, we rode to Gunpowder and had a meeting at two

o'clock in the afternoon, which was a blessed season. One Friend after meeting observed she thought the windows of heaven were opened. May Israel's glorious shepherd have all the praise, for my poor mind was as a hollow cask, and without any strength or might to fill itself with heavenly good; but emptiness is always a preparation, to receive or be filled. Seventh-day we rode to Pike Creek, and lodged at our friend Allen Hillbord's, whose aged mother, then living with him, being upwards of ninety years of age, gave me an account of her travels and exercises in younger life, and that she was daily concerned to live in continual preparation, that whenever called for she might be prepared and ready to enter into her Master's rest; and it did my heart good to see her so green and lively in old age.

First-day we attended Pipe Creek Meeting, to good satisfaction. Third-day rode to Monahan, and Fourth-day we had a meeting there which seemed to be crowned with the solemnity of the holy presence, before a word was spoken, under which gracious influence the Word of life arose into great dominion, and the glorious beauty and eternal excellency of the New Jerusalem, or new creation of God in Christ Jesus was livingly opened among them, to the tendering and encouragement of many precious minds. May they persevere in the works of righteousness. Fourth-day attended Huntingdon meeting; and Fifth-day Warrington, both of which were seasons of great favor. Ability was given to divide the word to every class and to minister to every condition. Milk for babes and strong meat for those of riper years, and the blessed truth arose into great dominion. May it fasten as a nail in a sure place. Sixth-day at Newbury. Seventh-day we had a meeting at Harrisburg, in the court house. Here are no Friends, and the meeting seemed much unsettled, yet through deep dependence in God alone, I was enabled to open the doctrines of the Gospel of Jesus Christ, and to exalt the pure spiritual character thereof above all letter, type, figure, shadow, creed, canon, or article of faith, ceremony or outward ordinance, proving that the religion of Christ Jesus is the divine life of Christ in the soul of man, making him truly God-like and Christ-like. Returned to John Wickersham's that night, and First-day morning rode to Little York and attended their meeting, in which the life of true religion seemed at a very low ebb, and my soul mourned over them in viewing the desolation caused by pride and high-mindedness, and the spirit of this world; and after sounding an alarm among them, I left them with a heavy heart, and rode in the afternoon about fifteen miles, and on Second-day morning reached the meeting at Fawn, and a precious meeting it was; the stone was rolled away from the well's mouth, and the flock partook of the fresh springs of the "waters of life." Third-day we had a meeting at Forest, which was a blighted season. Fourth-day at Little Falls we had an exciting, trying meeting; death appeared to be in the pot, the aged were too much in the earth and the younger part in the air, and I labored hard and got but little relief; and Fifth-day we attended Deer Creek Monthly Meeting, in which light broke forth and life sprang into dominion, and the blessed truth reigned over all, and Sixth-day we had a meeting at Broad Creek to good satisfaction; crossed the river Susquehanna and lodged at Samuel Brown's. Seventh-day attended Little Britain Monthly Meeting, which was large as to numbers, but there seemed but few baptized members, and my fervent engagement was to stir up the pure mind and to awaken the careless. First-day we attended Eastland meeting; Second-day, West

Nottingham, which were times of great favor, many precious minds being in a state of hunger and thirst after righteousness, and in measure prepared to receive a crumb of heavenly bread, and the glorious treasures of the everlasting Gospel were livingly opened among them. Third-day attended a meeting at Octoraro, and my mind was led to open the imperfection and weakness of the law, as pertaining to the conscience, as all externals fall short of internal operations in cleansing the heart, and that therefore God hath provided some better things for us, and though the law made nothing perfect, but the bringing in of a better hope (id, by the which we draw nigh to God, proving by undeniable evidence from Scripture testimony that Christ in us is the better hope, by whose internal light, life and divine power operating in the heart and soul he makes clean the inside of the cup and platter, sanctifying and purifying the immortal soul, which internal work, the external law of carnal commandments could not do, and the power of truth was evidently in dominion. Fourth day at Drumore we had a deeply interesting meeting among Friends and their Presbyterian neighbors; the doctrines of the Gospel were largely opened among them, to the consolation of many minds. Fifth-day came on the Quarterly Meeting of ministers and elders at Little Britain, in which the subject of the memorable passage of the traveling church in the wilderness, passing over Jordan, was revived, where the priests were ordered to take their stand in the bottom of Jordan while the people passed over, and though the priests and heads of the tribes might seem to be doing little for the cause while standing still in the bottom of Jordan, yet their firm standing by faith in that eternal arm of power, that made the water to stand on heaps was very important, in that it spoke the safety of the passage, and inspired confidence through the armies of Israel, in the same almighty power, or hand that led them forth; and also commanded the priests to take twelve stones from the bottom of Jordan, to set up as a memorial of the Lord's work, which clothed with such majesty and might, that the spirit and strength of their enemy's was melted away, and it was a time of putting on strength. Sixth-day was the Quarterly Meeting for discipline, which was large and mercifully favored by the power and presence of the great head of the church. The doctrines of truth went forth with divine authority as fire among combustibles, rebuking sin in the gate, and as healing balsamic ointment to the wounded spirit and to the broken heart; put up at our friend \_\_\_\_\_, with whose precious family and divers other Friends we had a sweet and heavenly opportunity; had a meeting at Little Elk which was comfortable; and First-day at East Nottingham, the meeting was large, and the great principle of the Gospel of Christ was largely opened, as embraced by the apostle, saying: "When the kindness and love of God appeared through our Lord Jesus Christ, then he saved us by the washing of regeneration and the removing of the Holy Ghost;" and the meeting ended in solemn supplication, prayer and thanksgiving to the great name. Second-day rode to Wilmington and lodged at our friend Benjamin Ferriss' and on Third-day of the week, and 26th of 11th mo, 1833, I arrived home and found my beloved wife and dear children all in good health, to our mutual rejoicing, and my Friends and neighbors appeared glad to see me.

Dr. DEWITT TALMAGE made the following sensible remark in a discourse not long since: "Young woman, never give your hand to a young man who drinks. Tell him you will not allow such a rival as rum to risk your and his ruin."

## PENCILINGS. No. 19.

BY JOSEPH A. DUGDALE.

One of our very pleasant visits in Chester county, accompanied by our dear friend S. M. Barnard, was at the house of Townsend Walter. The mansion is stately, and built of serpentine stone. There is an immense quarry of this stone within a mile of his residence. He took me in his carriage to see it, and we procured some fine specimens, which are now gracing our shelves in Iowa. Townsend is a radical fellow, but has a warm and genial heart. He and his excellent wife made our visit there one to be long remembered. The disease which had been gaining the ascendancy over me for some months, similar in character to that of which so many returning soldiers died, both in the hospitals and after their return to home and friends, a consumption of the bowels, interrupted some of my fond hopes and plans. We decided, however, to visit Delaware. Accompanied by our kind friend, D. Mendenhall, we went to Wilmington, and were received with cordiality by Daniel S. Kent and his wife. We attended their meeting on a week day. Several Friends expressed a desire we should remain over the First-day, and have public notice given, but my frail condition of health forbade it. Our sleek little Indian ponies, who had waxed fat and pompous under the stimulating properties of Isaac Mendenhall's corn, were in fine condition to sell. The little fellows served us faithfully. They had drawn us over prairies and mountains, forded creeks and rivers, and the thought of selling them was anything but pleasant. I believe there is nothing wrong in our becoming very much attached to members of the animal tribes. If there is, then I am, in this respect, a very misguided man. A little shepherd boy on a Western prairie was once telling me the noble properties of his sagacious shepherd dog, and said: "Do just look at him, uncle, he has as much sense for a dog as General Grant has for a man!" I smiled at the boy and patted the dog on the head.

We visited our dear friends Thomas Worrall and wife, and with them, their daughter Laura, who a score of years ago was a lovely little girl and used to take great delight in attending children's meetings at Longwood and in the Park. She is now the happy wife of William Webb, of Wilmington.

We visited the Hygienic Home of our friend Dr. Pusey Heald; there met his sister Philena, a woman of rare self-sacrifice, who went among the sick and dying soldiers in the hospitals during the late dreadful war of the rebellion. We met her in one of the tented fields near Washington in 1864, performing such services to the wretched victims of carnage and bloodshed as a woman only can.

We saw the late Joseph Bancroft at meeting, who cordially invited us to his country seat, and offered to send a carriage for us. On some points we did not see alike, but the feeling he entertained for drawing all Friends into a closer fellowship and commingling, I entertain with hospitality; and as I once said in a playful letter to children, that I believed the child was born that would by the yet undiscovered chemical laws produce fuel from water; so I feel deep down in my soul, that many bearing the name of Friends that are now separated from them will, by the warning and precious influence of the love of Christ, yet be brought into fellowship and unity.

Our kind friend D. S. Kent met with a purchaser for the ponies, and the last ride we had behind them was to the Hygiene Home. We dined with Ellwood Garrett and wife. He accompanied us to the grave of his revered father, the late Thomas Garrett. Many anecdotes were related by him as are stored away on the shelves of memory.

We have a book in which are carefully filed 300 letters, among them one from this rare philanthropist at the time when his slave list, men and women rescued from slavery, and sheltered under his roof, amounted to 2,038.

He was once passing a magistrate's office and saw a desponding man sitting with bowed head, and hands bound with ropes. Thomas walked into the office through the crowd, took his sharp knife from his pocket,

cut the thongs, exclaiming in an assumed angry voice, "Jim, why is thee not attending to thy business? *begona!*" The astounded man started like a streak of electricity, and like this subtle element, was soon dissipated, no one of that company knew where, and was never seen by any of them again, and probably never will be. Why, said the magistrate, "Mr. Garrett, I had no idea this was your man." Thomas stamped on the floor indignantly, and said, "such outrageous conduct is too bad." When the ruse was discovered there was real vexation on the other side, but no remedy.

After our return to Kennett we decided to visit Media. Our beloved friends, Dr. Edwin Fussell and wife, well-known to us as philanthropists, thirty years ago wrote a kind invitation to have us make their hospitable home our abiding place. This we did, and visited a precious invalid friend, Mary James. This dear Friend has been confined for many years to her room. We found her dressed in white, and two pretty cats, as white as her raiment, lying on the bed beside her. While resting at Dr. Fussell's, I became seriously ill, and for more than a week I had but little prospect of ever leaving there alive. Having skillful medical treatment at hand, combined with all the comforts and kindness that the human heart could desire, I so far convalesced as to be able to ride out and visit some dear friends, and attend their religious meeting, where in much weakness I expressed a few words. The doctor introduced me to the Hon. J. M. Broomall, at their First-day school. The doctor confidentially let me know that he and his dear wife were seriously thinking of applying for membership again among Friends, they having gone overboard during the anti-slavery convulsion. I encouraged this concern, and have learned by letter since that it has been consummated. We visited Swarthmore and the elegant superstructure with its picturesque surroundings. It is rare to look upon a more beautiful country than where this institution of learning is located. We went into some of the spacious rooms and there met dear Mary Ann Fulton, whom we knew thirty years ago, when she was the young and happy wife of the late James Fulton, of Chester county, one of the slave's truest friends, and a Christian gentleman at home and abroad.

Here stands the antiquated birth-place of Benjamin West, the artist, whose name makes this classic ground. While I was an invalid at Media, Alfred H. Love, of Philadelphia, the President of the Peace Union, visited us, and his bright, genial countenance was a benediction to me, and the remembrance of his words of cheer are to this hour brighter than diamonds. We returned to the home of the Mendenhalls, and waited for settled weather, for the winds were roaring for days as if the Rocky Mountains had removed nearer the Atlantic. At last the time of separation came, and we were accompanied to the train by our cordial friends, Isaac Mendenhall and Samuel Jacobs, who with trembling voices bade us a long farewell, and we were soon on our way to Philadelphia, bound for the land west of the Mississippi.

## RATIONALISTS' IGNORANCE OF CHRISTIANITY.—No. 3.

## THE FIRST BEATITUDE.

Sometime ago I gave in THE JOURNAL an elaborate and careful examination of the first beatitude. I gave good and substantial reasons for the following as its true translation: "Blessed are the beggars in spirit, for theirs is the kingdom of heaven." I gave at the same time good and substantial reasons for the following as its real meaning, in nineteenth century idiom: "Blessed are the beggars for light, for theirs is the kingdom of heaven." At the present time there is no call for a repetition of the proofs of these positions in THE JOURNAL.

But I would here call attention to the magnificent advance of this principle of Jesus beyond the doctrine of toleration, noble as the latter is.

If a man comes to me with entirely novel ideas, seemingly possessing enough of strength and substance to warrant an examination, the first beatitude of the Master enjoins upon me to be a "beggar" to that

man for such light as he has got. It is an injunction to hear, to inquire, to study, to learn, to profit by every new idea. The very terms of the beatitude shut off absolutely every protestation that I might make against the new thought as dangerous, heretical, or contrary to the well-founded opinions of mankind. In all conditions and relations I am to be a "beggar for light." And the old proverb applies here: "Beggars are not to be choosers." I am to take such light as I can get.

In the town in which I write, the law and public opinion enforce perfect toleration. The Mormon, the Atheist, the Catholic, the Shaker, the Free-Lover can come and, to such audience as he can gather, is free to inculcate just such opinions as he chooses and make as many converts as he may. Still my town is very dull and unsatisfying. Its people all complain of it. It has no spiritual or intellectual, and a very meagre social life. The saying of its inhabitants is: "there is no life here." There is toleration, but that supplies no life. Were our people Christian however, instead of Orthodox and Unitarian, there would soon be "life" enough, and splendid "life," too. They would write at once to the Roman Bishop of Boston, saying: "Bishop Fitzpatrick, your church says our schools are godless and ought to be changed; please send us the most eloquent speaker you can to give us the light you say we need. And, wiser than the Quakers, will pay, and pay well the man who'll help to stir us up to thought, and life, and brightness, and youthfulness prolonged by spiritual and mental ferment. For, unlike the Quakers, we believe life and brightness and prolonged youth are as well worth buying as beef and broadcloth." Similar invitations would be constantly going to all the stirring, magnetizing advocates of new and unwonted thought that could be picked up; and the life of our town would be glorious. The foregoing is illustration enough to show that, however noble the doctrine of toleration is, the doctrine of the first beatitude is a far grander thing.

Now, there had been no maxim of the present age more widely popular than that embodied in the words: "Freedom of opinion." The Rationalists have made great use of it. But, suggestive as it is, it has never suggested to them any higher idea in the matter of dealing with opinions than the toleration of them. They have never learned anywhere the more grand, soaring doctrine of being "beggars for light." I cannot be mistaken as to this; for I have kept my eyes and ears wide open here, in rationalistic Massachusetts, and in the very rationalizing Unitarian body, and I never found the idea in which I am speaking in any rationalist utterance or body of thought.

Now so grand, so striking, so imposing to the reason is the real doctrine of the first beatitude, that had the Rationalists found it in Buddha, or Zoroaster, or Confucius or in any of their ethnic Scriptures, there would have been no end of their parading it before the world as indicating the inferiority of Christianity; inasmuch as the real meaning of the first beatitude has not been generally recognized as embodied in the Christian system. And yet these people tell us that they have instituted a comparison between the philosophy of Jesus and that of these other teachers, and find the former completely anticipated in numerous quarters. I reply to this, that so wretchedly informed are they as to Christianity—of their information as to other religions I am an imperfect judge—that they have not had knowledge enough of even the very first sentence of the Sermon on the Mount to be able to compare it with utterances from any other quarter. Of scores of other texts of Matthew they know probably just about as much. And of the wonderful texts of John's Gospel—so much more recondite than those of Matthew—the man who believes they know anything worth notice, must be credulous enough to swallow alchemy and astrology. Rationalists do not know enough of the Gospel to run their parallel with anything.

JOHN B. WILLARD.  
STILL RIVER, Worcester co., Mass.

It is believed that the total loss of life as the result of the floods in the South of France does not exceed three hundred persons.

[For The Journal.]

## ALCOHOL: IS IT FOOD OR PHYSIC?

BY I. D. JOHNSON, M. D.

That the use of alcoholic liquors as a beverage is a fruitful source of disease, suffering and even death itself, will not be doubted by any one of human experience. That more have been maimed; more have been made to sacrifice robust constitutions, more have been compelled to dwell in the midst of sickly families, more have been shut out from the light and bustle of the day; nay, and yet more have been sent to the sepulchers of the dead, through the agency of this accursed beverage, than from the raging of pestilential diseases, the curses of famine and the fortunes of war. Could we but group together the annual sacrifice of human life; could we but summon to the front all the grief-stricken mothers and broken-hearted wives who have been doomed to misery and want through the instrumentality of rum, our conceptions would still fall far short of the terrible reality.

But we do not propose to discuss the question regarding the evil effects of alcoholic liquors as a beverage; it is their use as a therapeutic agent we wish to consider. And there is no question which concerns us all more deeply than this, because it involves not only an important medical truth, but a great moral obligation. What is morally right is never physiologically wrong, and when we come to fully understand the true relations of alcohol to disease, our moral duty will be clearly defined. But setting aside the moral aspect of the question, we will examine it with reference to its physiological merits. And in doing this we shall confine ourselves to scientific facts about which there can be no dispute.

The first thought that presents itself is—what is alcohol? And what is its action on the human system? Is it food or physic?

Alcohol, in chemical language, is a hydrated oxide of ethyle. It is a clear volatile, inflammable liquid, and is the intoxicating principle in all spirituous liquors. It is nowhere to be found in any of the products of nature. Nowhere throughout her broad domains can it be found in anything endowed with organism and life. We may torture nature in the crucible, we may apply the most delicate tests of chemistry and optics, but we find it not in anything that the Creator has made. It is a device of man—the offspring of death, evolved through the destructive process of decomposition.

That alcohol is a narcotic poison, is admitted by Orfila, Christinson, Taylor, Pereira, and every writer of distinction on toxicology. When taken in large doses no remedy is known that will antidote its effects; and it destroys life very rapidly by paralyzing the nervous centres and stopping the action of the heart. Numerous instances are recorded of persons having died almost immediately after drinking from half a pint to a pint of ardent spirits. Dr. Percy, an eminent French surgeon, gave to a spaniel bitch 2½ oz. of alcohol; she immediately uttered a plaintive cry, and fell lifeless to the ground. In less than two minutes every spark of vitality was extinguished.

Regarding its claims as an article of food, Professor Yeomans, in his Class Book of Chemistry says, "the chemical composition of alcohol is such as to forbid the idea of its ever being transformed into the animal tissues. There is no evidence whatever, that under any circumstances it is capable of serving for animal nutrition." Dr. Carpenter, the eminent physiologist declares that "alcoholic liquors cannot supply anything which is essential to the due nutrition of the system." The great German chemist, Baron Von Liebig, the French physiologist, Lallemand, Professor Monroe, and a score of others equally eminent in the profession, fully corroborate these statements. And if further proof were needed, the simple fact that it is not decomposed in the system, but passes therefrom unchanged, ought to be conclusive on this point. But this is not all: we have indisputable evidence that besides furnishing no aliment for the system, it actually prevents the diges-

tion and assimilation of food. If we will take a vial containing gastric juice and place in it some bread and meat, keep it at a temperature of 98°, in a few hours it will be dissolved into a pulsatous mass. If to another vial of gastric juice and food, treated in the same way, we add a small quantity of alcohol, the dissolving process will be arrested and the food will remain for days unchanged. "It is a remarkable fact," says Dr. Dundas Thompson, "that alcohol, when added to the digestive fluid, produces a white precipitate, so that fluid is no longer capable of digesting animal or vegetable matter." Drs. Bowman and Todd, authors of a standard work on "Medical Chemistry," declares that "the use of alcoholic stimulants retards digestion by coagulating the pepsine, an essential element of the gastric juice, and thereby interfering with its action. Were it not that wine and spirits are rapidly absorbed, the introduction of these into the stomach, in any quantity, would be a complete bar to the digestion of food." But the experiments of Dr. Figg, of Edinburgh, fully establish the truth of this proposition. He took two dogs, and gave to each five ounces of cold roast mutton, cut into squares and passed into the esophagus without contact with the teeth. An elastic tube was passed into the stomach of one, and an ounce and a quarter of alcohol injected.

After some hours both animals were killed. In the one where the meat had been taken by itself, it had all disappeared. In the other the pieces were as angular as when swallowed. Similar experiments were performed by Dr. Beddow, with substantially the same results, the only difference being, that three drachms of alcohol were injected into the stomach, instead of 2½ oz. as used by Dr. Figg. I have frequently seen persons who had been drinking but moderately, throw up undigested food, which they had eaten twelve or fifteen hours before. This is not unusual.

With these facts staring us in the face, supported as they are by the highest medical authority, how can we reconcile the practice of physicians prescribing porter, ale, brandy and other preparations of alcohol to support the body and assist digestion? For surely if there is any one physical truth known to medical science that is more clearly demonstrated than another, it is that alcohol can neither furnish food for the system or promote digestion. Where do we find the most dyspepsia, liver complaints and other kindred diseases? Where alcoholic liquors are most used, these diseases will be found greatly in excess.

But the worst effects of this fiery liquid are shown to be upon the blood and nervous system. The experiments of Dr. Bocker, and the researches of Dr. Virchow, the celebrated pathologist, concur in proving that alcohol poisons the blood and arrests the development, as well as hastens the decay of the red corpuscles. It is also proven that it prevents the excretion of carbonic acid from the system. We know that one of the important functions of the blood corpuscles, is to carry from all parts of the system to the lungs the carbonic acid gas, where it is expelled by the expirations in the act of breathing. Now, numerous experiments have shown, that the presence of alcohol in the blood, shrivels or contracts the corpuscles and diminishes their capacity to perform this important function; hence this deadly poison is suffered to remain in the blood, where it affects the most pernicious results. Those of us who have witnessed the physical and mental prostration induced by entering an atmosphere charged with carbonic acid gas, will realize the danger that must necessarily follow from its retention in the system. Essentially the same thing takes place in the advanced stages of intoxication.

On the nervous system alcohol has a marked and decided effect. By virtue of its great affinity for albumen, it combines with that substance in the brain, coagulating or hardening its texture and producing serious derangement of its functions. Dr. T. K. Chambers, of St. Mary's hospital, London, says, "it is confirmed by all experiments that alcohol, either in large or small doses, depresses the nervous centers and diminishes the vitality of the system."

The generally received opinion that alcoholic liquors supplies fuel to the life-blood, so as to give heat to the body and support

life, is proven to be a fallacy. No chemist would risk his reputation on it for a single hour. Any one who will place the bulb of a thermometer under his tongue and note the degrees of heat, then take a small quantity of any kind of alcoholic spirits, replace the thermometer and after a few minutes examine it again, will find the mercury to have fallen in proportion to the amount imbibed. Dr. Kirk, late professor in University of Edinburgh, says, "one glass of brandy will keep it going down for about four hours." Prof. N. S. Davis, of Chicago, instituted a series of experiments with a delicately graduated thermometer in order to ascertain the actual temperature of the body after taking a moderate drink of wine or whisky. The results show that it was invariably followed by a reduction of temperature. These observations are confirmed by Dumeril, Dermaquay and Magnus; also by Prof. Binz, of Germany, who says that half a glass of light hock lowered the temperature half a degree in a short time, and that larger doses made a difference of from 4° to 6° in one or two hours. The testimony of Sir James Ross, Sir John Richardson, Dr. Hayes and other Arctic explorers is, that spirituous liquors are not only useless but positively injurious as heat-forming material.

Thus far we have only considered the physiological action of alcohol on the healthy human system. Let us turn our attention to it for a moment as a remedy in disease. No one who will look calmly into the state of the case as it stands to-day can fail to arrive at one of two conclusions: either alcoholic liquors are the one thing essential above all others to save, or help man in his greatest need, or else the current practice of medical men is a delusion and the public mind misled on this subject.

For generations the medical profession has been laboring under the belief that alcohol is a powerful stimulant—a great "vital tonic." Hence, in all diseases, whether acute or chronic, mild or severe, where there is general debility or vital prostration this drug, in some form, is relied upon as a chief means of cure. That this is a fatal delusion must be apparent to any one who will calmly consider the subject. Let us take a case of typhoid fever to show the application of this remedy in diseases. The case has progressed to the last stage; the emaciated patient lies in a half conscious state, with suffused eyes and death-like countenance; pulse feeble and rapid; extremities cold and covered with clammy perspiration; in a word, there is general prostration of the whole system. At this critical period, brandy is poured into the half-dead stomach with a view to strengthen the vital powers that a little nourishment may be taken. But why give the patient nourishment if you dose him with brandy? Have we not shown by indisputable facts that digestion will not go on with alcohol in the stomach; that it neutralizes the pepsine and prevents the assimilations of food? Have we not seen, too, that it poisons the very life-blood, and prevents the excretion of carbonic acid; that it induces nervous prostration and robs the system of heat and strength, the only great safeguards by which its powers are to be re-established. That alcohol can impart strength or give support to the enfeebled and prostrate body of such a patient, is an error as fatal as any that ever took possession of the human mind. We grant that brandy will increase the action of the heart, but it cannot impart strength. It is a universal law in mechanics, that where the speed is increased there is always a loss of power. And this is physiologically true. We cannot quicken the action of the human heart without a loss of vital power. And just here is where the medical mind has been misled; it mistook increased motion for vital force.

It is a matter of surprise to many, how a practice so long upheld as this, should prove to be all a delusion. But when we look back into the past history of medicine, we shall find that various theories and systems have been adopted and followed for a time, then to be discarded as unworthy of confidence.

For more than a thousand years the medical world adhered to what is known as the "humoral pathology," a mere hypothetical dogma, which has long since been buried with the errors of the past.

At a later period the chemical theory of Paracelsus was accepted and followed for a time, then doomed to share the fate of its predecessor. And what was once the universal practice of blood-letting has been discarded as a murderous delusion. So too with calomel, that destructive agent, once regarded the "elixir of life," has now been abandoned in a great measure by all well informed medical men. Again, it has been but comparatively a few years since physicians prescribed the use of pure cold water to patients burning with fever and famishing with thirst. What would be thought of the medical man who would deny this gracious beverage to his patient at the present day?

Thus have the medical profession been grievously in error concerning matters of great vital importance; and if there is any reliance to be placed in the science of chemistry, physiology and the art of healing, then it is grievously mistaken in regard to the use of alcoholic liquors in the treatment of disease.

#### NOTES BY THE WAY. No. 8.

BENJAMINVILLE, 7th mo. 10th, 1875.

We arrived at this place yesterday, having visited Friends in Peoria, Illinois, at Ipavia, Fulton county, and at the old Plainfield Meeting house, about midway between Vermont and Ipavia. Both nice little towns on the railroad. Near Ipavia lives Joseph Russell and his wife and their interesting family of good children. Everywhere that we meet the right kind of parents, we find good, obedient children. On the 6th of the 7th mo. in the evening, we had a large and respectable meeting in the basement of the Methodist church building. The Gospel of truth was preached by E. Durfee, with power.

He was led to open some subjects in relation to "Water Baptism," and other outward ordinances as in contradistinction to the spiritual power of truth. Much feeling of sympathy was expressed by persons present at the close of the meeting, which was a very solemn one, and ended in a satisfactory manner. On the 7th we attended an appointed meeting in the previous meeting house of Friends. This was attended by those members now residing in the vicinity, and others that sympathize with Friends. It was a solemn and interesting meeting. The spiritual power of Christ, the power of God unto salvation, was opened to the view of the meeting, and the young people were appealed to, to come out on the side of right, as the time was approaching, and now is when they would be called upon to fill important places in society. A concern was expressed that they be ready to fill those stations that might be required of them, by coming under the preparing hand of the Master of assemblies.

We met a venerable mother in Israel at Ipavia, in the person of Elizabeth Farquar, who is living with her children, who gave evidence of her motherly care and also of the Heavenly Father's care.

At Peoria, on the evening of the 8th of 7th mo., a solemn meeting assembled in the parlor of James Ivins; Elihu Durfee as usual called the people to the only true and living God in his spiritual power in the soul, calling the attention of the meeting to the one thing needful: obedience to the manifestations of the Lord divine in the heart and mind, and that God in his manifold goodness had seen meet to give a portion of his spirit to every human being, that they might profit withal, thereby enabling them to know the true and living God and his will, without the aid of any outward manifestations or the interpositions of man's invention and for this blessing. Praise, honor and high renown be given unto his great and excellent name, now, henceforth and forever.

From Peoria we came to this place, and met Sarah Hunt, of Norristown, Pa., Joseph Schofield and Ann Shumaker, at the Monthly Meeting; we had not seen them since Prairie Grove Quarterly meeting.

In the meeting this morning, Elihu Durfee spoke of the New Commandment

that was given to the disciples of our Lord, "that ye love one another."

The subject of "love" was brought before the minds of the Friends present in a vivid manner, and many hearts were tendered. The power of love seemed to flow over the meeting like oil flowing from vessel to vessel.

Sarah Hunt spoke of the circumstance of gourds being cooked for potage, and the handful of meal and the little salt that, under the divine blessing worked purification. The words of encouragement seemed to solemnize the meeting into a deeper feeling. The language of our Lord, "ye are the salt of the earth," was brought before the minds of the persons present, and very livingly portrayed the influence the Society of Friends would have, if they had not lost their savor. A great deal of encouragement was handed forth and many truths were impressed on the assembly as a nail driven in a sure place by the master of assemblies.

J. Scofield, of Indiana, made a few pertinent remarks, exhorting to faithfulness and earnestness.

The meeting then turned its attention to the business. A spirit of kindness and concension seemed to pervade the assembly.

There are no partitions in this house; the Men's and Women's meetings are doing business at the same time in different ends of the house.

We felt that it would be better to merge into one meeting, and have one set of clerks. Then certainly more harmony would be manifested.

[For The Journal.]

#### A PLEASANT SEA-SIDE HOME.

At this season of the year there are many persons seeking to get away from their places of business to enjoy recreation either at the mountains, on the farm, or at the sea shore.

To those who are fond of sea-bathing, crabbing, fishing, &c., there are many places within a few hours ride of Philadelphia, located at different points on the eastern side of our adjoining State, from Long Branch and Cape May; and different views are expressed about which is the most desirable according to taste or experience; but it is generally conceded that the beach and surf at Cape May are the finest and safest probably in the world, and have for the last half century been visited by residents of all sections of the United States, as well as by foreigners. An idea held by some that more dampness exists here than at some other points, has been settled by disinterested comparison to be unfounded. The drawback in past years has been the want of good accommodations at most of the boarding houses, the rooms being small, the beds uncomfortable, and other conveniences lacking to improve the advantages that otherwise might be derived from the health giving breezes of the ocean.

These objections in many instances have been remedied. At a recent visit to this famous old bathing place, the writer had an opportunity of realizing the "home comforts" offered by our Friend, Charles S. Carpenter, (well known in Philadelphia), and his son Richard of "The Arctic House," established within the last two or three years, and resorted to by many of the Society of Friends, as well as others.

The house has recently been enlarged, and newly fitted up with furniture; new bedding, with hair mattresses, chambers nicely carpeted, wide hall and stairway, large parlor, &c. The dining room is also large, containing 21 tables, accommodating eight persons each, without crowding, and the bill of fare calls for all the delicacies of the best appointed hotels. Another great recommendation there is no bar on the premises, and the proprietor being a Friend, understands caring for the wants of his own Society, and it would be well for such to patronize him. Families wishing to spend a long or short season at Cape May, will no doubt be pleased by stopping at "The Arctic House."

C. A.

7th mo. 26th, 1875.

THE JOURNAL.

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

EDITORIAL NOTICE.

We have frequently had occasion to request our Friends to return us back numbers which they do not wish to file, and have as often resolved that we would not again ask such a favor, but ill health has been the cause of an oversight on this occasion.

Therefore we especially request that our Friends who do not file THE JOURNAL, would return us copies of THE JOURNAL, whole No. 111, which is necessary to complete our file.

CHICAGO CENTRAL Meeting of Friends is held every First-day at 11. a. m., in room 20, Methodist church block, corner Washington and Clark streets. No mid-week meeting.

PHILADELPHIA QUARTERLY MEETING will be held on Third-day, 8th mo. 3d, at 10 a. m., in the Valley Meeting House. Special arrangements have been made to convey Friends on that day to Ellwood Thomas' lane, about a quarter of a mile from the meeting house.

Trains leave the Reading depot, Thirtieth and Callowhill streets, at 7 1/2 o'clock a. m., on Third-day.

Members of the Select Meeting will take the 1 o'clock p. m. train on Second-day, from the same depot, for Port Kennedy, where Friends will meet them.

The return train will leave for the city about 5 o'clock p. m., on Third-day afternoon. Tickets good both going and returning on Second and Third-days, will be issued at 65 cents the trip.

Ask for Quarterly Meeting tickets.

PHILADELPHIA FIRST DAY SCHOOL ASSOCIATION.

The Executive Committee will meet at London Grove Meeting House on Seventh-day, 8th mo. 7th, at 1 o'clock. Full attendance of committee desirable; also of Co-operative Visiting Committee, the members of which, as well as the Visiting Committee, are requested to forward statements of what attention they have given to the duties of their appointment, to Louisa J. Roberts, 421 North Sixth street, so they can be combined in one report.

JAMES GASKILL, Clerk.

CIRCULAR MEETINGS.

8th mo. 1st, Darby, Pa., 3 p. m.; 8th mo. 1st, Upper Greenwich, N. J., 10 a. m.; 8th mo. 1st, Woodbury, 3 p. m.; 8th mo. 8th, Pittsgrove, N. J., 3 p. m.; 8th mo. 15th, Roaring Creek, Pa., 10 a. m.; 8th mo. 15th, Catawissa, 3 p. m.; 8th mo. 15th, Haverford, Pa., 3 p. m.; 8th mo. 15th, White Marsh, Pa., 3 p. m.; 8th mo. 15th, Bridgeport, N. J., 3 p. m.; 8th mo. 22d, Centerville, Iowa, 3 p. m.; 8th mo. 29th, Cape May, N. J., 3 p. m.

CORRECTION.

In Reminiscence, No. 64, in our last issue, under date 8th mo. 13th, 1848, twentieth line, read "omnipotence," instead of "impotence."

WESTERN FIRST-DAY SCHOOL UNION

will meet at London Grove on Seventh-day, 8th mo. 7th, at 10 a. m. Class exercises and essays are desired, but such as cannot be distinctly heard should be avoided. It is hoped that every school in the Union will send a report. THOS F. SEAL, Clerk.

OBITUARY.

IN PARKESBURG, Chester co., Pa., on 23d of 7th month, of Cholera infantum, Caleb J. G., only child of O. Alfred and Frances Gibbons Pusey, aged 9 months and 18 days.

Buried on First-day, the 25th, from the residence of his grandfather, Joseph Gibbons, at Bird-in-hand, Lancaster co., Pa.

Caleb Pusey came to this country with William Penn, in the ship "Welcome," and his initials with those of William Penn were carved upon the vane of a mill in Delaware county, Pa.

This vane is now placed on the building of the Pennsylvania Historical Society in Philadelphia, Pa.

The little infant who has just passed away, was the seventh Caleb Pusey, in a direct line; this name having been given to the eldest son ever since the arrival of the family in this country. C.

THE PREMIUMS.

As there appears to be some diversity of opinion in regard to the style in which the MSS. to be submitted in competition for the premiums offered by the First-day School Association are to be written, the committee further adds that the MSS. must be written in good English, and in the forms of expression used by the classes of persons introduced into the narrative. If the conversations given are between Friends, the pronouns will be expected to conform to the correct usage of Friends, but not in such a manner as to bring into prominence any peculiarities, except for illustration. If other persons, or those who use the plural pronouns indiscriminately, are the leading characters, it follows that they be allowed to speak in the language familiar to themselves; this to include idioms and phrases in common use among the foreign element which so preponderates in the domestic service of our cities and larger towns.

The design is to present an ideal picture of the best life as it is seen in the home circle; gathering here and there, as far as practicable, from the real and actual, that which, when combined, shall show what may be obtained, if diligently sought after, by those who meet around the same hearth-stone.

By order of the Literature Committee.

CALN AND WESTERN QUARTERLY MEETING.

After a ride of twenty-five miles, we arrived at the hospitable residence of Lewis Pennock, about two miles and a half west from London Grove meeting house; the place of holding the Western Quarterly Meeting, where we lodged. The next morning (Fourth-day,) we attended the meeting, which was very large and interesting. Several distinguished strangers were present. William Way, of Octoraro, Lancaster county, Pa.; Ellwood Conrad, of Salem, N. J.; Edith Webster, and Thomas Ponsal, of Sadsbury, Lancaster county, Pa.; Ann L. Singley and Paul, of N. J.; David Phillips and his wife, of West Nottingham Monthly Meeting; and Lydia H. Price and Darlington Hoopes of West Chester, Pa.

The meeting lasted from 10 o'clock a. m. until 3 o'clock p. m. The proposition from Kennett Monthly Meeting to alter the discipline introduced at the last Quarterly Meeting, after a full interchange of sentiments, was postponed until after the next Yearly Meeting.

We returned to our friend Pennock's, where we dined; whence we proceeded to the house of our Friends John Barnard and wife, where we were kindly entertained until Fifth-day morning, when we departed for the Quarterly Meeting at Caln, which commenced at 11 o'clock a. m.

This is a small Quarterly Meeting—but a remnant of what it once was. And, we thought, as we stood before the meeting-house, previous to the assembling of the people, on this beautiful summer morning, the woods clothed with beauty, on the summit of the hill, overlooking the beautiful valley of Chester county; this place itself is suggestive of the worship of the great Creator.

We went from the meeting to our Friend Preston Pratt's, where we were kindly entertained; and next morning started homeward. A full report of the proceedings of these meetings will be published next week.

WHICH IS THE SABBATH—SATURDAY OR SUNDAY.

To the Editors of the Evening Post: It is a trite but significant saying that "before a rabbit is cooked it must be caught." The homely adage occurred (not irreverently) to me on reading the remarks of President Hopkins on the legal observance of the Sabbath in the Semi-weekly Evening Post of October 10.

Granting, for argument's sake, that the State has the right to secure, by enactment, the observance of the Sabbath as a day of abstinence from labor, I for one would feel much obliged if the learned doctor would inform your readers what day of the week he would have legislated upon. It is true that Jews and Seventh-day Baptists observe the seventh day of the week as the Sabbath; but most of all other bodies of Christians observe the first day of the week; and I have read that in the early centuries the first day of the week was set apart as a day of cheerful recreation, rather than of abstinence; and, that so far from its being intended to represent the Hebrew Sabbath, great pains were taken by the Christian fathers and law-makers to make it dissimilar thereto. Will President Hopkins say whether this is correct or not?

Mr. Hopkins says: "Governments might have set apart a certain time for rest, but a constant recurring period, to be kept holy and devoted to the worship of God, could only have originated with God himself."

Grant this, too, and it is clear that what God has ordained cannot be rightly controverted, set aside or changed by man; whether in an individual, corporate or governmental capacity, but only by "God himself."

Again, the learned doctor says: "The Sabbath exists now as God established it, the day fixed for its observance in the Commandments being in the nature of a statutory enactment."

This seems so plain and scriptural that I might deem its author a Seventh-day Baptist had he not been in attendance with the Evangelical Alliance.

I now turn to the 20th chapter of Exodus to ascertain what "God's statutory enactment" commanded.

"Six days (said He) shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God. Where; let me ask the learned doctor, does he find, either in the Old or New Testament, any ordinance or statute enacted by God revoking or changing this statute?"

Again, God proceeds: "In it thou shalt do no work, thou nor thy son, nor thy daughter, thy man-servant, nor thy cattle, nor the stranger that is within thy gates." This is very explicit; and I find by turning to Numbers, chapter xv., that the penalty awarded by God to the transgressor of the law is equally plain: "And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and to all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses: "The man shall surely be put to death, and the congregation shall stone him with stones without the camp." And all the congregation brought him without the camp and stoned him with stones, and he died: as the Lord commanded Moses." Where, again let me ask, are we to look for any change made by God either in this law or the penalty?

Again, God proceeds in Genesis: "For in six days the Lord made heaven and earth, the sea and all that is in them, and rested the seventh-day; wherefore the Lord blessed the Sabbath day and hallowed it." Here we have not only the law enacted in the plainest words, but a reason given for its enactment. Because "God rested on the seventh day," therefore he ordained that man, whom he had made in his own image, should rest also on that day (probably in commemoration of it.)

What day of the week, then, I again ask Dr. Hopkins, would he have the legislature to set apart as the "Sabbath of the Lord?" If he answers the seventh day of the week, I then ask if he would have the commandment of God re-enacted with or without its penalty? for certainly they seem to be equally binding by the letter of scripture.

If the learned doctor should say that he would have the first day of the week set apart as the Sabbath by legislative enactment, I would respectfully ask if there would not be a singular incongruity in a law enacting that "whereas God ordained in his written Word that the seventh day of the week should be set apart as a day of rest for man and his domestic animals, for the reason that God rested on the seventh day, &c., &c., therefore we, the Senate and House of Representatives in Congress (or otherwise) assembled, do enact that no man, woman or child shall hereafter pick up sticks or perform any manner of work whatever on the first day of the week, called Sunday, under penalty of being stoned to death by their neighbors and fellow citizens, as the law of God in Numbers xv. chapter, 32d, 33d, 34th and 35th verses, provides in regard to the seventh day of the week."

I am aware that to some the above remarks may appear captious and trifling, but the sober writer avers that they have been indited in sober earnestness; and he

Seriously invites comments from Dr. Hopkins or other members of the Evangelical Alliance, calculated to elicit the truth in relation to the foundation and maintenance of what is called the Christian Sabbath.

A RELIC OF BENJAMIN FRANKLIN

The Chicago Evening Journal says: It is indebted to C. B. Nelson, esq., of that city, for the privilege of presenting to the public, for the first time, the following beautiful and characteristic memorial of Dr. Franklin. It was written to Miss F. Hubbard.

DEAR CHILD: I condole with you. We have lost a most dear and valuable relation, but it is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. Existing here on earth is scarcely to be called life. 'Tis rather an embryo state—a preparation to living and man is not completely born until he is dead.

BENJ. FRANKLIN

FRIENDLY ITEMS.

On Fourth-day, 21st inst., in New York, died Charles A. Macy, aged 67. His funeral took place from the meeting house in Rutherford Place, on Seventh-day, and the burial at Woodlawn. He was born in Nantucket in 1807, his grandfather having been one of the first settlers on that island.

He will be much missed by society, both religious and public. It was his desire that at the funeral entire silence should be observed. Wm. L. Edwards, died at his residence, near Germantown, on 23d inst., in his 63d year. He has served, as clerk of Philadelphia Monthly and Quarterly Meeting of the other body of Friends, was an elder and had on some occasions given expression in religious meetings. He was a very useful man and much respected.

Genesee Yearly Meeting was held at Pickering, Ontario, in 6th month. Stimmons Powell and Campbell, John W. Peffer, of Westbury and Chappaqua Monthly Meetings, were in attendance. John J. Cornell and Oliver P. Phillips were appointed clerks of Men's and Phoebe Jane Norman and Ruth Wilson of Women's Meeting.

The subject of sitting in time of prayer was brought up by one of the meetings, and the meeting endorsed the report of the committee thereon, leaving each individual to exercise their own preference with the understanding that it shall not be considered disrespectful to the individual supplicating.

The usual business of a Yearly Meeting was considered, including the Indian report and the committee's labors approved. The minute of exercises shows a continued concern for the maintenance of the principles of our Society.

Farrington Quarterly Meeting will hereafter be held at Farrington, instead of Mendon, in the fall. Our friends Jane E. Capron and daughter, and Rachel W. Underhill, of New York, are sojourning at Catskill, which has been beneficial, as well as delightful to them.

Philadelphia Monthly Meeting was held on the 21st inst.; the attendance was, not large, so many being absent from the city. In the meeting for worship, Rachel C. Rogers and Samuel S. Ash had testimonies to bear. A few members were received, by certificate, a resignation accepted, one disownment concluded on, one case referred back to Women's Meeting for further attention, and the business usually considered attended to, including the appointment of representatives to the Quarterly Meeting.

Table with columns: Men, Women, Boys, Girls, Total. Rows: By certificate, By application, By birth, 1874 certificate, 1874 application, 1874 birth, 1873 certificate, 1873 disowned, 1873 resigned, 1873 deaths, Total, Not increase in 2 years.

The membership on the 1st of the present year was 1,633, as follows: 548 men, 663 women, 212 boys, 231 girls.

In 1873, 5 marriages; and in 1874, 9 marriages were accomplished under the care of the Monthly Meeting. In three of them one party belonged to another Monthly Meeting, and in five cases one was not a member amongst Friends. During these years three certificates to other Monthly Meetings were issued on account of marriage.

Forty-seven cases of violation of the discipline claimed the attention of the meeting. The charges included outgoing in marriage, divorce, failure, distilling, oaths, not returning borrowed money, not paying debts, lack of interest in our Society, &c. 32 of the cases were men, 15 women, and 38 were mainly marriage cases. In these, 3 married members of the other branch of Friends, 12 married members of other Societies, 19 were accomplished by the aid of a hiring minister, viz.: 16 men, 3 women. 4 cases were unsettled at the beginning of the present year.

Of those received by certificate, 21 were from Green Street, 23 from other Yearly

Meetings, and the remainder from Monthly Meetings of Philadelphia Yearly Meeting, in the country. Of the deaths in 1873, 8 died under 5, 2 between 5 and 10, 1 was aged 19, 2 were between 20 and 30, 2 between 40 and 50, 4 between 50 and 60, 2 between 60 and 70, 7 between 70 and 80, 1 between 80 and 90, 1 was 91 years old. The average of the 19 who were over 20 years was 62 7-19 years, and of the 15 over 50 was 60 3/4.

Of the deaths in 1874, 3 were under 2 years old, 1 was 13, and 2 between 15 and 20, 2 between 20 and 30, 2 between 30 and 40, 2 between 40 and 50, 3 between 60 and 70, 7 between 70 and 80, 2 between 80 and 90 years. The average of the 18 over 20 years was 61 years, and of the 12 over 50 years of age was 73 7-12 years; 18 of the interments were at Fair Hill, 2 at the Western Ground, 16th and Cherry, 10 in Friends grounds in the country, 2 in foreign countries, 8 at Laurel Hill, and the remainder in other cemeteries of our city, &c.

Eight minutes were granted our religious account; two Friends with minutes visited the meeting. The Monthly Meeting adjourned to 28th inst.

In the beginning of 1863, a census of members was taken by direction of the Representative Committee, when this Monthly Meeting reported 868 adults and 342 minors, being 842 adults and 101 minors less than at the present time. At that time there were 372 children having; one parent a member of the meeting. At that date Green Street reported 1004 adults and 275 minors, and 323 minors, with one parent a member; their membership is probably about the same now.

THE PASTIME OF BRUTES.

There was recently on the western boundary of our State an encounter between two animals, who, with an apology to true manhood, we will, for the lesson taught, dignify with the title of men, witnessed by some two thousand spectators of like degradation with themselves. These two men battered each other's bodies and faces in a manner too disgusting to be told until the brutal encounter terminated by a quarrel between their seconds, in which the question seemed only to be one of relative villainy and trickery between the principal on one side and a second on the other. One was declared the victor, and has secured an amount twice greater than an honest working man could make in a long year as the result of his proficiency in beating his opponent's face to a jelly.

Let there be no more of this misapplied use of an adjective which expresses all that is true and noble in God's last best creation. Not manly art, but the lowest form of villainous, depraved brutality it should be called. There is not one connected with it from beginning to end, that any respectable man should admit to his parlor or his table. The gang who made their conveyance to the fighting-ground a hell and are a fit index of the character of the worshipper of the so-called manly art—burglars, thieves, pickpockets, gamblers, fences, pimps, panderers, and scoundrels, innumerable and unnameable, are its patrons. And there is no decent, reputable dweller on the banks of the beautiful Ohio but would have rejoiced had this concentrated cargo of villainy sunk to the bottom, and poisoned its waters to-day.—Philadelphia Sunday Press.

How ROBERT COLLYER'S MOTHER BROUGHT HIM UP.—She never heard a lecture, or read a book about health in her life that I know of; but she had a code of traditions and instincts to which she held always. She whitewashed her cottage from top to bottom with quicklime twice a year, and once a year painted all the woodwork. Twice a week she scrubbed and scoured the floors so that they were as clean as hands could make them; and how many times she swept them besides, and covered them with white sand, I should be afraid to say. She also rubbed the better sort of furniture with bees-wax and turpentine until it shone like a dirty mirror. We slept on chaff beds; but she always cleared them out in the spring, got new chaff, always had her whole little stock of linen white and pure to wear and to sleep in; and once a week while we were small, put us through untold tortments with yellow soap, and the most intolerable towels. "Who hath red eyes? Who hath contention? Who hath strife?" The boys who have to go into a tub with a woman like my mother to work it. Then she gave us plenty to eat; oatmeal porridge and blue milk in the morning; oatmeal porridge and blue milk at night, a very little piece of meat at noon with plenty of soup and potatoes; and on rare days dumplings, oat cake—to fill up all the crevices—and wheaten bread about twice a week. Butter we were supposed to have on Sundays, but we all agreed that she scraped more off than she put on. We knew what tea and coffee was, but it never hurt our nerves or kept us awake nights; and every spring she made a wonderful specific of brimstone, molasses and cream of tartar—a kind of infernal sweet-meat—which, with salts and senna when we were supposed to need some, and a pleasant drink in April made out of new nettles, no doubt in her sure faith preserved our precious lives. Good shoes, and stockings of her own knitting; two suits of clothes warm and stout, with a prophesy in them of the growth we were to attain before they were worn out—one suit for Sunday, the other for week-days, with no distinction between summer and winter; and Hobson's choice of the wholesome fare—that was the way our wise, strong mother gathered her brood under her wings, and bred them into sturdy cheils and burdly hizzies.

REASONS FOR INTERESTING FACTS IN NATURAL HISTORY AND BOTANY.

Why are the leaves of the plants green? Because they secrete a carbonaceous matter, named chlorophyl, from which they derive their green color. Why if various flowers close, may rain be expected? Because plants are highly sensitive to atmospheric changes and close their petals to protect their stamens. Why do some plants droop, and turn to the earth after sunset? Because when the warmth of the sun's rays is withdrawn, they turn downwards, and receive the warmth of the earth by radiation. Why do leaves turn brown in the autumn? Because when their power of decomposing the air declines, the oxygen absorbed in the carbonic acid gas lodges in the leaf, imparting to it a red or brown color. Why if cattle run around in meadows may thunder be expected? Because the electrical state of the atmosphere has the effect of making them feel uneasy and irritable, and they chase each other about to get rid of their irritability. Why do some leaves turn yellow? Because they contain an excess of nitrogen. Leaves undergoing decay turn either yellow, red, crimson or violet. Yellow is due to the excess of nitrogen; red and crimson to various proportions of oxygen; violet to a mixture of carbon; green to chlorophyl. How do plants apply these elements to the formation of their own structures? When those substances which form the food of plants are absorbed either by their leaves or their roots, they are converted, with the aid of water, into a nutritive sap, which answers the same purpose in plants as blood does in animals.

**BENJAMINVILLE MONTHLY MEETING OF FRIENDS, HELD 7TH MO. 10TH, 1875.**

Was attended by Sarah Hunt and companion, Ann Shumaker, from Pennsylvania, accompanied by Joseph Schofield, of Indiana, and Elihu Durfee, of Cincinnati, having Joseph Wood, of West Liberty, Iowa, as a companion, whose company and labor of Gospel love was truly appreciated and enjoyed by the meeting, as well as all those who were in the habit of attending it. Previous to the meeting of business on Seventh-day, Elihu's theme was, "a new commandment I give unto you, that you love one another," which he beautifully portrayed and illustrated as the great principle on which rested the whole structure of our holy religion, and in which he was joined by Sarah and the Josephs' Schofield and Wood. And how sublime the theme, particularly applicable as the right words in the right place here, as well as throughout the length and breadth of our once favored society, as well as all christendom. For, alas, how little of that pure love of which he spoke is practiced, being at best only that animal affection that the fond parent feels for the child, that prompts to the protection and defence of all its folly, waywardness, and departure from the pure truth, losing entire sight of that holy love which inspired the bosom of the Father of the faithful, to be ready to offer up his beloved son Isaac on the altar, if true duty lead to it, on the anointed Son, and sent to be willing to leave brethren, mother, and have all those tender family ties rudely snapped asunder by an ignominious death on the Roman cross, rather than violate that chaste, pure, divine law. Nay, what we witness of the love of the day, loses entire sight of that holy precept, "that he that loves those family ties or even life itself more than me, is not worthy of me;" for we find that contention and strife in a zeal without true knowledge, if frequently aroused to keep up this semblance of love, which at best is but unstable friendship, having no connection with that love that is willing to lay down life for a friend, or dissolve the tenderest family tie, if the pure truth is promoted thereby, falling even short of the moral virtue of the Roman judge, who sentenced his beloved Son to the gibbet for the sake of justice, and to maintain the dignity of the law. And I never lately hear the queries answered in our meeting, but that I think that pure love that should characterize and adorn our Society is greatly needed amongst us.

The next day being the appointed time of the Monthly Circular Meeting among the descendants of Friends in Arrowsmith township, the writer accompanied Sidney Averill in his visit of love to the school house meeting, there forsaking the kind company of Friends and large meeting, as was tenderly expressed in pure love for them, when we were kindly received and hospitably entertained by our friend Cyrus Bailey and amiable wife, enjoying a comfortable little meeting of perhaps forty, who were tenderly exhorted to love and good works irrespective of any sectarian ties, and parted with them in the kindest feelings. And back to an appointed meeting at our own meeting house, at 4 1/2 o'clock, where we found the house well filled, and Sarah soon very acceptably drawn forth to portray the tender dealings of the Most High to his chosen people in days past, which was well received by the large audience, as had been her morning service. And Elihu called out in the continuation of what had been, as we were told, his forenoon exercise, "The equal rights of man" as set forth in our National Declaration of Rights, when its framers had embraced more than they perhaps then well understood, but which had been providentially carried forward to the destruction of kingly and priestly power and to the establishment of those great principles of equal justice embraced in the mission of our blessed Lord and Master. And how it was and had been more effected through his emissaries of peace, than through all the wars and blood that had been shed, and in short, embracing and defending all the great cardinal principles of the Christian religion, in an eloquent, able manner, fully satisfying the writer as well as others, that we had been blessed with a true gospel ministry, which was a great comfort to the

mind of the writer now wading through deep trials, removing every doubt that he might have entertained that Elihu Durfee is a gospel minister in the line of true progress. But his subject I discovered to be too deep to be fully comprehended by all.  
RUS RUSKS.

[From the Boston Herald.]  
**HANGING.**

*Editor of the Herald:* In that most stupendous monument existing among men, the Sermon on the Mount, stupendous for its mighty comprehensiveness yet microscopic accuracy, its marvellous forecasting and consummate wisdom, the Master enjoins upon our attention these very simple but most pregnant words, "With what judgment ye judge, ye shall be judged." Their authority stands in no need of the defence that can come from the overthrow of the school-boy criticism of rationalism or the pharisaic sophistications of Orthodoxy. There is a "Christ within" every human being that proves them to be absolute and fundamental justice. If I "judge" a man's wrongdoings or shortcomings generously, largely, tenderly, making for him every allowance, palliation and excuse, it is but just when my hour of judgment shall have come, that I shall be "judged" generously, largely, tenderly, and every excuse, all allowance and palliation accepted as freely on my behalf as I have been accustomed to accept them in behalf of others. If, on the other hand, I have been accustomed to "judge" others' misdoings narrowly, bitterly, sternly, it is but "even-handed justice" that when my hour shall have come, there shall be meted out to me the stern measure that I have dealt to others.

The longer the world lives the more clear also becomes the immeasurable wisdom of these great words. I know myself infinitely better than I can know any other being, yet I could no more gauge my own desert for any acts I have done, or duty left undone, than I could measure eternity. The myriad of influences that have converged up to that one deed or defection I cannot understand or even recall. Then what can I decide as to another of whose nature, training, condition and temptations my knowledge is as meagre as the herbage of the desert. The great Goethe, in the fullness of his many years, wide experience and unrivalled accuracy of observation, said: "The older I grow the more lenient I become in judging the deeds of others. For I never knew of an act of which I disapproved, but what I feel sure that, under the same conditions that impelled the deed, I should have done just as he did." (I quote from memory and am substantially, although not verbally, correct.)

Now let us apply these principles to the case of Pemberton. \* The attorney-general "acknowledges that the man was under the influence of intoxicating liquor, and he declared that that aggravated the murderous crime." \* \* \* The question of drunkenness was gone into, the chief justice instructing the jury that drunkenness was no excuse." \* \* \* "The foreman declared the verdict to be murder in the first degree." Had Pemberton been impelled to homicide by a blow upon the head and that had rendered him irresponsibly insane, or by a physician's mistaken administration of medicine, these fourteen men would have "judged" the prisoner excusable, because his excuse could be seen or measured. But the terrible teaching was not given because of excuses that could be seen and measured. It was never needed for such. But it was given because of excuses that could not be seen and measured except by omniscience. The limitation of human faculties makes it indispensable to any perfection of human relations. Now, what did the bench, or the prosecuting officer, or the jury know of the awful thirst for liquor that made Pember-

\*Convicted of the murder of Mrs. Bingham in East Boston

ton a madman as surely as a blow upon his head could have done it? Can they show us the meter by which they told just how conquerable or unconquerable Pemberton found that thirst? But that thirst was only of innumerable influences that converged to his dreadful deed. Have these law servants measured all these, too?

"That miserable sentimentalist in the Herald," will be the comment of some of this article. Yes, my friends, I am, in some measure, moved by sentiment in this matter—only by a sentiment of general philanthropy, however, toward Pemberton, whom I never saw, and whose report renders him repulsive to me. But I have long known, and I love William Gaston. And to-morrow this Friend may set his hand to an instrument enforcing "judgment" in the most terrible form known to our civilization against another human being. All reason and common sense—I put entirely aside the authority of Jesus in the matter—tell me that every man will have his day or days of judgment. Every man is a wrongdoer—my friend, amiable and upright as he is, a sinner with the rest. When his hour shall have come I would have him safe. And, as of William Gaston, so of every other respectability by whose side Pemberton looks so hideous and degraded to-day.

If Jesus and reason be correct, I would not for all their honors, emoluments and influence, stand to-day in the places of the editors of the *Advertiser* and the *Journal*, of the *Congregationalist* and the *Watchman*, of Drs. Bartol and Webb, of Massachusetts, judiciary and executive, for "a world of perfect chrysolite." I don't pity Costely, or Pemberton, or Pomeroy a particle more than I pity them. The difference between the severities of their destinies is only a difference of time.  
JOHN B. WILLARD.  
STILL RIVER, Worcester county, Mass.

[For The Journal.]

**REMINISCENCES.—NO. 65.**

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

8th mo. 17th, 1843, Fifth-day. I have read the Prophet Zachariah through, and what deep communications are found in his fourteen chapters?

20th, First-day. Attended meeting, where George Truman gave us a lengthy communication. In the afternoon he was again favored to give us an affecting discourse, commencing, "Be ye followers of me as dear children." A solemn sitting, with more attenders than usual. In my Bible reading I have again arrived at the end of the Old Testament, and find in the prophecies of Malachi more solid weighty expressions, which I recommend to my grandchildren to read attentively.

22d, Third-day. The rain fell nearly all last night and part of to-day, and oh! the blessed fields of corn observable wherever we turn our eyes in the country.

23d, Fourth-day. Attended meeting, where Josiah Bond was vocal.

27th, First-day. Attended meeting through great heat of weather and with a barren mind, but George Truman was livingly drawn forth in the love of the Gospel.

28th, Second-day. Although the summer is hot, it is fast leaving us; oh, thou beautiful season, how hath thy cheerful smiles gladdened the heart of man? What wonders hast thou wrought in the vegetable world? How hast thou provided food for man and beast? Must we part with thee for sober autumn? Thy reign has been prosperous and thy end glorious! Thanks to the almighty Maker of the seasons, for his condescending goodness to the children of men. The fruit this season is abundant.

30th, Fourth-day. At meeting; the weather very hot. Mary Cox preached

9th mo. 1st. Last night at the twelfth hour our summer left us.

3d, First-day. The heat continues. My query in attending meeting this morning was, "What is here for us to-day?" There-ly seemed to be, "Are not my mercies new every morning, and my favors every moment?" My faith was renewed, and I saw the meeting assemble with satisfaction. After a short silence Lucretia Mott arose, and in her felicitous strains showed the house of Jacob their sins. "There are diversities of gifts, but the same spirit." Her zeal for the cause of truth and humanity finds a ready response in my heart; and let others think or say what they may, I can but say amen to her doctrine and her righteous concern for the emancipation of the pure slave. Afternoon, instead of going to meeting, I visited my son E., who has recently removed from Frankford to Millsdale.

6th. Returned to the city last evening, and at meeting to-day. Our speakers were Hannah Chandlee, Elizabeth Allen, Ann Jackson and George Truman.

10th, First-day. Cool weather this morning. At meeting, Mary Cox took her time to preach and pray; a Friend from Spruce street, named Hutton, preached and prayed; Hannah Chandlee also spoke.

Afternoon. George Truman came forth towards the close of the meeting in his lively manner.

11th, Second-day. A heavy rain during this day and evening, and so cool that fire feels comfortable. I have finished St. Matthew's Gospel, and commenced reading St. Mark; many instructive things are therein written, marvellous in their day.

13th, Fourth-day. At meeting, where the transfiguration seemed to me more of reality than at some other times: "And there appeared Moses and Elias, talking with him." An old man with a long beard made two short speeches, and Elizabeth Leedom preached. Isaac Kersey was at this meeting, but sat silent and seemed bowed with age.

14th. The autumnal equinox is set in. The rain falls copiously this evening, and a fire for several days has felt comfortable.

15th. Clear and warmer; the market is abundantly supplied with fruit; peaches are more plenty and cheaper than for several years.

17th, First-day. Attended meeting. On seeing the people gathering, these words presented, "These are they that should follow me in the regeneration." Quite a large number assembled, and after a time of silence, Jesse Kersey appeared in a solemn testimony, "Set thy house in order, for thou shalt die and not live." He gave us a solemn warning to prepare for death. Mary Cox followed him, and Lucretia Mott was afterwards quite lengthy in Gospel authority. The meeting closed with an affecting address from Jesse Kersey, recommending silence in meetings and in our families. A silent meeting in the afternoon.

20th, Fourth-day. Monthly Meeting, and a number of testimonies borne to the truth. The speakers were Elizabeth Leedom, Elizabeth Allen, Hannah Chandlee, Eustasia Adams, Rowland Johnson, and a female Friend unknown to me.

24th. Attended Frankford meeting, with my two sons. Silence prevailed. This has truly been a hot day, equalling any time of the summer.

25th. Intense heat again to-day.

26th. A rainy day after a thundergust last night, and quite a change in the air.

27th, Fourth-day. A silent meeting, except an aged Friend uttered a few words.

10th mo. 1st, First-day. Now we commence the 10th month. Oh! thou month of destruction! deal gently with us, and slowly tarnish the glories of the year. Ye beautiful fruits and flowers, the bright foliage of the forest, and the green herbage of the fields, must I take leave of you, perhaps forever? Lord give me resignation to part with thy precious gifts and humbly thank thee for their loan so long. At meeting, instead of our usual number

of about 1500, there were not more than half that number. "Oh, ye gay butterflies, are ye afraid of a little rain?" "May you not forsake the assembling of yourselves together, as the manner of some is." Elizabeth Leedom was drawn forth in testimony; a male Friend spoke a few words, and near the close William Dorsey appeared in supplication. James Martin reminded us that for the ensuing six months our afternoon meetings would convene at three o'clock.

Afternoon. A small, solemn meeting. Elizabeth Leedom again spoke in her humble way, apparently with great earnestness; the parable of the ten virgins was expatiated on with much force.

4th, Fourth-day. At meeting, where came Edward Hicks in a very feeble state of health, with a bad cough, but he arose early and occupied nearly all the meeting with perhaps one of the most affectionate addresses that ever was delivered in Cherry street house; it seemed as if his whole soul was drawn out to the people gathered. He commenced: "Is any afflicted? let him pray. Is any merry? let him sing Psalms." Many present was melted to tears, and Edward himself could not refrain from weeping. At the conclusion he bade us all farewell, under an impression that he should not see us again.

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[7mo28-2m]

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**LARGEST ELEPHANT & RHINOCEROSSES IN AMERICA.**  
**LIONS, TIGERS, GIRAFFES.**  
Large collection of living

**Wild Beasts and Birds**  
ADMISSION.  
Adults..... 25 cents.  
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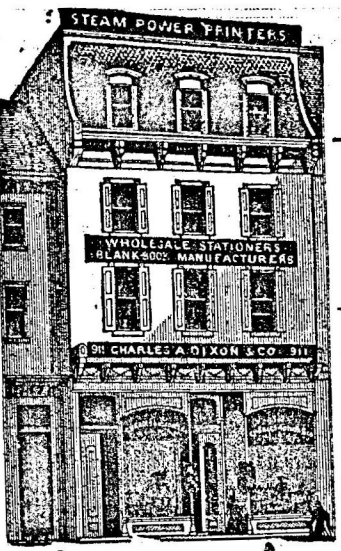
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[7mo22-1y]

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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, 3 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.  
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Trains arrive from Cape May at 10.00 a m and 8.21 p m. On Sunday at 8.21 p m.  
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 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.  
 Downstown 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 40 p. m.  
 Parkersburg Train daily, except Sunday 5 30 p. m.  
 Pittsburg Express daily, except Sunday 6 10 p. m.  
 Cincinnati Express daily 6 19 p. m.  
 Pacific Express daily 11 55 p. m.  
 Erie Mail daily, except Saturday 11 55 p. m.  
 Emigrant Express, 12 5 a. m. daily. Tickets must be procured and baggage delivered at 116 Market Street, 2 p. m.  
**NEW YORK DIVISION.**  
 Express for New York, 2 40, 3 50, 7 20, 8 40, and 11 a. m. (Limited New York Express, 1 30 p. m., 1 35, 3 10, 3 45, 5 30, 6 35 and 7 p. m., and 12 mid. night.  
 On Sunday, 2 40, 3 30, 8 30 a. m., 8 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 25 a. m., 12 noon, 3 and 7 25 p. m.  
 Way Train for Bristol, 6 20 p. m.  
 Trenton, 4 55, 10 15 a. m., 2, 3 30, 4 40, 5 45, and 12 noon.  
 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, Flemington 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 DEPOT.  
 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 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 30 a. m., 2 and 4 30 p. m.  
 For Hightstown, 6 30 a. m., 3, 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., 2 and 3 p. m.  
 For Stafford, 6 and 11 15 a. m., 3 45, 5 and 6 30 p. m.  
 For Mt. Holly and Pemberton, 6 30 and 11 15 a. m., 3 45, 5 and 6 30 p. m. For Mt. Holly, 4 and 11 30 p. m.  
 For Merchantville, 10 p. m., on Tuesdays, Thursdays and Saturdays only.  
**TRAINS ARRIVE THIRTY-SECOND AND MARKET STREETS.**  
 From Pittsburg, 3 10, 7 35 a. m., 6 20 p. m. daily, 6 45 a. m. and 3 35 p. m., daily, except Monday.  
 From Erie and Williamsport, 6 45 a. m., daily, except Monday. From Buffalo and Niagara Falls, 7 35 a. m., daily, except Monday. From Renovo, Elmira and Williamsport, 6 20 p. m. From New York, 12 45, 4 38, 10 10, 10 50 a. m., 12 05, 12 45, 3 50, 6, 6 50, 7 35, 7 40, 7 50, 10 40 and 11 40 p. m. On Sunday, 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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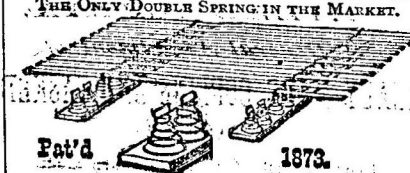
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