

# THE JOURNAL.

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

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No. 156.

## NOT ALL A DREAM.

I dreamed of a flowing river,  
That was fed from mountain and plain,  
That came like a harvest giver,  
To gardens, and fields of grain,  
Whatever it touched it brightened,  
For life was within its wave;  
Whatever it washed it whitened,  
For in it was power to save,  
But I dreamed that its wave, impeded,  
Shrank back to their little springs;  
And the tide that the great world needed,  
Was circling in hand-breadth rings.

I dreamed that the angels planted  
A vineyard of God, below;  
That unto the earth was granted  
The power to see it grow,  
That up from her barren places,  
Her desert's extended scope,  
Like music the cello chases,  
Came voices of joy and hope,  
But I dreamed that the vineyard perished,  
That all but its roots were dead!  
For strength, that its life had cherished,  
Like dew of the morning fled.

And I dreamed of a holy altar,  
Where Truth had kindled a fire;  
A light for the feet that falter,  
A gleam for the eyes that tire,  
Its radiance flamed with a glory,  
The dwellings around it fill;  
And the earth was thrilled by the story,  
Of the city upon the hill,  
But I dreamed that the altar tumbled;  
That its glow became a spark;  
That its steps and pillars crumbled,  
And its dwellings around were dark.

I dreamed a new song was started,  
That floated the wide world o'er,  
That brought to the weary-hearted  
A courage unknown before,  
It was the song of the Revelation,  
That song that the harpers sung;  
Its theme was the "new salvation,"  
Its words were the "glad new tongue."  
But I dreamed that its numbers ended  
Ere their import half was told;  
That the singers from heights descended,  
And covered their harps of Gold.

Yes, I dreamed that the dual token  
Of Zion, was lost to sight;  
And I wept that a bond was broken,  
And quenched was a heavenly light.

Then I dreamed that our hearts, in union,  
Went out to the children of men—  
That the swell of our love's communion,  
The river rent forth again,  
By toll of our hands, united throbbed!  
The vineyard in beauty bloomed!  
Devotion and truth religated!  
The city, our home illumed!  
And the gift of deep inspiration,  
That flowed through Mount Zion's throng,  
Was heard by each listening nation,  
And known as the "full new song."  
CECELIA DEWEY, Mt. Lebanon, N. Y.

## SOME REFORMS THAT ARE NEEDED.

An address delivered before the West Grove (Chester county, Pa.) Total Abstinence Society, on the 4th of Seventh month, 1875, by Sylvester D. Lincoln.

Having thus glanced a little in the direction of one much needed reform, we will proceed to consider very briefly some others which may present themselves to view. We sometimes hear the remark that war and intemperance are two of the greatest evils existing in the world. Of course it would be a work of supererogation and arrogant presumption in me to assume to enlighten this intelligent audience on the subject of temperance, and I shall not make the attempt. You have already had line upon line, and precept upon precept. You have heard the evils of intemperance again and again, depicted in burning words of eloquence more forcible and convincing than any which I could command. And yet there is need that the subject be constantly urged upon the attention of the rising generation, and the direful effects resulting from the use of strong drink be presented in all their horrid deformity, seeing that the indulgence of a depraved appetite when once formed yields so potent an influence over its victims as to be almost irresistible, and that the only safe course is to prevent mankind, and especially the young, from being drawn into the trap. True, they have warnings all around them in the mis-

erable wrecks of humanity, made such by the rum-demon, and in the unnumbered victims who go down to untimely graves every year, and yet the wiles of the temper are not arrested even by this appalling exhibition. But if the youth can be kept aloof from the temptation, and their understanding and finer feelings be wrought upon by pathetic and urgent appeals, much good may result therefrom. The abominable habit of chewing or smoking tobacco, though not so deleterious in its effects, is very pernicious, and evidently contributes much to the stock of ills that flesh is heir to. In some sections of our country this indulgence is so nearly universal, that it is rare to find a boy ten years of age without a cigar between his teeth, or a quid of tobacco in his mouth. A wholesome state of public sentiment in reference to this habit, which would tend to frown it down, would be a blessing not to be lightly esteemed. It is, however, a satisfaction to know that the reprehensible practice of taking snuff is not nearly so prevalent now as it was thirty years ago, when it was customary among middle-aged and elderly persons, male and female, to carry the inevitable snuff box, which was tapped and handed round on all occasions where friends and acquaintances met, and instances might be adduced of persons having the nasal organs so clogged up and obstructed with the powder of the "weed," as to affect the speech and render it almost unintelligible.

When we look around upon the political world we also discover much need of reform. The general scramble for office, and the electioneering trickery of the aspirants, rather than abide the issue of the free choice of the people, are, in themselves, inauspicious omens of the times. Venality and corruption in legislation, embezzlement of public trusts, and a too prevalent perversion of the interests of the masses to the selfish purposes of the few, appear to be the order of the day. We see great corporations wielding a powerful influence for the furtherance of their favorite and unprincipled schemes in our legislative halls. This could not be were the representatives of the people true to their trust in the discharge of their duty. It has been said, not without some grains of truth, that however pure and honest a man may be when he goes to the legislature, he will not be likely to retain his integrity until his return. Filibustering and all the artifices by which action upon important measures may be delayed or frustrated are too well known to need much comment here. Thus legislation of much moment is often procrastinated until the closing hours of the session, when numerous bills are rushed through without due consideration—even the titles of many of them not being read, but only the numbers announced, the members voting in total ignorance of their contents. Then, again, we are aware of the difficulty of obtaining legislation imposing wholesome restraints upon many prevalent evils, such as drinking, gambling, etc., or even of securing an efficient dog law which will protect the farmer against the assaults of mutton-loving canines upon his flocks of sheep. And why is this? Simply because too many of our law-makers are themselves tipplers, gamblers and sportsmen, or else they are the supple tools or hirelings of the they are the gamblers and the sportsmen interest, the gamesters and the sporting men of the community. What is known as the salary grab, by which members of Congress not only voted immense sums into their own pockets in the shape of increased pay, but also robbed the national treasury of many thousands more for back pay to which they had no right, was an unmitigated outrage. Then, to make the matter worse, they doubled the salary of the President, both for the purpose of conciliating him so as to obtain his signature to the bill,

and also to impart a more plausible coloring to their own greedy demands. Then the Governor of our State and other dignitaries must be treated to increased remuneration, in imitation of the example set at Washington. In short, the rage and demand for high salaries has become a real curse to our country. The number of officials is legion, and, like the locusts of Egypt, they devour the substance of the land. Many of these offices are mere sinecures—offices of emolument without employment. The incumbents receive the pay, but do no work. Even where there is anything to do a host of underlings are employed to perform the service, while the man with the big salary does nothing except it be to look on. We will not pause in this connection to go into a labored dissertation on the demagoguism of politics. We all know too well the hollowness of their cant about Democratic or Republican principles, and of their stratagems to bring about their desired ends. The evils of demagoguism, however, are not exclusively confined to politics, though perhaps, in most cases, indirectly connected therewith. We see them cropping out in bold relief in the doings of the so-called "labor unions," or "guilds" of various names and titles, "most or all of them of a secret character," and all gotten up and maintained for the selfish purpose of benefiting in a pecuniary way some class or clan of workmen, tradesmen or artisans, regardless of the rights of all the world beside, or rather in direct opposition to those rights. It is in the doings of these guilds that we see the culmination of the spirit of demagoguism manifesting itself, in the determination of their leaders to usurp authority over their deluded adherents, under the plausible pretext (as already stated) of furthering their selfish interests, though in the end, it really results in their injury by the loss of time and wages incurred during their foolish "strikes," and by the general derangement of business, and of market values thereby produced. But what care the demagogues at the head of these guilds for all this, so that they accomplish their unworthy ends? The leaders in this movement are lazy vagrants who do not work themselves, and who do not scruple to resort to the basest measures to incite their dupes to co-operate with them in preventing others from working, by threats, rapine and murder, in the coal regions of our State, where this condition has existed for months, at a sacrifice of millions of dollars to the owners and operatives in mines. Many of the latter have discovered the folly of their course, and would be glad to resume their labors, but for the ruffianly treatment of the usurpers and their lackeys who lord it over them.

From the foregoing evils and abuses which so much need correction, and often is easy to brief consideration of some of the phases of social life in which reformation is needed, and perhaps this is emphatically true in relation to what is known as "fashionable life," to enumerate all the follies of which would be a task of no small magnitude. Suffice it to say that he who seeks true and substantial happiness by conforming to all the usages and exactions of what is styled "polite society," will be likely to meet with disappointment, notwithstanding all its glitter and outward show. Perhaps it would not be hazardous much to say that in the main, the devotees of fashion are in effect slaves to a tyranny whose inflexible demands they cannot summon the moral courage to resist. How truly this remark is verified in the higher circles of city life most of us will admit. To dress according to the latest Parisian style, without reference to convenience, comfort or even comeliness (for no monstrosity is too ludicrous to be imitated), to make and receive visits, whether agreeable or otherwise, to frequent

places of frivolous amusement, to run the accustomed gauntlet of pleasure-seeking, subject to all the rigid conventionalities of custom, unreasonable and absurd as they may be, in short to do and to act, not as reason and common sense would dictate, but in obedience to a power whose demands are inexorable. If this be not a species of servitude, it would be difficult to find a term which would convey an adequate meaning. It does indeed seem strange that there are those whom we are accustomed to regard as sensible people in other respects, who yet do not possess sufficient true independence of spirit to enable them to cast off the trammels of this galling surveillance, compliance to which produces dissimulation and insincerity, very inimical to the development of the best traits of human character. Then again, the sacrifice of time and money incident to this mode of life is enormous; yet the evil does not end here. If it were confined to those who have wealth and leisure at their command, it would still be objectionable, seeing that it is not conducive to the formation of an elevated standard of character, and that this misspent time and means ought to be devoted to better purposes; but in addition to all this its effects are bad, in view of the example it presents to those whose means will not admit of this kind of living. Man is an imitative creature, and is particularly prone to follow in the wake of those who are popularly regarded as models of elegance and outward display. Hence we see persons of limited, and even slender means, striving to copy and emulate those leaders of fashion in high life. Money is lavished on costly clothing, fine dwellings, expensive furniture and equipages, beyond the means of their possessors, for the sake of keeping up genteel appearances. The theatre and the opera are patronized by many who can ill afford it, and a host of French and Italian mademoiselles are thus supported in idleness, or worse than idleness, by their silly admirers. Ole Bull, the Norwegian fiddler, Jenny Lind, the Swedish Nightingale, and scores of other foreigners, singers, dancers musicians, are thus pampered up and allowed to carry away from our shores millions of dollars annually, which ought to be appropriated to better uses; and what qualities or traits of character do these singers, dancers and musical performers possess, to entitle them to the admiration and favor they receive? Absolutely none; for they are generally distinguished only for their proficiency in the line of their profession, without much intelligence or inclination for usefulness to their fellow men. On the other hand, this mania for fashionable music has developed itself into a shape calculated (we think) to do much mischief. Parents incur great expense, and often launch out into debt to give their children a musical education, and furnish them with high-priced instruments. This, so far from fitting them to be useful in assisting their parents in business, has a directly opposite effect, as it not only creates a distaste for labor, but requires so much time for practice that but little is left for work, and many an overtaxed mother has broken down by being obliged to toil late and early in the kitchen, while her daughters were drumming on their instruments in the parlor. No doubt these plain utterances may be distasteful to some, but they are nevertheless true. This rage for music is one of the phases of that love of luxury and extravagance which abounds all around us. During the last struggle of the rebellion, while multitudes at the South were reduced to beggary, many at the North were made rich by the opportunity to speculate and to plunder the national treasury. This sudden accession of wealth brought with it its legitimate result—that of an extravagant mode of living. This has gone

on from bad to worse, until, not only many of those who could for a time afford it, but also many of their imitators who could not do so, have been ushered into pecuniary ruin, and their families brought to want. Fast horses, fast living, and a hankering desire after outside glitter, while ignoring the substantial requisites of moderation, simplicity and honest industry, have wrought a result, the ill effects of which are difficult to estimate. Not only upon the living is this reckless and extravagant expenditure witnessed, but even after life has become extinct, and the poor clod, bereft of its vital principle, is about to be committed to its mother earth, we witness, even here, in many instances, that same display of folly in the decoration of the remains—in the costly and elegant casket, so soon to be forever hidden from sight, and in the elaborate monument which marks the resting place of the dead.

It is, however, cheering to find that there are those up and down in the land who refuse to bow the knee to this Baal of fashion and superfluity, and who really honor and admire those who maintain a consistent testimony to plainness and simplicity. By way of illustration, a little incident might be related. During the late Yearly Meeting of Friends, held at 15th and Race streets, Philadelphia, on the day of the public meeting for worship, near the middle of the week, a female member of one of the so-called evangelical churches was in attendance. She was a woman of culture and refinement, having been for many years a missionary in Birmah. She was a stranger in that house, and after taking a careful survey of the commodious, though plain, neat and comfortable building, she remarked to a friend sitting by her side that there would soon be held a great gathering of the friends and advocates of the missionary cause, in which meeting she was to take a prominent part, and that she had been offered a large number of the most spacious and elegant church edifices in the city for that purpose, but that she meant to select the plainest and most unpretending one she could find, at the same time expressing her admiration of the Friends' meeting house.

In reviewing thus briefly, the state of society around about us, many other features might be commended upon, but a desire for brevity forbids. Allusion might be made to the habit of late hours so prevalent in cities, which has even invaded the domain of country life, where its pernicious effects upon health are but too plainly visible. In farming communities where the long days of summer bring with them increased burdens of labor and care, and it is so essential for the husbandman and his helpers to be early risers, the need for retiring early to rest is absolutely imperative, in order to maintain the health and vigor of the body. Yet how often do we see individuals of this very class spending their evenings at public places and not retiring until a late hour, the result of which is that one of two consequences must ensue—either the health must suffer for the want of that rest which nature demands, or the indolent habit of late rising will be contracted. It is an old but true saying, that if you lose an hour in the morning, you may chase it all day without being able to overtake it, though in fact but few of the time-losers manifest much disposition to pursue or overtake the fugitive. Such persons are found to be tardy in all their undertakings, and unseasonable in their business—and seed time and harvest find them in the rear. One habit which is not for the best is apt to be attended by others of a kindred nature, hence, we discover that the man who is habitually late in retiring to rest, and a late riser, is generally characterized by a lack of punctuality to promises and business appointments, and half a dozen men may thus be kept waiting for hours on account of the dilatory movement of one individual.

(To be Continued.)

A newspaper says, De Tocqueville can drop the same thought into a thousand minds at the same moment. Newspapers, therefore, become more necessary in proportion as men become more equal as individuals, and more to be feared by tyrants.

[For The Journal.]  
THE GROUNDS OF MAN'S ACCEPTANCE WITH GOD.

A LETTER TO A PRESBYTERIAN MINISTER.

*My Dear Brother:* At first I was inclined to smile, but reflection made me feel sad, on your announcing to me, after a season of pleasant Christian fellowship and co-operative labor to promote a revival of religion in our community, that you feared there was a radical difference in our views on the central doctrine of man's salvation. I smiled because the point of your objection seemed to me a distinction rather than a difference; but I became sad when I considered that the timidity, or conscientious tenderness, of this spirit, makes different conceptions of the same acknowledged truths a bar to fellowship—not at all, it may be, and I am assured it is not at all in this case, a bar to personal regard and Christian affection, but to some extent a hindrance to that perfect unity of interest and effort which brings forth the highest fruits of religious endeavor.

To illustrate this, I will state that for two or three days previous I had felt a gentle pressure of what I conceived to be the spirit of our common master, urging me to propose taking the direction of one of your meetings, in order that, by standing in that position, my mind might more fully act as the medium of the divine thought than it could do after enough had already been said, and thus possibly reach the witness for truth in some minds not yet convinced. This I should have done had opportunity favored; not because I do not prefer the more independent position which, with marked kindness and delicacy, you have accorded to me, but in the hope of further illustrating the power of Christ which has been so largely shown in your ministry for the conviction of different minds. But, after your remarks, I at once perceived that such a proposition would have been unacceptable. In view, therefore, of its practical bearings, I desire to make a brief examination of this difference in our views, in the hope of diminishing its evil influence. I had supposed that, however astray on minor points, I was pretty nearly Orthodox on the theory of redemption. For I acknowledge fully that salvation is the free gift of God, through the grace offered unto us in Christ Jesus—that man has no merit to plead except that of Christ given him, and the single act of accepting the Divine pardon through the regenerating grace obtained for him by the substitution of the life of God in Christ for his own life, poisoned and forfeited by sin—a substitution which necessarily involves the outpouring of Christ's blood or life, both spiritually in man's soul, and physically through a prepared body, as a means of addressing man's entire nature with the healing unction which flows from the Father through the Son. I further admit that this act of Christ, although instigated by the Father's love, involves a partial and temporary separation of Christ from God, who assumes, not in the entirety of that being which sustains the universe, but, as it were, in a branch thereof, the limitations of humanity, in order to effect a vital union with man whose infirmities and sins he must thereby feel, suffering all consequences of sin, as though committed by himself, including the sense of God's wrath against sin, and of condemnation from the Divine presence, or spiritual death, together with physical pains and death, persecutions of men and devils, heart sorrows and disappointments; and, while receiving these from man, giving in lieu thereof, by virtue of the corporate marriage relation into which he enters with man, the life, purity, peace, strength and joy which are his by inheritance from God and faithful trust in his Father.

In all this, we may see, through the light of Christ resting on natural and spiritual laws, a positive operation, involving no contradictions of reason and justice, but worthy of a God of infinite wisdom and love. But to divide the joint work of God and Christ in the arbitrary manner in which it is usually done by theologians, and represent the Father of all goodness as hostile to man, till the Son, more merciful, adopts his cause, and offers his own life as a sacrifice to appease the divine wrath, is to dishonor Christianity in the eyes of reasonable men, and make skeptics of many of the most inde-

pendent thinkers of the age; and it is quite time that the faded rags of man's feeble imagination were stripped from the living beauty of God's eternal and saving truth.

But perhaps this does not fully express the discrepancy in our views; for when I spoke of Faith as being the ground of our justification or acceptance with God, rather than works which are the fruit of faith, you objected, alleging that we are justified by the atonement of Christ, in a way, as I understood you, altogether without our agency, as it were through purchase and imputation, Christ having assumed and paid our debts, and rendered us acceptable with God, and righteous in his sight, even while we are intrinsically corrupt and dead. Now how accurately this statement represents what is styled Orthodox belief I cannot say. The burden of our pulpit expositions undebatedly has this bearing, and pious people are accustomed to receive such presentations as a Divine revelation, and to regard as heretical any other conception. But if "Orthodox" Christianity can give us no more reasonable view of God's character and attitude toward mankind, it seems to me time for a revival of Rational Christianity. For one, at least, I must confess that, "after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets, having hope also in the resurrection of the dead"—even of reason and conscience, which men have nailed on the cross beside Jesus, as though they were thieves. I cannot worship a blindfolded deity, but one who sees all things as they are, and on whose lips there is no falsehood. For what does this doctrine imply, but that God has hoodwinked himself, or put on a colored veil, so that he may see men, not as they really are, but as his son disguises them to appear, lest Divine justice should consume them if God saw their real character. I am aware that this is not the precise picture intended—that there is an understood something which, if it could be explained, would set all right, but which is left to be received as a mystery. And this is perhaps the best that can be done till the truth appears. But why not labor to ascertain this hidden something, and state its propositions in a manner to relieve theology of the charge of absurdity, instead of turning with aversion or alarm from those who ask that religion may walk hand in hand with reason? Let us endeavor to English the matter thus: When, under the influence of temptation, men transgress his laws, and thus incur the blench of sin, and the just condemnation of death, God, in mercy, withholds judgment, and again bestows the offer of life and reconciliation by his word, or son, who, freely accepting the mediatorial office, surrenders himself, through the power of the spirit, to become as meat to the hungry and blood to the fainting soul, thus entering into vital compact with dying humanity, and assuming it to be again a part of himself, by virtue of which assumption, and the sweet smelling sacrifice of self-denying love, men are again brought into relations of mutual amity with God, even while yet impure, in such a manner that the Divine Spirit flows toward them through Christ with the elements of a new life which are applied to each soul, so as to revive moral consciousness and sensibility, and empower its faculties freely to operate for the transmission of those elements into its own being. The results of this work are, in order: 1. Salvation, from the ultimate penalties and dominion of sin. 2. Redemption of man's lost estate and privileges. 3. Reconciliation with God through the blood of the everlasting covenant of obedience and love, made by Christ as man's mediate head and sponsor. 4. Regeneration of God's image in man by the engrafted life of Christ. 5. Repentance and amendment of life through the exercise of faith. 6. Sanctification. 7. Justification and unity with God.

Now it is probably true that God, seeing the end from the beginning, in a manner looks upon men as what they will be when purified, yet not so as really to account them righteous until by faith they have accepted Christ, and made his righteousness actually their own. In the words of the Apostle, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them—for he hath made him to be sin for us who knew no sin, that wo-

might be made the righteousness of God in him." How? In imagination merely, or in fact? "We then, as workers together with him, beseech you that ye receive not the grace of God in vain." Thus it appears that because of his merciful designs, God averts his thoughts from man's transgressions, and causes his love to flow toward him in the reconciling ministrations of Christ, as though he were worthy to receive it, while, at the same time, Christ bears all the consequences of man's sin as though he were guilty—in like manner as an affectionate earthly parent would do if his child were morally dead, and he could restore it to virtue by bestowing his heart's best blood, and bearing all the shame and suffering and sense of desolation which are the due of iniquity—a transfer which actually does take place in man's inner life, sometimes to the recovery of the fallen, through Divine grace aiding. This comes of the positive union of soul with soul, and is not at all a matter of imagination or speculative contract. At the same time there is a clearly marked distinction between sin and virtue, so transferred in their effects and actual guilt and merit. And it is the confounding of this distinction by obscure conceptions and imperfect statements which causes reason to be scandalized in the house of her friends, so that thinking minds turn away in wonder or disgust from the solemn realities of religion and glories of redeeming love. Nor is this the only evil result, for sinners are thus tempted to rest in their sins under the cloak of a vain profession, or without profession. For, mark the natural inference to be drawn from the doctrine of vicarious atonement, as often presented in this form; that God has charged against his innocent son all man's transgressions, and credited man with all his son's virtuous deeds, causing his blood to be shed in testimony thereof, in consequence of which, without anything whatever on our part, we stand justified in the Divine sight! The first inference is that God is unjust. The second that he is a mocker of real virtue. The third that all men must be saved, regardless of their intrinsic character.

It may safely be asserted that these conclusions follow naturally from the premises so laid down, and it is for those who stand for truth and righteousness rather than traditional theology of human invention, to object to such presentations as demoralizing, both to the intellects and consciences of men.

To give credit to whom credit is due I should mention the fact that against this perversion of the truth—this half truth which is Satan's favorite form of lie—working out its practical results in a licentious and persecuting ecclesiasticism, those Christ-enlightened reformers called Quakers because they trembled before the living God, raised their voices more than two centuries ago—not by any means denying Christ or his atonement, though so accused, but making both *substantive realities to be known and experienced in the soul before it can stand accepted in the Divine sight.*

I acknowledge that the conjoint goodness and benevolent purpose of God and his heavenly offspring, who is called the Word or Christ of God, and whom I recognize before his incarnation in human form, as the spiritual embodiment of all the immediate, primary issues of the divine fountain of being, having distinct personal consciousness and will in a semi-individualized life, (which is the character of all consociated forms of existence) opened the door of salvation to man and furnished the means for his restoration, and are therefore the first procuring cause thereof. But does not reason, does not the Bible, does not all human experience, declare that man has an equally indispensable part to perform, before his redemption is a realized fact, or his justification actual in the sight of God, unless he be indeed the worthless machine which the fatalist and absolute predestinarian would make him? Metaphysical theology may spin its gossamer threads till its glossy cobwebs conceal the truth from learned eyes, but the simple heart knows that God holds it to account in the stern grasp of his righteous law, till the blood of Christ, shed by its own sins, warms it to newness of life, as Jesus becomes newly incarnated in its own being, conceived and brought forth by the spirit and power of God through an implanted root of faith duly exercised by our freed souls. Christ thus engendered in the

virgin heart by a free marriage union of the soul with the Word or Son of God, becomes our righteousness and our justification, because he is our life.

Hoping I have not weakened the truth by useless repetitions, I offer you this expose of my views, trusting that you will discover in them nothing dangerous to the cause of piety and virtue. It would be easy for me to fortify them to my own satisfaction, by liberal quotations of Scripture; but this would avail nothing, as you are familiar with all I could bring forward; besides which, the Bible, though of incalculable value as the depository of the choicest portion of God's revelations to mankind, is still only a reflector of the truth, whose features are so multiform and various that we can generally find in their written description what seems to us the exact type of our own thoughts. Hence until we comprehend the "truth as it is in Jesus," that is in its living principles and laws, we can never rightly understand the plainest statements of it. As an illustration very often exhibited, you and I both seized on the same text to corroborate our divergent views of the grounds of salvation. You said "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish." I said "God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish." And so we might read a considerable portion of the Bible, each choosing one leg or hand or finger of God's Truth, and the other what seems an opposite one, but is really a part of the same grand body. Nor would this exercise do harm, but rather much good, if we faithfully held the common "Head from which the whole body, by joints and bands having nourishment ministered and knit together, increaseth with the increase of God"—like the twelve apostles, and a multitude of other disciples surrounding their beloved master, whose gentleness and forbearance taught them to give place even to the least, and to cast the mantle of charity over not only error but sin.

I might add a word or two in regard to differences of manner. You are so imbued with the love of Jesus, having your eyes fixed on his mediation and sacrifice, and are so accustomed to emphasize our absolute dependence on these, that preaching of a different style is perhaps liable to seem unevangelical in part, through the force of custom. On the other hand, I am sometimes tempted to think that if Jesus, who so loved "his Father and our Father, his God and our God," were visibly present at some of our evangelical meetings, he would cry out "Ye believe in me, believe also in God." Poor infants that we are, and because we are such, the angels smile at our efforts to comprehend deep things and utter great things—we cannot altogether measure the footsteps, even of the grand old apostles who with golden bands, through all their walks, scattered those heavenly jewels by which we still give praise and thanks through the Eternal Spirit both unto "God our Father and our Lord Jesus Christ."

Affectionately thine,  
EDWARD RYDER.

BREWSTER'S N. Y., Dec. 25th, 1875.

#### REMINISCENCES—No. 84.

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

1st mo. 1st, 1845, Fourth-day. New Year's day. We were exceedingly annoyed last evening with the noise made by fire-arms, which seemed to be incessant until near morning. We have no authority here who makes any attempt to check such a foolish, dangerous practice. I was favored to attend meeting, where, after a solemn sitting, George Truman strove to be the healer of breaches, by exhorting all to love and good works. Oh that we might be more closely knit one unto another.

4th, Seventh-day. The weather is nearly as warm as spring.

6th, First-day. Weather still warm. At meeting, in my silent meditations, I thought of these words: "He was led like a sheep to the slaughter, and as a lamb before his shearers was dumb, so he opened not his mouth; in his humiliation his judgment was taken away, and who shall

declare his generation." Jonathan Haycock, from Darby, was vocally engaged among us to satisfaction. William Dorsey had a few words; likewise, Hannah Sharpless.

Afternoon. Meeting silent.

Evening. Quite a large company assembled at Cherry street, and Henry W. Ridgway was largely drawn forth in the cause of truth, explaining the principles of Christianity to my satisfaction. He was followed by Rachel C. Rogers, and with a few words from Mary Moore, the meeting concluded.

6th, Second-day. This evening the weather is changed to snow, and winter has again resumed his sway, and we are to have a stormy night of snow.

8th, Fourth-day. Attended a solemn meeting. Elizabeth Walton and Mary Rowland administered to our necessities.

12th, First-day. Attended meeting, which was large, and George Truman handed forth the words of life to the people. Oh, what a favor to sit under a ministry which we can feel flows from the river of God. Elizabeth Walton was exercised likewise for our good.

Afternoon. Attended meeting with my grandchildren, M. P. A. and W. A.; and their father, my son E., was also favored to attend. Rachel Longstrath and Hannah Chandlee were vocal to edification.

Evening. At meeting, I sat listening, when the words ran through my mind, "Blow the trumpet in Zion, and sound an alarm in my holy mountain." Mary Moore, William Bancroft, William Dorsey, Samuel Hutton, George Truman and Louisa A. Evans were our speakers.

13th. A sameness is apparent in my life from day to day, except the scene is enlivened by the prattle of our grandchildren.

15th, Fourth-day. At meeting. Ann Jackson and Elizabeth Allen spoke to us. This has been a day of warm weather, equal to spring; and, this evening, showers begin to fall, like spring. It seems to be a wonder wherever I go. But it is all ordered by eternal goodness.

19th, First-day. The weather has become cold again, and I have been favored to attend meeting with my dear little granddaughter, M. P. A. Hannah Chandlee preached and prayed.

Afternoon. Mary Rowland ministered to us.

Evening. I was favored again to meet my friends at the altar. Abel North, Mary Rowland and Rachel C. Rogers were opened in testimony, and Elizabeth Walton was exercised in prayer.

22d, Fourth-day. Monthly Meeting day, and a large attendance. Anna Morris, appeared in a good, old-fashioned communication.

26th, First-day. At meeting, where Elizabeth Allen, Hannah Chandlee, Elizabeth Walton and a man, a stranger, exercised their gifts. Last but not least, Mary Rowland gave us her sense of the state of the meeting. She thought we were in a very unsettled state, and called us to a clear walk in the truth, and not to be waiting for words, but imitate Samuel of old, and "listen for the still small voice."

Afternoon. A solemn, silent meeting.

Evening. In my silent musings, at this sitting, I beheld a cloud of incense ascending before the throne, being the prayers of saints. This was an uncommon presentation, but I delighted to view it, if only in imagination. At length Deborah F. Wharton sang one of her pleasant songs, followed by another female friend; then Rachel C. Rogers came out in a lengthy communication, which to me was interesting. Last, Louisa A. Evans uttered a few words of the right sort, and the meeting concluded.

28th, Third-day. The mildness of the season is a matter of astonishment to our citizens. We hear of the decease of Thomas Kite, a minister for many years in the Orthodox meeting at Arch street. Peace to his ashes.

29th, Fourth-day. At meeting, where Elizabeth Peart, Elizabeth Allen, William Dorsey and Richard Pryor were vocal. William Dorsey related his feelings when first called upon to open his mouth in the cause of truth; stating the cross he had to realize, and the sweet peace he found in obeying the divine requirements.

31st, Sixth-day. Winter has returned once more, and there is a fair prospect for

ice. The month, however, has been an uncommonly warm one for the season.

2d mo. 2d, First-day. The weather is very cold this morning, but I have attended meeting. After a time of waiting these words were presented: "Shall we slight the altars our fathers have raised, or see them rudely torn down." My mind was drawn to the ministers and elders in the gallery, and I greatly desired silently to be permitted to bear part of their burdens. An aged man who was with us last First-day again appeared in two communications, which seemed to affect himself. He bade us farewell, and said it was not likely we should see his face again. Mary Care likewise said a few words, but our ministers were shut up.

Afternoon. Silent, and to me very dull.

Evening. A smaller meeting than common. Edward Hicks was present but silent. Samuel Allen and wife, from Haddonfield, N. J., were both opened in testimony, and the latter in fervent prayer; among other things she prayed for the colored man and his oppressor, likewise for the Indian. Rachel Wainwright was likewise opened in a living testimony, much to my edification.

4th, Third-day. Quarterly Meeting, and a stormy day. Edward Hicks was constrained to labor for all classes present in a strain of pathetic tenderness, which on many had a corresponding effect. Mary Pike also spoke to the people.

#### THE GOVERNMENT OF FIRST-DAY SCHOOLS.

*An Essay prepared by Benj. Hallowell, jr., and read before the Phila. First-day School Union, held at Girard Avenue Meeting house, Sixth-day evening, 1st mo. 14th, 1876.*

The term "government," as applied to First-day Schools, seems hardly a proper one, from the fact that they differ in most points from all other collective bodies, inasmuch that those who attend in capacity of teachers do so in almost every instance from a desire to instruct and improve the moral condition of the young; and as a general thing, that the children who come to our schools, attend from motives which they do not themselves fully understand, but principally, I believe, from a natural desire for social commingling with their fellows, to obtain their books, and impelled by that good spirit which urges us all, both old and young, to seek for the fountain of eternal life.

It should be in all cases, and I think it is mostly so, a voluntary action, feeling that they are free to come, welcome when they do come, and at liberty to leave at any time, if their interest therein has ceased.

Under such influences upon the minds of the children, we have very little opportunity for two of the functions of government, viz., "the exercise of authority," and "the administration of laws," which require that there shall be some code of rules or laws governing the school, and a supreme authority to execute or administer them.

Hence, according to Webster's definition of the term "government," as applicable to the subject here treated of, we have remaining four other functions, viz.: "Control," "Regulation," "Direction" and "Restraint," for we must admit that superintendent and teachers have authority to control, regulate and direct the exercises of the school, and to restrain the actions of those in attendance, so far as their behavior affects the order and prosperity or usefulness of the school.

I therefore understand the object of this essay to be, that we shall endeavor to arrive as nearly as possible to the best means of conducting First-day schools, so that we may make them a power for usefulness and for the advancement of the cardinal virtues, Love, Truth, Justice, Mercy and Charity, so that all may feel that it has been a profitable occupation for us, and that they can wish us "God speed" in our responsible undertaking.

In my estimation, the most important and absolutely necessary thing, whereby to attain the desired result, is, for us to study well the art of governing ourselves, before we enter upon the work of instructing others.

If we cannot learn to keep our minds free from prejudice, if we are not ever ready to

place a kindly and charitable construction upon the actions or sayings of those around us, and if we keep not at our command a large stock of patience, gentleness, love and brotherly kindness, how can we hope to successfully govern or improve the young and tender minds who have placed themselves under our care for guidance in the paths of virtue and knowledge—and who look offener to our example than at our precepts.

Next to this, we should bear constantly in mind the fact that in a First-day school, as elsewhere, there are no two persons whose dispositions are alike—and we must endeavor to find out the good qualities, as well as the failings of each individual—and when we have gained by kind words and good example, the full confidence of our pupils, we can then impress upon their minds the fact that it is their welfare alone we have at heart, and that we have an earnest and sincere desire to aid them in that path which will lead to peace and make them good and useful members of the human family, in whatever station of life they may be placed.

When we have succeeded in doing this, it will be an easy matter to maintain order and discipline.

We all know, however, that in every school there are some dispositions that it seems almost impossible to bring under this influence. I say almost, because I cannot believe we will utterly fail to reach the most obdurate heart in time, with proper effort, and an earnest seeking for the guidance of our heavenly Father.

Admitting that under the most favorable circumstances, it would require time and much patience, and that during our efforts in this direction the evil influence of these few would be extended perhaps to many, it is evident that justice must mingle with mercy, and that our duty to the whole school requires that there shall be a power which delinquents must learn to respect.

A divided authority or responsibility will not produce the desired effect, and it is therefore my conviction that the power to deal with offenders should be vested in the superintendent alone, presuming of course that in the selection of that officer, the greatest care will be exercised that he or she shall be a person who will seek only the best interests of the school, without regard to his or her personal prejudices.

Having considered the matter of government by authority as well as by love, a few words as to the discipline best adapted to success may not be out of place. Of course this must vary with surrounding circumstances of locality, dispositions, etc., but there are a few things that are equally applicable to all.

The superintendent and teachers should endeavor to be always prompt in attendance at the hour for opening, thus by their example instilling into the minds of the scholars the great importance of punctuality, for where there is a general "exercise" for the whole school, if some come in when it is half through, they not only lose their own interest in the exercises, but discourage others, and thus, some being late one day, and others at another time, none of them are as fully benefited by it.

A bright and cheerful face, and a pleasant greeting to one another, is a source of great encouragement, when one may have felt that his efforts seemed not to be accomplishing as much as he desired—and I think that grown people do not realize the power for good to children, that lies in the sympathizing look and kindly greeting.

Perfect order, as far as possible, is also of great importance; and as the superintendent cannot at all times see that all are quiet, the teachers should so impress upon the minds of the children the necessity for it, that they will rarely need to be spoken to.

I feel that I have stated here only that which you all knew before, but they are my convictions, and in my mind there is no doubt that if we carry out these principles in conducting our First-day schools, we will find that very little "government" is required, and we will increase our usefulness each succeeding year.

In 1547, a proclamation was issued by Henry VIII. that women should not meet together to babble and talk; and all men should keep their wives in their houses.

**THE JOURNAL.**

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## TO ADVERTISERS AND SUBSCRIBERS.

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

A considerable number of our subscribers have neglected to pay their subscriptions for Vol. 3, which is completed with the present number. These will greatly oblige us by remitting at their earliest convenience.

## SOCIAL MEETING

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

## CHICAGO CENTRAL MEETING

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

## S. P. GARDNER'S SERMONS.

As intimated several weeks ago, the editor of THE JOURNAL has just issued a pamphlet edition of the two sermons preached in Philadelphia, on the 7th of 11th mo. last, by Sunderland P. Gardner. They will make a neat pamphlet of 12 to 16 pages, with paper cover. The price will be 10 cents for a single copy, \$1.00 per dozen, or \$7.00 per hundred, postage or expressage paid by those giving the order. Orders may be sent to the subscriber either at Bird-in-Hand, Lancaster county, Pa., or at THE JOURNAL office, No. 103 North 4th street, Philadelphia. They will also be for sale at Friends' Book Store, 706 Arch st., Philadelphia. JOSEPH GIBBONS.

We have concluded to offer THE JOURNAL, for the ensuing year, to clubs of five, at \$2.25 per year, per copy, with a copy gratis for six months to the getter up of the club; to clubs of ten at \$2.00 per copy, per year, with a copy gratis for the year to the getter up of the club. The person who gets up the club will also collect and remit the money. This is intended to apply only to new subscribers, as we cannot reduce the price of THE JOURNAL, although those who will not continue at full rates can unite with a club. To single subscribers, it will be sent for \$2.50 per year, cash in advance, our published terms.

With a view to supplying persons who may wish to get up clubs for THE JOURNAL, we will issue a large number of additional copies of next week's issue, being the commencement of the fourth volume.

## NOTICE.

The Western First-day School Union will meet at Friends' meeting house, Kennett Square, on Seventh-day the 29th inst. at 10 o'clock A. M. All the First-day schools within our limits or any outside are invited to send reports of the number of pupils, the average attendance, the number of books in the library and the number read, an important item in all reports. With such statistics, any incidental remarks add greatly to the interest of the meeting. Exercises by the pupils, whether old or young, are expected; essays of a practical character are also desired, while declamations or any exercises offered merely to fill up, or any thing that cannot be distinctly heard over the house, it is hoped will not be offered.

THOS. F. SEAL, Sec'y.

## A CORRECTON.

In to-days issue, appears a communication from our friend Joseph M. Truman, jr., in which it is evident that he misunderstands the import of an editorial in THE JOURNAL of 13th mo. 22nd. In this we say, speaking of the revivalists now in this city: "Therefore are their discourses disfigured \* \* \* by allusions to the Creator and to Jesus, so familiar as to be almost blasphemous," etc. Our friend, by way of comment upon this editorial, relates an anecdote of a venerable minister whose allusions to the "burning, fiery furnace" were such as would perhaps be considered by "modern lights" as "almost blasphemous."\* We are at a loss to understand how any allusions to a burning, fiery furnace could be blasphemous. It might be uncouth, inappropriate or inelegant, but blasphemous it could not be. Blasphemy, as we understand it, is irreverent or profane speaking of God, Jesus, the Spirit, or some other being or thing that men have generally agreed in regarding as sacred. Such speaking we have never heard from the lips of a minister of our religious society, and we do not believe that the man or woman lives who has. The discourses of our ministering Friends are sometimes ungrammatical and badly arranged, but they are almost always eminently reverent, solemn, solid and full of wisdom, and if carefully listened to and their precepts obeyed, would make the world happier and better.

One more explanation and we have done. In another article, entitled "The Beggarly Elements of our Forefathers," J. M. T. says of an editorial in THE JOURNAL of 11th month 10th, that it was evidently written in the interest of those who, in Kennett Monthly Meeting, desire a change in our Discipline. This is a mistake. Every editorial that appears in the columns of THE JOURNAL is written, not in the interest of any one man or set of men, but in the interests of the Society of Friends, of the whole human race, and to maintain and spread abroad in the world the ever blessed truth.

\* The passage here referred to was stricken out of J. M. T.'s communication by his direction before it was put in type.—Printer.

## A PROBLEM FOR QUAKERS.

[For The Journal.]

One of my neighbors, who, for many years, has been one of the most prominent and honored citizens of my town, lately made to me the following statement. He said that, in his earlier years, he lived in the town of Leominster, in this county. While so doing, Wendell Phillips came to that town to lecture on slavery. My neighbor heard him, and from that hearing dated the working up in himself of a far higher intellectual and spiritual life than he had ever known before; and, perhaps, higher than he would ever have known in all his days, but for the influence of Mr. Phillips' lecture.

Now, a similar effect has been produced by the public speaking of Mr. Phillips on thousands, and perhaps tens of thousands, besides my friend above mentioned.

Now suppose Mr. Phillips had been a poor man with a large family dependent on him, as a trader, mechanic, farmer or what not, for support. Then suppose Leominster had been a town of Quakers. A delegation from that town had gone to him to ask him to lecture for them. Mr. Phillips made answer, "I will, if you will pay me for such service; I have a family to support, and unless I am paid they must undergo deprivation." A consistent Quaker delegation would have answered, "Friend Phillips, we can consistently entertain thee and pay thy traveling expenses, but we cannot pay thee for thy work among us." My friend would not have heard him, would have remained unawakened; would have lived a narrow, lower, less beneficial life than he has lived. The kingdom of God would have been so far hindered in its advancement upon the earth. Now calculate the hindrance to the coming of God's kingdom that Quakers would have thrown in the path of so powerful an agent for such progress as Mr. Phillips, and then wonder not why an outside Quaker, like myself, can not excuse George Fox's notion concerning an unpaid ministry.

I have used very strong language. But it is no stronger than the case calls for. Mr. Phillips excels immeasurably in one very important industry for human good. Every working hour of his life that he could devote to his peculiar calling, is or has been more precious than gold to the human race. Whenever he has spoken he has stimulated intellect, awakened conscience, softened the heart, exalted the energy, in tens and hundreds. And these in turn have told upon their communities, blessing them immeasurably. Had Mr. Phillips been a poor man, and Quakers had their way, this beneficent work had been shrunk to a hundred-thousandth part of its present dimensions.

Now I put it to Quakers, that nothing but the most overwhelming authority from a divine source, or from the reason of things in favor of their unpaid preaching doctrines can prevent the course they take as to that invaluable industry, public speaking, from being a sin of the most heinous description.

I want to say a little more than I have already said about the Quaker wresting of divine authority in favor of the doctrine as to a hireling ministry.

When Jesus sent forth his disciples to preach the gospel, he said to them, "freely ye have received, freely give." On this saying, the Quakers say no preacher or lecturer should receive pay for his labors as a public speaker. But, in the same breath in which Jesus gives the above command, he says: "Provide neither gold, nor silver, nor brass in your purses: nor scrip (a traveling bag) for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." This last word "meat" the Quakers most ridiculously narrow to mere eatables: while the original Greek word means maintenance or support, as well as food; as any good Greek lexicon will tell us. But putting aside all dictionaries, Jesus defines the word for us in the verse I have quoted. He tells his disciples not to provide for themselves gold, silver, scrip, two coats, shoes, staves, because they would earn them; for that is exactly, precisely and incontrovertibly what is meant by his phrase "for the workman is worthy of his meat." Or, if Quakers want farther proof, let them turn to Luke xxii: 35, and read, "When I sent you without purse, and scrip, and shoes, lacked

ye ANYTHING? And they said, nothing." That word "anything," which I have capitalized, is a very broad word, a very, very broad word. It says, that Jesus' preachers had every want supplied; not merely traveling expenses paid and entertainment afforded. Men may twist and wriggle about this exposition of the above texts as much as they please, but there is no fair, manly, honest answer to it.

I have written feelingly on this subject, for it is one to make a stone feel. With all its imperfections, Quakerism was the only form of American religion that ever made the Sermon on the Mount mean anything at all. And I have dear, dear friends, who, because of their ignorance of that great monument, are going into darkness, and grief, and pain. And others have dear friends who are in the same sad condition. And had Quakers, from the beginning, had an educated ministry, capable of a thorough exposition of the Sermon on the Mount from its original Greek with trained elocutionary powers, and time to make all these conditions effective, the world would not have been where it is today. Have Quakers no sense of responsibility?

When one thinks what immense labor and practice it has required to make public speakers truly useful—from Demosthenes and Cicero, to Charles James Fox and Wendell Phillips—and, that such speakers can be found to listen to, should Quakers wonder, that the classes that need to be reached will not go to hear business men talk at Orthodox prayer meetings, and Quaker Sunday services. One thing is certain, people don't do it, and they won't do it. No amount of sophistry can put this fact out of sight. But so fresh, so rich, so alluring would the Penn and Barclay expositions of the Sermon on the Mount be to this age of religious hunger and thirst, that had Quakers a well trained and attractive ministry they would effect more than all the other denominations in America put together. JOHN B. WILLARD.

STILL RIVER, Worcester Co., Mass.

## FRIENDLY ITEMS.

Thomas Foulke, of New York, attended Girard Avenue meeting on the 9th inst., in the morning, and at Race street in the evening, in both which he was drawn forth in testimony. Deborah F. Wharton, of Spruce street, was at the latter meeting on Fourth-day, 5th inst., and called into the ministry.

James S. Hulme, of Mt. Holly, visited Girard Avenue First-day school and meeting on the 16th inst., and Green street school in the afternoon.

At Race street on that day after T. W. Stuckey had spoken, George Truman and Wm. P. Sharpless ministered, and Samuel J. Leveck in the evening.

At Green street on Fifth-day, 6th inst., Franklin T. Haines spoke acceptably.

At Bristol, Pa., on 9th inst., after a period of solemnity, Elizabeth Paxson spoke acceptably. The venerable Cyrus Peirce, now in his 88th year, was in attendance with his beloved wife, who has for many years been deprived of sight. After meeting most of the members remained, except some of the more aged and feeble ones.

128 were present at the First-day school; and the previous First-day 145. Rebecca T. Iredell and Elizabeth Paxson, the two acknowledged ministers belonging to the meeting, participated in giving sentiments and in the adult class. It was a very encouraging occasion. The meeting is much increased in size since the establishment of the school.

The meeting last week at Washington in reference to the Indians was a conference of members of the several Yearly Meeting committees. The conference of delegates of different religious societies is held this week at the same place.

Thomas Wistar, lately of near Abington, Pa., died in his 78th year, on the evening of the 16th inst. He was warmly interested in Indian matters, being a member of the committee of the other branch of Friends. He was a son of the late Thomas Wistar, one of the elders who addressed the note to Elias Hicks, and much in unity with his father in his views.

On the 15th inst., Hannah Y., widow of Nathaniel Richardson, deceased. She had been failing for some time. She was a valuable friend, and I think an elder of Byberry meeting. Her father was Peter Yarnall, the eminent minister, who married Hannah, widow of James Thornton, another prominent minister of same meeting.

Samuel J. Levick has been appointed Secretary of the Pennsylvania Society for the Prevention of Cruelty to Animals.

J. M. T., jr.

NOTE: In last week's "Items" in the allusion to Byberry Philosophical Society, it should have read at the close, "except two who are in unison with us." And in another place it should have read, "son-in-law of Wm. C. Biddle."

### PHILADELPHIA FIRST-DAY SCHOOL UNION.

The regular Monthly Meeting of the Union took place at Girard Avenue meeting-house, on Sixth-day evening, 14th inst.

The minutes of last month were read by James H. Atkinson, clerk.

The Committee appointed to supply "Reading First-day Schools," with suitable books, &c., reported attention and the duty accomplished. Information was also given that the Executive Committee of the General Association had decided to meet at Race street meeting house, in Philadelphia, on Seventh-day, Fourth month 15th, next, at 10 a. m.

A meeting of the Union was also announced for the same day, at the same place, at three o'clock p. m. instead of the usual meeting that month on Sixth-day evening.

Reports, verbal and written, were made from most of the Schools attached to the Union, also from Girard Avenue Bible class, all of which were very encouraging.

An interesting account was also given of a visit to the "Bristol First-day School," which was reported in a flourishing condition. An essay on the "Government of First-day Schools," prepared by Benjamin Hollowell, jr., was then read, which elicited considerable discussion. It was cordially united with, and a proposition made for its publication in Friends' newspapers, (see another column of THE JOURNAL.)

The subject of "Object Teaching" was introduced at the close of the meeting, and called forth remarks, encouraging its introduction into the schools. Essays on the subject of "Object Teaching" were solicited from any or all acquainted with the best manner of teaching it.

Then adjourned to meet at West Philadelphia meeting house on Sixth-day evening, Second month 11th. C. A.

[For The Journal.]

### PHILADELPHIA IN 1829.

About the year 1829 I was a resident of Fairmount, on Callowhill street, near the bridge over the Schuylkill, my father, Thomas Bedford, being one of the firm, with my brother and me. The commissioners agreed with us to widen the road or street near the bridge, it being then barely wide enough for one equipage to pass another, they giving us the stone for our services, it being then an almost solid pile of rock up to the basin. We employed a colored man named Peters to quarry for us by the perch, we furnishing the powder and tools. He, finding it profitable, employed two other men to help—all being guilty of having a skin not colored like ours. We knew nothing of the men then, but found out afterwards that they had been or were slaves from Maryland. All these, I believe, were from the same master, although Peter had been living in the city some years, and had a family. The other two were quite young, perhaps not quite out of their teens, but smart, lively young men, such as generally asserted their rights to the proceeds of their own labor. They were industrious, and began to accumulate a little money, when one of their own color, bribed no doubt by the master, informed on them, and one day as they were drilling on the rock, a carriage came along containing the master, a constable and the informant. They all jumped out, and caught one of the young men and carried him off. If I

am rightly informed, they had no warrant for Peter. The other young man, being light of foot, without stopping to say good-bye, went right up the rock by the basin, and stopped not till he reached the upper end of Bucks county, where he hired with a friend, a farmer, and long afterwards we heard of his doing well. He was an intelligent man, and a good smith. This I know, for he had worked in our shop on wet days. They did not take Peter, but he feared they would. So we got him on board a steamboat next morning at six o'clock, for N. Y., that State favoring fugitives at that time. The man they captured they took one day's journey towards Maryland, but that night his care-taker being overcome with sleep or liquor, his charge left for the North, and though I never heard of him afterwards, yet I have no doubt he effected his escape, being quite an intelligent man.

This was my first introduction to the underground railroad, but I soon found that this railroad had its connections and depots in the State of Ohio, to which I had moved. Since then I have enjoyed many a good supper after riding twenty miles to our nearest safe depot. And I have often thought that to those Friends who rose at midnight, and cheerfully fed us and our horses, the language was applicable: As ye have done it unto the least of these, my brethren, ye have done it unto me.

WILLIAM BEDFORD.

SPRINGBRO, Ohio.

### FRIENDS' SOCIAL LYCEUM.

A large meeting of the lyceum met at Girard Avenue meeting house on Fourth-day evening 12th inst., J. Leedom Worrell in the chair, who called the meeting to order at 7:45 o'clock. The minutes were read and approved, after which Rowena Brosius read in an audible and intelligent manner, "A Tribute to Water." Then we listened to a declamation of "An Order for a Picture," in the usual interesting style of Ella Hood. Will Carleton's poem, "Paul's run off with the show," was read by Charles Adams.

Referred questions were satisfactorily answered. The critic's report of the preceding meeting was read by Dr. James B. Walker, critic for the evening. A just, impartial and interesting criticism.

Appointments for next week were announced.

Ellen H. Evans read the contents of the scrap box, which were numerous and entertaining.

A reading followed by Anna M. Shaw, "Lord Ullen's Daughter."

Rachel G. Eisenbrey read a pleasing little poem, "On burning old letters," in her usual easy and unaffected manner.

B. Frank Budd recited in an earnest manner, "Wounded."

Emilie Hambleton, read by request "Love in a Balloon," a humorous selection admirably rendered.

The roll was then called and members responded with sentiments, and meeting adjourned.

The meeting of 1st mo. 26th will be at Girard Avenue again, and on 2d mo. 2d in the meeting-house at Race street. C. A.

### FRIENDS' LIBRARY AND LITERARY ASSOCIATION, BALTIMORE.

At the meeting held First mo. 12th, there was a pretty full attendance, the President, E. M. Lamb, in the chair.

A communication from Abbie R. Paul, was read by the Secretary, withdrawing was referred to the Executive Committee. The regular literary exercises were as follows:

An interesting incident in the life of John Randolph, was read by J. W. Hutchinson, commanding the undivided attention of the members throughout.

"The wreck of the Hesperus," a familiar selection was rendered by Edward Powell, in good style.

A Poem by Abbie R. Paul, entitled "Life Work," was read and listened to with the most intense interest by all present. It was read by Rachel E. Lamb, with deep feeling, and evidently to the pleasure of every one who was favored to hear it.

E. Eliza Hutchinson read an amusing and highly entertaining letter of a social nature, and upon general domestic subjects. Its points were well made and greatly appreciated.

The question, "Is it likely that the Centennial Exposition will be beneficial to the interests of the country?" was answered in the affirmative by J. William Hutchinson.

Eli M. Lamb read a reminiscence of Charles Sumner, embracing some of the incidents connected with his visits to Baltimore during the early stages of the Rebellion.

J. J. JANNEY, Cor. Sec'y.

### GOLDEN WEDDING.

Fifty years ago, last Third-day, in Belmont county, Ohio, under the care of Stillwater Monthly Meeting, Borden Stanton and Miranda Bailey were married. For half a century they have gone hand-in-hand through life, always on the side of right against wrong, always anti-slavery, the friends of the fugitive, in favor of temperance and against war. They have lived half a hundred years respected by everybody, the enemies of no one. Having resided in Mahaska county for nearly a score of years, it is not necessary to multiply words about them. To know them is to love and admire them. A large circle of children, grand children, and great grand children and some particular friends assembled on the occasion and partook of a good dinner. The old marriage certificate was read and re-signed (with a suitable note) by all present. A beautiful poem was read by a daughter-in-law, and tokens of affection were presented to the aged couple, who were melted to tears at the many evidences of kind feeling. The occasion was a very pleasant one.—Oskaloosa Herald, Iowa.

[For The Journal.]

### THE "BEGGARLY ELEMENTS" OF OUR ANCESTORS.

In THE JOURNAL of 11th mo. 10th, appeared an editorial evidently in the interest of those, who in the Western Quarter are urging the striking out of what they are pleased to regard as "a creed" in the Discipline, but which I believe has been held by the body of Friends from the earliest period, and incorporated into the Discipline almost cotemporary with George Fox, and if our early fathers were under the dominion of the "beggary elements," those who still unite with them in their views need not be ashamed to own it.

In that editorial, it said "We are neither Unitarian nor Trinitarian." I would add neither are we "Progressive Friends," as that term is understood to indicate.

Whilst admitting that there are many good men and women, as in all religious societies, who meet with those of this name, and I have been led to believe that at the time of the troubles resulting in the separation, the most intolerance was amongst some who remained with the regular Society. Yet the manner of organization of the new body, if it can be called a Society, is so much at variance with the principles of good order which have characterized Friends, and the foundation stones were so completely uprooted, that the title of Friends as applied to them has always seemed to me a misnomer. Discarding all rules, inviting all, whether hired ministers, atheists, deists &c., to meet with them, and having set discourses, singing hymns, &c., is it any surprise that they should drift into being a branch of the Unitarian Society, as in my view they may now almost be called. A regular Unitarian clergyman being clerk of their Yearly Meeting, and other clericals taking an active part in its meetings.

Can we wonder that the following in a note could be appended to their minutes of 1874: It was evident from the expression, that the Yearly Meeting had produced a great revival of interest and hopefulness. More than seventy persons rose to their feet to signify their desire for a First-day meeting at Longwood, at least once a month, and more than forty pledged themselves to help bear the expense of procuring acceptable speakers, and at their meeting held in 6th month last, a Unitarian minister "set forth the success of the movement begun at year ago for holding a Monthly Meeting at Longwood, and expressed the liveliest inter-

est in its continuance as a means of great blessing to the community."

Of course it is not those outside of our Society, that are moving for the "alteration of our discipline, but those who remain as members, but whose sympathies are in a great measure with the "Progressives;" and that we may see where such liberality tends is why I have alluded to the Longwood people, and to show that the proposal now made should be resisted as it is a stepping stone to the breaking down of all order, and the abandonment of our religious principles.

Those claiming to be "liberals" usually lay great stress on having no creed; yet, how apt are they to be intolerant of others differing from them. To be sure they claim to hold their own peculiar views without the right of another to call them in question, and everybody grant the right of others to do likewise, but let what they deem Orthodox theology be uttered in our religious meetings, how liable these "liberals" are either openly to answer it, or denounce the same out of meeting, as at variance with Friends' principles—in other words, making their own religious views a creed by which all others must be judged.

The Society of Friends is a Christian Society, and, therefore, an atheist or a deist is as much out of place in it as a thief or murderer.

It has been charged that Jonathan Evans was the author of the clauses in our discipline which have been attacked; but whether to his credit or discredit were it true—there is sufficient evidence to show it to be otherwise—that said clause either verbatim or in substance were adopted before he was born, and in meetings over which he had no control.

Before quoting from the early discipline, etc., I will quote the following which a Friend has recently kindly furnished to me and which seems to be in harmony with this article.

A vindication of Friends by the meeting for sufferings of Philadelphia Yearly Meeting was published in Mosheim's Ecclesiastical History, to correct "a very false account of the principles, doctrine and discipline of our religious society" contained among other things therein. The ninth paragraph in his "history of the sect called Quakers" would appear to be the part above alluded to, which is copied below together with the concluding portion of the vindication designed to correct it:

"It evidently appears from all this that the existence of the man Christ Jesus, and the circumstantial accounts we have in scripture of his divine origin, his life, and actions, his satisfaction, merits, and sufferings, make no essential part of the theological system of the Quakers, which is built upon a different foundation, and derives the whole plan and method of salvation from the Christ within. Hence several members of that sect, as we learn from writers of unquestionable authority, went to such an extravagant length as to say, that the accounts we have of Jesus Christ, in the evangelical history do not relate to the son of God, who took upon him the nature of man, but to that Christ within, whose operations are recorded by the sacred historians in figurative and allegorical language. This opinion, if we may confide in the testimonies of unexceptionable witnesses is, so far from having lost its credit among them, that it is still openly professed by the American Quakers. Those of Europe, whether from the force of conviction or the suggestions of prudence, differ entirely from their brethren in this respect. They hold "that the divine wisdom, or reason, resided in the son of the Virgin Mary, and conveyed its instructions to mankind by his ministry;" and they profess to believe "that this divine man really did and suffered what is recorded concerning him by the sacred writers."

(To be Continued.)

A meeting sermon being preached in a country church, all fell a weeping but one man, who, when asked why he did not weep with the rest, said: "Oh! I belong to another parish."

"We are all children of the State," said one whose whole nature and life refutes the slander. "Children of the State" we may be; but 'twere far better were we the children of God.

[For The Journal.]

## PENCILINGS—No. 24.

BY JOSEPH A. DUGDALE.

A little star may sometimes be eclipsed by brighter lights, or obscured by a passing cloud! Kindly viewers have been heard mingling with the air, saying, "where are the Pencilings we used to see in the constellation of THE JOURNAL." Thanks dear friends, for your remembrances.

On the dawning of the new Centennial year, A. D. 1876. I will invite you to go with me, and visit the Norwegian and Danish Friends in Iowa. On a bitter cold winter night after attending our late Quarterly Meeting at Marietta, the farthest western point of our branch of Friends, we were met at the Quarry Station on the R. R., by John L. Mercer, the dear Friend whose precious wife, Elizabeth, from Le Grand, attended our late Yearly Meeting in Illinois. Elizabeth had been a pupil of mine 40 years ago in Ohio. A concern had lived with me for some time to visit, in the love of the Gospel, that primitive people, these Norwegians.

Our welcome was cordial at the house of our friend, and after a night's refreshing sleep, the morning brought clear sunshine, but a fierce northwest gale, also such as occasionally are born in the Rocky Mountains, and come sportively on visitations over the great western prairies, nipping ears and noses exposed to its caresses. Friend John had apprised the Norwegians of our proposed visit, and he said, "Will thou and thy Ruth venture to ride on such a morning as this?" We were willing to try. Our friend had a large plantation wagon, and straw and comfortables in plenty. We four and a little maiden were all in by 10 a. m., and found the horses full of fire and spirit.

Having some symptoms of bronchitis, I lay down and covered my head and never saw day light until we arrived at the neatly painted meeting-house. Notwithstanding the fierceness of the wind storm, about eighty Friends assembled, the larger portion men and youths. Among the women were several well stricken in years, and one venerable looking Friend entirely blind. After a season of silence which seemed a precious time to me, I said, "I feel that I have something to say, more especially to the aged who are present. Is there an interpreter? A woman Friend near the head of the meeting replied, there will be in a few minutes!" Soon a pleasant countenanced friend, Saren Cleson came in and took his seat by me. When I arose he stood by my side. It was a new experience. The presence of heavenly help seemed to be manifest, and these words presented; "The wind bloweth where it listeth." The wind and the light are creations of the Infinite God, and are composed of the same elements, in the mountains, on the sea, on the prairies. We speak different languages, but the precious religion of Christ is constituted of the same saving and blessed truths among all people, and divested of theological abstraction, it speaks alike to all. It is an inward life, more moving than motion, and leads the humble seeking soul to the Father's house, &c. The interpreter was quick and ready. The dear aged friend seemed much tendered, especially with the presentation of that sentiment of the illustrious Paul, wherein his efforts to welcome into the fold of the Redeemer, he said to the Ephesians, "Ye are no longer foreigners and strangers, but fellow citizens of the household of God, built upon the foundation of prophets and apostles, Jesus Christ himself being the chief corner stone." The more youthful class could understand our Saxon tongue. I preferred to address them without an interpreter. Near the conclusion the aspiration of prayer covered our minds. The interpreter was himself impressed to render the utterances intelligible, and a deep solemnity pervaded the meeting, under which covering the memorable occasion closed. These Friends have among them one recorded minister, Tames Stangland. P. O. Le Grand and Olie Samyer are clerks of the Stebanga Preparative Meeting.

We were pressingly invited to visit among them, but the extreme cold and wind forbade it, and we returned to our friends the Mercers. From them we learned that Thomas Hagan, a recorded minister recently deceased had become uneasy in mind, and re-

quested the other branch of Friends to release him. He would go to his private room and sit in silence. He, however, stated to our friend after his release, that he wished once more to visit Le Grand meeting, which he did, and ministered with much power, and said, "I am not influenced by Hicksism, Wilburism or Gurneyism, but (laying his hand on his heart) by this Christ here."

Norway Friends say, that during the European wars some of their countrymen were carried prisoners by the British to England. The prisoners became interested in the ministry of Friends who visited the soldiers in prison, and they carried back what they received to their father-land. Thus Friends originated in Norway, and are affiliated with London Y. M. Those in Marshall and Powsheik counties, in Iowa, have several thousand acres of land, which they are improving nicely, and are exclusively agriculturists. They have a neat painted meeting house that will seat two hundred people. On First-days the house is often filled. Their minister speaks in the Norwegian tongue, and often with so much pathos as to melt the audience to tears. Never did I so mourn "as between the porch and the altar," at the sorrowful divisions in our Religious Society, as when visiting this simple hearted, child-like people, who so loved the Lord, and believe in his dear son, the saving Christ of God in the soul. One woman Friend in another neighborhood said, "for seven years we held our meetings in Norway, and feeded in silence." After their waiting the Lord roused up a minister amongst us. The tears moistened my cheeks as I listened, and my prayers were lifted up to the healer of breaches, and the restorer of paths to walk in, for their and our preservation in the way that leadeth to everlasting life.

Will it be permissible now to go back to the old year, and follow out the train of thought concerning incidents of travel through the West?

At State Centre we visited our dear friend, Tryphena Nichols, forty years ago a pupil of mine in Ohio, but now a widow surrounded by promising children. She interceded for and secured the Presbyterian edifice in State Centre, where we held a good meeting, to the removing of some prejudice. From there we went to Jasper county, here residing Thomas and Sarah Hasket, valuable Friends remote from meeting. The county-seat, Newton, is a neat town. It has a large and tasteful public school house, built of Milwaukee brick, of buff color.

The edifice is three stories high, with air flues from the casements to the top, and the whole warmed by a large furnace and pipes. The Newton people say they dig a million bushels of coal per annum from their mine, which sells at eight and ten cents per bushel. Accompanied by Thomas and Sarah we visited Pennington Davis and family, who had resided in this county eighteen years. We were the first Friends that ever crossed their door sill. His wife has her certificate carefully laid by. She seemed much tendered with the visit. Recently a dear son had passed away, a victim to disease contracted on the field during the rebellion.

During the next day's journey, we left the main road, and found ourselves in a wild region on a new route, where as we advanced toward a deep, muddy stream, the hazel bushes were as high as the horses' backs. We met an old German in the woods; he said "for sure you may be glad you is lost, for the bridge on the other way is so bad you might break down." He gave us directions, and in an hour we were out of the woods, and amid evidences of civilization. Evening brought us into Mahaska county, and to the hospitable home of our cherished friends, Borden Stanton and wife. Borden was ill and confined to bed. On the next day a precious solemnizing meeting was held in his chamber at ten o'clock, where his children and grand children, and several other friends, about forty in all were assembled. It was a memorable occasion, and the breathing of the saint in the power of his love made our hearts to rejoice.

In the afternoon a large audience assembled in the house of the Orthodox Friends, who kindly consented to its use, and met with us. Some Gospel truths presented on the simplicity of the religion of Christ, to

the solemnizing of the auditory. Thanksgiving and praise ascended to the lord of life. A woman Friend of the other branch, sat at the head of the meeting to whom I felt impressed to offer my hand, and thus the precious meeting closed.

[For The Journal.]

## THE "VERY ILLITERATE" REVIVALISTS.

I have unity with much of the article of D. Ferris in answer to the editorial in 48th number. I have long feared that we as a people were getting to be so "intellectual" that we were gradually leaving the principles of our fathers and caring more for well prepared discourses, teeming with brilliant ideas and nicely rounded sentences. Hence some of our members are too frequent in the practice of going to other persuasions to listen to their eloquent "Divines," so called. One such, on being spoken to in reference to her going to Furness's church in our city, replied, she went there, "to hear a good Quaker sermon."

We may differ as to the views which may be thus listened to being Friends' doctrines, but I can hardly understand how any one who really is a Friend, could fail to see that by such frequent attendance they are trampling under foot the foundation and vital principles of our religions society. George Fox was commissioned to call men to mind the light in their consciences, to bring them from a dependence on man, and to see and know that God's ministers must receive a commission from him alone, and not be such by reason of a theological education or the ordination of men. Neither should they receive compensation for their preaching.

Any one who frequently or generally attends such places is in the violation of these principles, and therefore not in unity with the body, to which their said conduct is a weakness and discredit. Far more honorable would it be for them to resign their membership in a Society with which they are not in harmony.

The apostle Paul, in his epistle to the Corinthians, says: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." "And my speech and my preaching was not with enticing words of man's wisdom, but in the demonstration of the spirit and of power." And again, "Which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." I therefore felt much regret at seeing an educated ministry indirectly spoken of as being a necessity, as there is sufficient evidence to the contrary.

A circumstance happened perhaps forty years ago where a Friend, now deceased, at the request of one of his customers, a stranger in our city, accompanied him to the then Cherry street meeting-house, secretly desiring that some one of our ministers might be drawn forth in an interesting discourse. What was his mortification when Mary Moore, a minister much beloved and esteemed as an excellent woman, arose and spoke. She had not had the benefit of much education and therefore constantly "murdered the king's English." After she had sat down Lucretia Mott arose and spoke for some time in an interesting manner. When this meeting closed the stranger asked who the first lady was. The Friend began to tell that she was a very worthy woman but was deficient in her education, &c., when the stranger remarked that he did not need any apology, as she was the one that had spoken to his condition, whilst "as for Mrs. Mott it was no more than I should expect for her to deliver an eloquent discourse." I heard this some years ago, but believe the above is the substance of the anecdote.

In Sewell's History we find that in 1677 George Fox and Wm. Penn visited the Labidites in Holland. When parting, one of the pastors asked Wm. Penn, "if the truth rose not first amongst a poor, illiterate and simple sort of people." "Yes," answered Wm. Penn, "and it is our comfort that we owe it not to the learning of this world." To which the pastor returned: "Then let not the learning of this world be used to defend that which the spirit of God brought forth; for scholars now com-

ing among you will be apt to mix school learning amongst your simpler and purer language, and thereby obscure the brightness of your testimony." In these modern times it would be well for us to bear in mind this caution.

As for Moody and Sankey I have not heard them, neither do I expect to attend their meetings, as, in my view, there is too much machinery about said gatherings, and practices carried out with which I cannot unite. But they have not been educated to see things as I do, therefore it is not for me to condemn them. I have no doubt they are sincerely desirous of promoting the Redeemer's kingdom on the earth. From the reports of some who have attended but who do not unite with their "theology," I feel satisfied they are sowing much good seed, and they do not hesitate to tell some plain truths, which we might suppose the clergymen in attendance would not regard with much acceptance, and so far as I have heard or read in the papers, I am not aware of anything which may be regarded as blasphemous having been uttered by them.

They doubtless suit a class who have not reached a more spiritual standpoint; although if there was more faithfulness and consistency amongst Friends we would very likely find that many are ready for a higher position than these men call unto.

Let us therefore be charitable towards them, and though they cast out devils in a different way, let us not denounce them, nor forbid their acting in obedience to what God has seen meet to open up to their understandings. J. M. T., JR.

## GATHERED WISDOM.

The pyramids dotting with age, have forgotten the names of their founders.—*Zulker*.

When a man has learned how to learn, he can learn anything.—*Kingsley*.

Boyle has an essay on patience under long preaching. This was never more wanted since the commonwealth, than now.

"What I admire in Columbus," says Turgot, "is not his having discovered a world, but his having gone to search for it on the faith of an opinion."

George Jacob Holyoake, of London, has written a very readable work on co-operation, its history, &c., running back over three hundred years—noting among other events, that of John Bellers, a Quaker who promulgated a scheme for a college of industry, in 1696, which Robert Owen reprinted. Holyoake very uniquely dedicates his book as follows: To Wendell Phillips, of America, a country where what is new is welcome; what is true expands; to him whose intrepid eloquence, confronting dangerous majorities, animating forlorn hopes, has ever been generously exerted on behalf of the slave, black or white, in bondage to planter or capitalist.

Theodore Hook was once asked for a contribution to the treasury of the Society for the conversion of the Jews. He said he was quite unable to give any money, but if the society would send him a Jew he would do his best to convert him.

## MARRIED.

LIVEZEY—HANCOCK. At the residence of the bride's parents, West Philadelphia, 1st mo. 6th, under the care of the Monthly Meeting of Friends, held at Green street, Philadelphia, of which the bride is a member, William Livezey, of Attleboro, Bucks co., Pa., and Margaret B., daughter of Joseph L. and Susan P. Hancock.

ALTEMUS—GOLDSON. On Fourth-day, evening, the 12th inst., at the residence of Francis Diamond, under the care of the Monthly Meeting of Friends of Philadelphia, of which the groom is a member, Henry C. Altemus and Sarah Goldson, daughter of the late William G. and Elizabeth Caiven.

HOWELL—COMLY. On Third-day, the 18th inst., in parlor C. at the Continental Hotel, Philadelphia, by Friends' Ceremony, in the presence of Wm. S. Stockley, Mayor, Joshua R. Howell, of West Chester, Pa., to Deborah, daughter of Emmor Comly, of Bristol, Pa.

There were also present a number of relatives and personal friends, without special invitation. The ceremony was short and impressive, every one appearing to realize the solemnity of the occasion, and with a cordial greeting and desire for their welfare, the company soon separated. No cards.

CARPENTER—RICH. On the 25th of 12th mo., 1875, at the residence of the bride's parents, under the care of Middletown Monthly Meeting of Friends, Bucks co., Pa., George W. Carpenter, of Schuylker co., N. Y., and Mercie Anna, daughter, of John C. and Ann M. Rich.

HALLOWELL—THOMAS. At Horsham, Fifth-day evening, 12th mo. 23d, 1875, by Friends' ceremony, William Hallowell and Anna Thomas, both of Horsham.

DIED.

**LOWER.** At her residence, Fallsington, Bucks co., 1st mo. 5th, Beulah S. Lower, daughter of the late Abraham and Susanna Lower, of Philadelphia.

**WILLIS.** In Camden, N. J., 1st mo. 5th, Walter H. Willis, in his 23th year, son of James and the late Mary Ann Willis, of Philadelphia.

**BLAKER.** In Summerville, N. J., 12th mo. 12th, of dropsy, Sarah Blaker, late of Attleboro, Pa., in her 67th year.

**DAVIS.** In Philadelphia, suddenly, 12th mo. 28th, Gordon Davis, in his 56th year.

**RICHARDSON.** On the morning of 15th inst., Hannah Y., widow of Nathaniel Richardson, aged 83 years. A member of Byberry Monthly Meeting, Philadelphia.

**TWEEDY.** On Second-day, 4th mo. 5th, 1875, at Attleboro, Pa., Mary, widow of Daniel H. Tweedy, aged 70.

**HANCE.** In Morrisville, Bucks co., Pa., on 12th mo. 3d, Nedman Hance, in his 67th year.

**MICHENER.** 12th mo. 23th, in Wrightstown twp., Pa., Ann Michener, in her 90th year.

**ATKINSON.** In Doylestown, 1st mo. 4th, 1876, of typhoid pneumonia, Jesse H. Atkinson, aged 51 years, 7 months and 29 days.

The Bucks county "Intelligencer" says of him: Jesse H. Atkinson, late Register of Wills of Bucks county, died at his residence in Doylestown on last Tuesday evening. He had been ill and unable to attend to his official duties for several weeks, and toward the latter part of this time was confined to his bed. Mr. Atkinson was in the 52d year of his age. He was the son of Samuel Atkinson, esq., of Upper Makefield, and during much of his life lived in that neighborhood, and was generally engaged in farming. For a number of years he was a collecting agent for the "Intelligencer" office, and in that capacity he was a model of industry and fidelity. In the fall of 1872 he was elected Register of Wills on the Republican ticket, by a handsome majority. In that position he was careful and accurate, and the business of the office was never more satisfactorily conducted. His term of three years ended on Saturday last, when his successor took possession. Few men were more widely known in Bucks county than he, and his personal popularity was fully tested when he was elected to office on the ticket of the minority party. Beside his wife, he leaves behind a grown-up son, and a daughter of twelve or fourteen years. The funeral will be at ten o'clock on Saturday forenoon at Doylestown, and at half-past one at Wrightstown meeting-house.

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 For Salem, 8 a m and 3.30 p m. On Sunday, 6.10 p m.  
 For Woodbury, 8, 9, 11.45 a m, 3.30, 4.30, 5.30, 6.30, and 11.30 p m. On Sunday 7.30 a m and 6.10 p m.  
 For Wenonah, 8, 11.45 a m, 3.30, 5.30 and 6.30 p m, and on Thursdays only at 11.30 p m. On Sunday 7.30 a m and 6.10 p m.  
 Trains arrive from Cape May at 10.06 a m and 8.21 p m. On Sunday at 8.21 p m.  
 Baggage called for and checked from hotels and residences by the Union Transfer Company, and delivered at hotels and residences in Cape May. Ticket Offices, No. 116 Market Street, No. 833 Chestnut Street, S. E. corner BROAD and CHESTNUT Streets, MARKET STREET Wharf, Philadelphia, and 4 CHELTEN Avenue, Germantown.  
**D. M. BOYL, Jr.,**  
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**W. J. SEWELL, Supt.**

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**STAR COURSE OF LECTURES,**  
 AT THE  
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 March 6th and 9th.  
 April 10th and 14th.

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- 4th. We act upon the belief that a small profit is better than a large one, because in this way we do a large business, which not only pays us best, but serves our customers with more reasonable rates. Our prices are positively fixed, and stated in figures on tickets. Acquaintances and strangers are treated exactly alike.
- 5th. Always giving a dollar's worth of goods for a dollar, we most cheerfully refund the money where customers are not pleased and return the goods uninjured within the 10 days we allow for examination and inquiry. This we state on the Guarantee given with each article at the time of purchase.

The stock on hand is the largest and best we ever had, comprising Boys' Goods as well as Gentlemen's Wear. The Department for Shirts, Underwear, etc., is very complete, and our White Shirts are as reliable as other goods, because they are of our own manufacture. We still make great quantities of goods to order for those who prefer Ordered Clothing. Steam Elevators carry Passengers throughout the building, and the best attention is paid to every order by mail or personal visit. Easy Rules for Self-Measure, and Patterns of Materials supplied on application. Made up goods are sent by Express or Post when request is made, stating color and price desired. Payment can be made to the Express Co., and if goods do not suit, we will return the money, and be at the expense of their return to our house.

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Lecture IV, 12th mo. 8th.—Thomas Young and William Allen Miller. "Universal Force;" "Spectroscopy." "Let there be Light!"  
Lecture V, 12th mo. 15h.—Luke Howard and James B. Espy. "The wind bloweth where it listeth;" Weather Predictions.  
Lecture VI, 12th mo. 22d.—George Fox and Jonathan Edwards. "Harmony of Faith and Reason."  
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#### PENNSYLVANIA RAILROAD.—ON AND AFTER MONDAY, JUNE 7th, 1875, Trains leave Depot, 32d and MARKET Streets:

**MAIN LINE WESTWARD.**  
Paoli Accom. 6 20, 9, and 10 a. m., 1 10, 4 45, 7, 8 30, and 11 30 p. m. On Sunday, 7 a. m., 1 and 7 40 p. m.  
Limited Fast Mail, daily..... 7 20 a. m.  
Niagara Express, daily, except Sunday 7 20 a. m.  
Renova & Kane Ex., daily, except Sunday 7 20 a. m.  
York and Hanover Ex., except Sunday 7 20 a. m.  
Elmira and Lock Haven Mail, except Sunday..... 8 00 a. m.  
York Mail daily, except Sunday..... 8 00 a. m.  
Mail train daily (on Sunday leaves at 9 a. m. and runs only to Harrisburg).. 8 00 a. m.  
Downtown Accom., 11 a. m. and 10 30 p. m. on Sunday at 6 30 a. m.  
Fast Line and Lock Haven Express, except Sunday..... 12 55 p. m.  
York, Hanover and Frederick Accomodation, except Sunday..... 12 55 p. m.  
Harrisburg Acc. daily, except Sunday... 2 30 p. m.  
Bryn Mawr Accom., daily, except Sunday 3 00 p. m.  
Lancaster and York Accom. daily, except Sunday..... 4 00 p. m.  
Parkersburg Train daily, except Sunday 6 30 p. m.  
Pittsburg Express daily, except Sunday 6 10 p. m.  
Cincinnati Express daily..... 8 10 p. m.  
Pacific Express daily..... 11 55 p. m.  
Erie Mail daily, except Saturday..... 11 55 p. m.  
Emigrant Express, 12 05 a. m., daily. Tickets must be procured and baggage delivered at 116 Market Street by 5 p. m.

#### NEW YORK DIVISION.

Express for New York, 2 40, 3 30, 7 20, 8 30, and 11 a. m. (Limited New York Express, 1 20 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, 7, 8 30 a. m., 3 45, 6 35, 7 p. m. and 12 midnight.  
Mail Train, 7 a. m.  
Emigrant Train for New York, 11 40 p. m.  
Accommodation for Trenton, 2 30 p. m.  
Express for Long Branch and Squan, 7 20 a. m. and 1 35 p. m.  
**FROM KENSINGTON DEPOT.**  
Bustleton, 6 35 a. m., 12 noon, 5 and 7 25 p. m.  
Way Train for Bristol, 6 20 p. m.  
Trenton, 6 55, 10 15 a. m., 2, 3 30, 4 10, 5 15, and 8 20 p. m. On Sunday, 9 15 a. m., and 2 p. m.  
Express for New York, 8 40 a. m. On Sunday, 7 a. m. and 7 10 p. m.

#### FOR BELVIDERE DIVISION.

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

#### AMBOY DIVISION.

##### FROM MARKET STREET FERRY.

Accommodation for New York, via Perth Amboy, and Jamesburg and Mergmouth Junction, 6 50 a. m. and 2 p. m., connecting for Long Branch and Squan.  
Accommodation for Trenton, connecting with Express trains for New York, 6 30, 8 and 10 a. m., 12 noon, 2, 3 20, 4 20 and 5 40 p. m.  
Way Train for Burlington, 6 30 p. m. On Sunday 7 30 a. m. and 1 p. m.  
Way Train for Bordentown, 8 and 11 20 p. m.  
For Kinkora Branch, 6 30 a. m., 2 and 4 30 p. m.  
For Hightstown, 6 30 a. m., 2, 3 45 and 6 30 p. m.  
For Long Branch and New York, 7 30 and 11 15 a. m.; for Long Branch, 3 p. m.  
For Tuckerton, 8 a. m. and 5 p. m.  
For Beach Haven, 7 30 a. m.  
For Medford, 6 and 11 15 a. m., 3 45, 5 and 6 30 p. m.  
For Mt. Holly and Pemberton, 6, 8 and 11 15 a. m., 3 45, 5 and 6 30 p. m. For Mt. Holly, 1 and 11 30 p. m.  
For Merchantville, 10 p. m., on Tuesdays, Thursdays and Saturdays only.

#### TRAINS ARRIVE THIRTY-FIRST AND MARKET STREETS.

From Pittsburg, 3 10, 7 25 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, 7 55 a. m., daily, except Monday. From Elmira and Williamsport, 6 20 p. m. From York, 12 45, 4 28, 10 10, 10 50 a. m., 12 05, 12 45, 6, 6 50, 7 35, 7 40, 7 50, 10 40 and 11 40 p. m. On Sunday, 11 05 a. m., 7 40, 7 50, 9 05, 10 40, 11 40 p. m. and 12 45 a. m. From Easton, Phillipsburg and Lambertville, 10 10 a. m.; also arrive Kensington depot, 9 50 a. m., 4 55 and 10 45 p. m. Sunday trains from New York, 10 57 a. m., and 8 53 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 terry named above, and at following TICKET OFFICES, No. 825 Chestnut street.  
No. 116 Market street.  
S. E. corner BROAD and CHESTNUT streets.  
FRANK THOMSON, General Manager.  
D. M. ROYD, Jr., General Passenger Agent.