

# THE JOURNAL.

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

VOL. III.—No. 22.

PHILADELPHIA, FOURTH-DAY, 6TH MO. 23D, 1875.

WHOLE No. 126.

[For The Journal.]

## A SUFFERER'S IMPROMPTU.

My aches and ails could I shake  
Away like dust from my feet;  
Be dead to the pangs of flesh;  
And to pains unceasing beat.

Methinks I should tread on air,  
And rival a care-free bird,  
That my unbound voice should trill  
Forever, one grateful word.

Daily to groan and complain,  
Is a selfish life at best,  
A soul in an unbound house  
Continually finds unrest.

For a board off here and there,  
And a leaky paper roof  
Takes the days for home repair,  
And we weave no outside woof.

Sometimes there's a half desire,  
To leave the tenement worn,  
And a wondering discontent,  
With burdens that must be borne.

Life to the stanch and strong,  
A glorious boon must be,  
For it seems the smile of God,  
Full often to ailing me.

And if I were well just once,  
For a whole, a live long day,  
I might go wild with the joy;  
So patience, not health, I pray.

Patience to bear all the pains,  
To dwarf not the growing soul;  
Patience to tenant the flesh,  
Nor murmur, it is not whole.

Patience and most hopeful faith,  
Towards all that remains undone;  
Patience to watch and to wait,  
Till the sands of life are run.

'Tis only a little time,  
How little we may not know,  
'Till the house shall crumble down,  
And the tenant be free to go.

Where the sounds are not walled in,  
Where the pains are not of death,  
In peace will the soul forget,  
It passed the valley of deth.

And the peace will be no less,  
The valley was dark and long,  
So I only ask for power,  
To suffer and yet be strong.

S. L. OEBERHOLTZER.

## A LECTURE.

BY BENJAMIN E. HOPKINS, CINCINNATI, O.

The question, "Is it rather to intellectual than to moral culture that we are indebted for human improvement," is, probably, easier asked than answered. For, on reviewing the history of the world, we find these two factors so absolutely necessary to the advancement of the human race, that it seems almost impossible to discriminate between the two. Yet the question implies a difference, and we must endeavor to elucidate it, if possible. Webster defines "intellect as that part or faculty of the human soul by which it knows, as distinguished from the power to feel and to will; sometimes the capacity for higher forms of knowledge, as distinguished from the power to perceive and imagine—the powers to perceive objects in their relations—the power to judge and comprehend."

Morals he defines as "relating to duties or obligations pertaining to those intentions and actions of which right and wrong—virtue and vice—are predicated. To the rules by which such intentions and actions ought to be directed, relating to the practice, manners or conduct of men as social beings in relation to each other as respects right or wrong—so far as they are properly subject to rules." While Volney briefly describes morals as "everything that tends to preserve and perfect man." Accepting these definitions, we define intellect as comprising the faculties that perceive, comprehend, gather and store the mind with knowledge, but without volition, acting only as acted upon. The moral sentiments we define as the motor powers that take cognizance of our duties and obligations, as individuals and members of society, recognizes the principles of rectitude, and wills to do the right and reject the wrong.

The intellectual faculties supply the knowledge; the moral sentiments will and direct its application. As the mind of man contains, likewise, the animal propensities, which, uncontrolled, become the opposite of the moral sentiments, we see in the history of mankind that they often subvert the intellectual faculties, and use the knowledge gained by them to produce injustice instead of justice, immorality instead of morality—evil as opposed to goodness—vice as opposed to virtue—intemperance instead of temperance, degradation and debasement instead of refinement and elevation. The intellectual faculties being passive, obey the primal instincts, desires or motor powers, whether they be bad or good. If the animal propensities predominate, the knowledge furnished but serves to increase the power to do wrong, and work injustice both to the individual and society. On the contrary, the moral sentiments rule, this knowledge tends to perfect the individual, and, hence, the human race, as far as the influence may extend. It is denied by some thinkers that there are any moral sentiments inhering in man, and that what we call such are simply the result of our experience from contact with our fellow man. With equal logic and propriety we might say that there were no intellectual faculties, that they were only the resultant of our association and intercourse with society. The same logic carried to its ultimate would declare that here were no human beings, that certain animals herding together evolved what appeared to be such; but, in fact, there were none, therefore the universe is a phantasm, creation a dream, and morality, intellectuality and humanity, a fiction of the imagination; imagination being nothing, there is no such a thing as reality and existence, and so on "reductio ad absurdum." As Longfellow happily states in his grand psalm of life:

"Tell me not in mournful numbers,  
That life is but an empty dream;  
For the soul is dead that slumbers,  
And things are not what they seem."

But all life is a process of evolution, ever tending, when in harmony with the immutable laws of nature, toward perfection. The moral sentiments, the intellectual faculties, and the various propensities, like humanity itself, start from the germ. It may be ages before they become manifest, yet they, nevertheless, are real, and inhering in the mind of man, awaiting the period of germination, when they shall spring into life and activity, to take their part in the grand march of eternal progression.

It has been truly stated that whatever exists in the parts must exist in the whole, and whatever exists in the whole must exist in the parts; therefore, as there exists in man a part of the whole universe, a conception of pure morality and perfect intelligence, such conceptions being common to the larger portions, if not all mankind, there must be an universal pure morality and perfect intelligence. A statement that science is confirming from day to day, as it elucidates more fully the eternal principles of justice ruling the actions, of mankind and the immutable laws of nature, controlling the movement of the whole universe.

And in reviewing the history of the past we find this view sustained. For we see nations, as well as individuals, rising and falling in grandeur and power, just in exact ratio to their approach to or departure from these eternal principles of rectitude. The intellect, unquestionably, had to be developed and expanded to prepare the way for the realization of the advancement and elevation of mankind; but it required the power and force of the moral sentiments to complete the act.

In the early dawn of civilization man gave but little heed to the monitions of the moral sentiments. In his struggle for existence he used all his intellectual faculties to sup-

ply and gratify his wants and passions. As he gained power he destroyed or enslaved his fellow man to increase his possessions, his wealth, his comforts, luxuries and superiority. As nations were armed, these low propensities soon originated the two great rival powers, an ecclesiastical priesthood and a military despotism, that have contended for supremacy with varying success, each, equally, having been a scourge and an incubus blocking the highway of human improvement, to advance their own selfish aims and perpetuate their power.

The unfolding intellectual faculties were used, not to elevate the mass of mankind, but to degrade them, to keep them in a state of barbarism and ignorance, that they might be the more pliant tools to their despotic masters. Only, as some heroic reformer, aflame with the moral sentiments, arose from time to time, proclaiming the nobility, the divinity of humanity, and defying and bursting the shackles of despotic power, aroused the people from their low and servile condition to assert their rights and advance to a higher plane of freedom of thought and action, was their any material advancement in human development and improvement.

Not that these reforms alone had the moral sentiments unfolded, but, only greater in degree; their zeal led them on to become martyrs for truth, freedom and justice. They became saviours of their people, who, yet, unable to reach such a sublime altitude of morality and courage, conceived them to be incarnations of divinity, and deified them as Gods. While these different nations and peoples were inspired with these high moral sentiments, they reached their highest point of civilization, the remains of which exist to-day in all these countries. But departing from these eternal principles, there has been a gradual decline, decay, degradation and almost total extinction of each and every nation no longer animated and controlled by the moral sentiments. If their intellectual faculties were highly developed, unaccompanied and uncontrolled by the moral sentiments, they but added to their power to commit wrong and injustice, followed by the inevitable penalty, as effect ever followed cause, of ruin to everything that makes human life noble and sublime. In no country, perhaps, is this fact more clearly portrayed than in Greece, where, in the zenith of her power and glory, "it is narrated that Themistocles told the Athenians that he had conceived a project which would be of the greatest advantage to Athens, but that the profoundest secrecy was necessary to ensure its success. They desired him to communicate it to Aristides, the just, and promised, if he approved, to execute it. Themistocles took Aristides aside, and told him that he proposed, unawares, to burn the ships of the Spartans, then in profound peace with the Athenian state and not expecting an attack, which would very much weaken the Spartan power. Aristides reported, that nothing could be more advantageous but nothing more unjust, than the project in view. The people refused to hear or to execute it. Here the intellect of Aristides appears to have viewed the execution of the scheme as beneficial, while his sentiment of conscientiousness distinctly denounced it as morally wrong."

While producing such noble men, and actuated by such pure principles, she could not be other than a great and glorious state. But, mark the change, the moral perceptions of the people being darkened by their pride, selfishness and avarice, they finally banished Aristides, and began a career of licentiousness and injustice that eventually destroyed their power, degraded their manhood, lost them their freedom, and to-day the last relic of this once powerful, intellectual nation, is a horde of barbarians, whose only title to remembrance is that they were once a great and glorious people.

The passage of the Grecian intellect from the studies of science and philosophy to that of art, the fetish of the present day, marked the commencement of her decline, as it has likewise been the precursor of the decay of every nation, leaving the principles and practice of virtue and morality, to develop licentious forms of beauty, in sculpture, painting and music. For by the workings of these eternal, perfect moral laws, as perfect and inviolate as the laws controlling the physical universe, the least deviation from the line of rectitude brings the inevitable penalty of loss of manhood and nobility in exact ratio with the line of departure. Lecky states this very clearly in his history of Rationalism, where he says: "There are few more striking contrasts than are comprised in the history of the influence of Grecian intellect upon art. At an early period Greece had arrived at the highest point of aesthetic perfection to which the human intellect has yet attained. She bequeathed to us those forms of almost passionate beauty which have been the wonder and the delight of all succeeding ages, and which the sculptors of every land have recognized as the ideal of their efforts. At last, however, the fountain of genius became dry. Not only creative power, but even the very perception and love of the beautiful seemed to have died out, and for many centuries the Greek church, the Greek empire, and the Greek artists proved the most formidable obstacles to aesthetic development." That is, the subversion of the intellectual faculties to licentious art, closed the moral perceptions, and hastened the descent into sensuality and animalism, which seriously impaired the spiritual power, the source of all strength, where, as Lecky states, the fountain of genius became dry. Speaking of the decadence in Italy, Lecky says, "The first of these causes is to be found in the moral condition of Italian Society. The age was that of Bianco di Capello, and of the Borgias. All Italian literature and all Italian manners were of the latest character, and the fact was neither concealed nor deplored. But that which especially distinguished Italian immorality, is that growing up in the midst of all the forms of loveliness; it assumed from the first a kind or aesthetic character, united with the most passionate and yet refined sense of the beautiful, and made art the special vehicle of its expression."

"The Spaniards, under the influence of selfish capacity and ambition, employed their acquisitions of knowledge and science in conquering South America, inflicted upon its wretched inhabitants the most atrocious cruelties, and continued for 300 years to weigh like a moral incubus upon that quarter of the globe. The punishment is now endured. By the laws of the Creator, nations must obey the moral law to be happy; that is, to cultivate the arts of peace, and to be industrious, upright, intelligent, pious and humane. The reward of such conduct is individual happiness, and national greatness and glory, there shall then be none to make them afraid. The Spaniards disobeyed all these laws in the conquest of America; they looked to rapine and foreign gold, and not to industry for wealth; and this fostered avarice and pride in the government, baseness in the nobles and indolence, ignorance and mental depravity in the people; it led them to imagine happiness to consist, not in the exercises of the moral and intellectual powers, but in the gratification of all the inferior, to the outrage of the higher feelings. Intellectual cultivation was utterly neglected, the sentiments ran astray in bigotry and superstition, and the propensities acquired a fearful ascendancy. These causes made them a prey of eternal discord and foreign invaders, and Spain, at this time, suffers an awful retribution," for her departure from the supremacy of the moral law.

(To be Continued.)

## MATTERS CONNECTED WITH THE SEPARATION OF 1827.

(Continued.)

To the Monthly Meeting of Friends of Philadelphia for the Southern District.

DEAR FRIENDS: In contemplating the state of things amongst us, we have been seriously affected on account of the spirit of contention that exists in our Society. It is true, circumstances have arisen that have produced divisions amongst us, and we fear feelings have been indulged, which are sapping those principles of Christian love and forbearance that have always united us together; and as these difficulties in our estimation affect our rights and our consciences, it does not seem likely that such a reconciliation can take place while we remain together, as would tend to our mutual advantage and the promotion of the cause of truth and righteousness.

It has been repeatedly urged upon us that "a separation must take place;" that "we can have no fellowship together;" and after much patient forbearance, we are constrained to believe that this is lamentably the case; and that the time is close at hand, when a considerable portion of our members will be willing to seek a quiet retreat from those scenes of contention which have of late interrupted the peace and harmony of our religious meetings.

In doing this, it is not our intention to remove from our places of residence, or to disunite ourselves from the Society of Friends, whose fundamental doctrines we sincerely approve and whose discipline we are desirous to observe and maintain.

With this object in view, and as members of this meeting, preserving equal rights and interest in its property, and actuated by a desire to promote liberty of conscience and peace and good will to all, we unite in requesting an equitable division of the estate belonging to the Monthly Meeting, for the purpose of providing a meeting house and other accommodations necessary for the quiet and peaceful enjoyment of those benefits which ought to be the object of every religious association.

We appoint William Wharton, John Wilson Moore, Henry M. Zollickoff, Zebulon Holmes and John Turpenny, a committee to confer with such a committee as the Monthly Meeting may think proper to appoint.

Philadelphia, 5th mo. 18th, 1827: Chas. Wharton, Amos Atkinson, Samuel R. Fisher, John Sharp, William Wharton, Samuel Dobson, Henry M. Zollickoff, Thomas Oliver, Philip Price, jr., Paul G. Oliver, Zebulon Holmes, Benj. Haines, Lewis Walton, Philip Mason, Jonathan Palmer, jr., James Hutchinson, Samuel Richards, S.S., Jeremiah Poone, John Townsend, Robert Steel, Charles W. Wilson, Joseph Lindsay, John Turpenny, John Rakestraw, James Andrews, Erwin J. Leedom, Joseph Burr, Nathan Bunker, J. Wilson Moore, Joseph A. Pim, Samuel Hutchinson, George F. Coffee, Isaac T. Hopper, William Chambers, James Poultney, Samuel Hutton, Charles W. Poultney, Michael Newbold, Benjamin Martin, Edward Garrigues, jr., Josiah Siddons, Samuel Newhold, Joseph White, Robert A. Govett, Thomas Yardley.

At a special meeting convened on the evening of the 26th of 5th mo., 1827, present 18 Friends.

Several of the members of the Southern District Monthly Meeting, believing it would be proper for them to make known to their brethren of other Monthly Meetings in the country, their desire to be received as their members in the manner contemplated at our meeting held last evening, it was thought it would best promote the objects which we have in view, and also that it would be more likely to conduce to general satisfaction to call this special meeting upon this important subject, in order that all such might have a further opportunity together, weightily to examine it and to feel after the direction of best wisdom therein.

And this meeting being informed that Friends belonging to Byberry Monthly Meeting, prompted by feelings of sympathy for us in our tried situation, and deeply interested for our welfare, had agreed to hold a conference on Second-day next, particularly for the purpose of considering what assistance they could render us. And being

informed also that several of us had been earnestly requested to attend said conference, it was after due deliberation thought best to encourage them to attend it, and also the Monthly Meeting to be held there the next day. But we cannot advise them to proceed so far in the Monthly Meeting as to make request for admission to become members of their Monthly Meeting unless they believe in conjunction with our Byberry Friends in the conference, that such a step would be all-important.

To attend a meeting of conference to be held to-morrow afternoon at Darby, Isaac T. Hopper, John W. Moore and James Andrews are appointed; and William Wharton, H. M. Zollickoff and Zebulon Holmes are appointed to attend the meetings to be held at Byberry on Second and Third-days. Then adjourned.

6th mo. 8th, 1827, Friends met according to adjournments.

The committee appointed at a special meeting held on the 26th ultimo, to attend a conference of the members of Byberry Monthly Meeting and also their Monthly Meeting, now reported that they all attended the former meeting which was large, and composed of men and women.

They also reported that as Friends there expressed a desire to be correctly informed upon the subject of our proceedings, they had read to them all our minutes, together with our address to the Monthly Meeting of Friends of Philadelphia for the Southern District, and other documents explanatory of the motives which have prompted us to adopt the pacific measures which we had pursued, in relation to the estate belonging to the Monthly Meeting of which we were members; and that Byberry Friends manifested their approbation of our proceedings, and had evinced much sympathy for us in our tried situation, and also a willingness to render us such aid and counsel as the peculiar nature of our case seemed to them to require. That after a time of serious deliberation, both men and women Friends advised them to attend their Monthly Meeting the following day; then and there to request to be received as members of the Monthly Meeting of Friends of Byberry, if they felt convinced of the propriety of doing so; expressing it as their sense and judgment that it would be best to make the application at that time, before the Monthly Meeting of Friends of Philadelphia for the Southern District, (so called) should proceed against them as offenders.

The committee further reported, that two of their number accordingly attended the Monthly Meeting of Byberry, held in Friends' meeting house on the 29th of last month, in which they again endeavored to feel after the mind of Truth in relation to the important step recommended, and that in conformity with that which they believed to be the direction of best wisdom, they had made application for themselves and sundry others who had authorized and requested them so to do in their behalf, which requests the said Monthly Meeting granted.

The committee also further reported that in the same Monthly Meeting, the expediency of allowing an indulged meeting for worship, under their care for our accommodation being considered, it was united with, and that meeting was held accordingly on First-day the 3d instant, in Carpenters' Hall, south of Chestnut street, between 3d and 4th streets, in this city, where it is proposed to continue to hold religious meetings for divine worship on the First and Fourth-days of the week, subject to the superintendence and control of the aforesaid Monthly Meeting of Friends of Byberry.

A copy of the minutes of that Monthly Meeting upon these interesting concerns being now produced, and this meeting approving the conduct of their committee in the business confided to them, and as the Christian feelings of tenderness and affection cherished by our Byberry Friends in thus extending their protection over us, in this time of close trials and difficulties is cordial to our minds; we now direct that a copy of said minutes upon these interesting occasions be inserted in our book of minutes.

The committee appointed to attend the Darby Conference held on the 28th of last month, reported attention thereto and are continued.

The attention of the meeting being again directed to the subject of removing our

rights of membership, the following Friends gave information of their intention to apply to the next ensuing Monthly Meetings of Byberry and Darby to be held on the 26th instant, if way opens therefor, viz.: James Andrews, Samuel Hutchinson, James Hutchinson, Jonathan Palmer, jr., J. Wilson Moore, Samuel Hutton, Joseph Lindsay, John Sharp, George F. Coffee, James Poultney, Charles Williams Poultney, to Darby Monthly Meeting, and Benjamin Martin, Lewis Walton and John Townsend to the Monthly Meeting of Byberry.

Then after a season of silence, in which there was a feeling of solemnity and refreshing, the meeting adjourns to meet in Carpenters' Hall on Fifth-day evening next at 8 o'clock.

At Byberry Monthly Meeting held 26th of 5th mo., 1827, William Wharton attended with a request on behalf of himself, Deborah F. his wife, with their five minor children, Hannah, Rodman, Sarah, Charles and Joseph and also on behalf of Samuel Richards, Mary his wife with their two daughters, Hannah and Mary, and Henry M. Zollickoff and John Turpenny, to become members of our meeting; a similar request was made by Zebulon Holmes on behalf of himself, all of them being members of Philadelphia Monthly Meeting held for the Southern District.

Which subject being deliberately considered with reference to their peculiarly tried situation, in common with many others of our friends in the city of Philadelphia, and a general unity being expressed in favor of granting their requests, they are accordingly accepted as our members. The meeting being informed by one of the above mentioned Friends that they are desirous of holding a meeting for worship in the city of Philadelphia on First-day next (in company with other Friends who are similarly situated,) this meeting feeling unity therewith appoints the following Friends to meet with them, viz.: James Walton, Joshua Gilbert, Jesse James, John P. Townsend, Benjamin Walmsley and William Wharton, who, if way opens, are authorized to encourage them to hold meetings for worship (to be under the superintendence and care of the committee) until the time of holding our next Monthly Meeting.

Extracted from the minutes of said meeting and signed on behalf thereof,

JOHN P. TOWNSEND, Clerk.

From the New Sharon (Iowa) Star.  
COMMUNICATED.

NEW SHARON, IOWA, 6th mo. 9th, 1875.

Our friend Joseph A. Dugdale being on a visit to some elderly and afflicted friends and those living at a distance from meetings, came into our neighborhood on the 4th inst. Being previously apprised of his coming, it was arranged that a special meeting should be held at the bedside of our dear friend Borden Stanton, on First-day morning at 10 o'clock, for persons and members of our branch of the Society of Friends. Invitations were accordingly sent to all families where one or both parents were known to belong. It was also arranged to have a public meeting in Orthodox Friends' meeting house at 4 o'clock in the afternoon, said Friends cheerfully allowing us the use of their commodious house. It will be well to state that Borden Stanton has for a long time been very near the portals of death, yet we have bright hopes now of his recovery. The meeting in the morning was highly favored. About forty persons were in attendance, some twenty of them being members of our society.

We were referred to the occasion when the loved disciples of our Lord were assembled in an upper chamber and he became visible to them, and his language "Peace be unto you," was uttered in their hearing. The subject was dwelt upon in an affecting manner for some time, and a supplication to the Father of all our sure mercies was added to the exercise of the meeting. At the close of this interesting meeting the subject of assembling together was talked of, and it was finally concluded, that while our dear friend was unable to get out, to hold a meeting in his room on First-day at 3 o'clock p. m.

At 4 o'clock in the afternoon, almost precisely, a large and respectable audience assembled. After a time of solemn silence our friend opened the subject to the view of the meeting of the spiritual power of Christ, as appearing invisibly in the minds of the children of men.

He said, "while we have been sitting under the droppings of the sanctuary, I have been impressed with the beauty of the practical religion, taught by the loving and blessed Jesus."

He instanced the circumstance of an eastern monarch being presented with a large library that loaded a thousand camels; he objected—it was too voluminous; they distilled it down until one hundred could carry it; it was still too voluminous; they distilled it until ten could carry it; he objected, it was yet too voluminous; it was then distilled until a single ass could carry it—it was yet too voluminous; and finally they presented him with a single palm on which was written: "The sum of all creeds, perhaps and perhaps not. The sum of all science, truth, the sum of all religion, the love of goodness and the practice of it."

This, said the speaker, was a long time ago. He referred to the fact that what was called science was not science unless based upon the truth. And religion was not the true religion of Christ unless based on the true principles of love.

While the speaker impressed his hearers with his belief in the divinity of the blessed, immaculate Son of God, he also portrayed in vivid colors the wonderful power of love and good-will as manifested by the blessed Jesus. Many touching and pathetic narratives diffused the discourse, which continued for an hour and a half.

He spoke of the circumstance of the poor downfallen woman that was brought to Jesus, accused of a crime, "that by our law is worthy of death;" he said that then as now, a poor woman that had fallen, suffered sorely, while the man, that was the main cause of her fall, was seldom, if ever punished, but was rather taken in to the most honorable society. He spoke of the accusation being made by men with stones in their hands ready to thrust at her and lacerate and bruise unto death, cut open the arteries and veins and let out the crimson fount of life, when he should say the word, guilty. That he bowed his head and sought for and secured as he always did that illuminating power from on high, while he wrote with his finger on the sand, (we receive our greatest strength from God in a bowed condition. He then uttered his memorable,) "let him that is without sin cast the first stone." He then bowed his head and wrote again on the sand. And as he lifted up his head and beheld the woman standing alone, he queried where are those thine accusers: do none of them condemn thee? No, not one. Neither do I condemn thee; go, sin no more.

He did not in this act countenance crime, but then as now forgave the penitent sinner and commanded her to live a life of purity thereafter, and whenever a poor penitent, trembling sinner comes before God in his overflowing and boundless love; neither do I condemn thee, go sin no more, is uttered in the irresistible realms of his spiritual power.

The speaker referred briefly to the terrible effects of intemperance in the land, as being the most interesting subject before the American people. That no painter with his brush could describe half the sorrow, sighing and distress caused thereby. He also spoke of the terrible scourge of war, and referred to some acts of barbarity in connection therewith that were so horrible that there were no words in our language that were competent to describe them in their true hideousness. The speaker, in referring to the different branches of Friends, said that it reminded him of a slab of marble with its distinct line or mark, that it looked as if it would break in these seams, yet he was assured by the



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## EDITORIAL NOTICE.

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

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

## NOTICE.

Friends' Meeting in Chicago, Ill., is held every First-day, at 11 A. M., in the Methodist church block, southeast corner of Clark and Washington streets.

## CIRCULAR MEETINGS

within Salem, N. J. Quarterly Meeting have been appointed: 6th mo. 27th, Greenwich, 10 a. m.; 7th mo. 11th, Salem, 10 a. m.; 7th mo. 11th, Alloways Creek, 3 p. m.; 7th mo. 18th, Woodstown, 10½ a. m.; 7th mo. 18th, Penns Neck, 3 p. m.; 7th mo. 25th, Mullica Hill, 10 a. m.; 8th mo. 1st, Upper Greenwich, 10 a. m.; 8th mo. 1st, Woodbury, 3 p. m.; 8th mo. 8th, Pittsgrove, 3 p. m.; 8th mo. 15th, Bridgeport, 3 p. m.; 8th mo. 29th, Cape May, 3 p. m.

It is for our readers to judge how far the JOURNAL has come up to what was promised in its prospectus. Through the kindness of our friends, we have been enabled to receive "Friendly Items," "Pencilings," &c., giving the workings of our Society, in different parts of the country, from the North, South, East, and the far West; and we will endeavor to further increase its usefulness.

We earnestly invite its friends to continue to assist, by their correspondence, in extending its sphere of usefulness, and if other subscribers and readers send us similar items of interest, respecting the proceedings of meetings, and labors of Friends in different parts of the Society, will add still more to its usefulness. We wish to create a genial interest in the growth and prosperity of our Society, especially in the minds of the young who may, from its apparent weakness in certain parts, be led to think that it is declining in numbers and in the interest of its members, and that it is

becoming careless and lukewarm. And, we believe, that this very appearance of weakness is partly caused by the complaints of members themselves, who mourn over its declension. Young Friends, hearing so much of the declension of our Society in certain places, lose their interest in meetings, which they are led to believe are going down, and stay away from the forlorn hope, thus assisting to increase this very state of Society which Friends so much deplore.

What we wish is that the JOURNAL, through its notices of the lively state of our Society in other places, may increase an interest in the minds of Friends respecting its prosperity, and teach us not to fear.

To the readers of the JOURNAL, the accounts of what the Society is doing, are of deep interest, bringing as it were, its remoter parts together, and uniting us in a general bond of brotherhood. We hope, therefore, that our old friends will continue to furnish us with such items, and all new favors of this kind will be received with cordial welcome.

Our paper has been made a vehicle of communication by which different views are expressed concerning the principles of our Society; and although all that is published may not be in accordance with the body of Friends, yet, with the answers elicited, our principles have been upheld.

## REVIEWS.

*The Unitarian Review* for the current month contains a number of most interesting articles. The opening essay, "The Personality of Jesus" is well written, and full of thought. The writer of the article on "The Co-education of the White and Colored Races" does not seem to remember that by educating the children apart, we accustom the whites to look upon the blacks as outcasts and pariahs, and keep alive the prejudice which he deprecates, and which is alike disgraceful to us as a free, and as a Christian people. It is doubtless true, as he asserts, that "Law, in a free State, is the creature of public opinion," but it should be the creature of the most enlightened public opinion and not of barbarous and cruel prejudice. The arguments which he brings against laws providing for the co-education of the races are the same that were brought against opening the horse-cars of this city to colored people and which always have been, and always will be, so long as men are as they are, brought against any laws enacted for the purpose of dealing justly with all races and thus destroying prejudice against any. The conclusion of the article on "The Roman Church and our School System" the author expresses the hope "that many Roman Catholic laymen may be led to accord with Protestants in their view of this serious and disturbing question". There is no doubt that much of the disturbance upon this question comes from foreign-born Roman Catholics who do not understand the spirit of our Republican institutions, and that a total separation of church and state is positively necessary to the welfare and indeed to the continued existence of our republican institutions. In this connection, it is gratifying to know that although the Roman Catholic priesthood of the State of Ohio, promised the entire vote of their laity to the Democratic party if it would incorporate into its platform a "plank" advocating an appropriation of a part of the school fund to Roman Catholic schools, it not only refused to do so, but adopted a resolution in the late

nominating convention expressly declaring against any division of the fund for sectarian purposes.

From the author, who is, we believe, our friend J. M. W. we have received a copy of his "Annals of the Pioneer Settlers on the Whitewater, and its tributaries in the vicinity of Richmond, Indiana, from 1804 to 1830. By a native." It is a neatly printed pamphlet of fifty-nine pages, full of reminiscences of the early days in that region. It will doubtless be very interesting to the children and grandchildren of the people whom it describes, as well as a valuable addition to the history of that region and of the state.

## THE MOVEMENT AGAINST VIVISECTION.

We feel much pleasure in endorsing the following editorial article from the pen of our esteemed friend Dr. Henry Gibbons, of the PACIFIC MEDICAL AND SURGICAL JOURNAL.

It shows us that true Christian feeling and sympathy are not yet dead in the medical profession. It shows the editor still to be, in the far off land of the Pacific, as we knew him here, a friend of humanity.

It may be doubted whether the practice of such horrible barbarities is ever justifiable, even when "directed to the development of the laws of life, and the progress of science;" and we are glad to find that our friend has not let his love of science blunt his finer and more benevolent feelings of his nature, nor make its advancement a plea for barbarous cruelty to the animals which God has placed in our power.

Within the past year an organized hostility to the practice of vivisection has sprung up both in England and America. Members of the medical profession would naturally incline to defend it, and regard the opposition as the result of affected or morbid sensibility. But there is, unfortunately, too much ground for complaint against the practice. When restricted within reasonable limits, and directed to the development of the laws of life, it is not only justifiable, but necessary to the progress of science. But when pursued from curiosity merely, and with total disregard to the sufferings of the animals employed, it is not only an abuse, but a barbarism. Of this character are many experiments quoted by the opponents of vivisection, and on which they found their complaints. For instance, the Royal Society for the Prevention of Cruelty to Animals, of Great Britain, in a memorial addressed to Parliament, copy from a leading medical journal the following account of a vivisection. [The account is omitted.]

With such barbarities staring them in the face, no wonder that some of the most eminent medical men of England join in the application for legislation to correct the abuse, and to restrict the practice of vivisection within proper bounds. So strong is the tendency of experimenters to grow callous to the feelings of the brute beings which are the subjects of their operations, that men otherwise humane are liable to lapse into cruel indifference, and to become injured to the infliction of torture. The subject has not failed to attract the attention of sensitive individuals in the profession for many years past. The writer well remembers a protest against vivisection, uttered with much feeling, by the late Professor Philip Syng Physick, in one of the last lectures ever delivered by him in the University of Pennsylvania. This was nearly fifty years ago; and at that time there was not nearly so much ground on which to base hostility to the practice as at present. We hope, for the honor of the profession, as well as for the sake of humanity, that experimenters in this field will not lose sight of the fact that the inferior animals possess feeling, nor forget that every living thing has the right to the enjoyment of life and the exemption from pain, unless when "man's convenience, health or safety interferes."

[For the Journal.]  
MEETING FOR WORSHIP.

## PRECEDING CENTRE QUARTER.

The public meeting on First-day morning gathered punctual at the hour appointed, 11 o'clock, the house very much crowded and many outside. The number gathered was thought to be larger than had been there for many years. After gathering into silence, John M. Blackburn delivered a discourse from the text, "God is love," basing his discourse on the wonderful goodness and long forbearance of our Heavenly Father towards his creature man—and he would have us governed by our holy pattern, who he said was Christ.

He was followed by Andrew Moore, basing his discourse from the text, "Look unto me all ye ends of the earth and be ye saved," referring very impressively to the only begotten son of God, and to his mission to show man a higher life.

He was followed by Nathan Moore, from the text, "I am come a light into the world," &c.; through his discourse he directed all to turn inward to that teacher that cannot be removed into a corner, and not to look to man whose breath is in his nostrils.

He was followed by a stranger, but not a member of Friends, basing his discourse on the acknowledging of Christ our Saviour before the world in our lives and conduct.

The next speaker was Wm. B. Way. His testimony which he had to bear was that we worship God through our temporal affairs, and he directed all to do all the good they could in whatever way they could, and confide and rely wholly upon our Heavenly Father.

First-day afternoon, 3½ p. m. After a short silence, C. C. Way delivered a discourse, basing his remarks on the inward teacher, and in our becoming willing and obedient to obey the teachings of Christ.

He was followed by Andrew Moore, basing his remarks from the text, "how hardly shall they that have riches enter into the kingdom of heaven." Enlarging on man's great possessions; and the speaker thought if man did not place his dependence on his possessions it would be well with him, and not to let his possessions stand between him and his God, and not to worship them instead of his Creator; and place his affections on things above, and that perish not with the using.

E.

[For The Journal.]  
LOCAL INFORMATION.

On First-day the 6th of 6th mo., Perry John, of Roaring Creek, and Thos. Foulke, of New York, attended our meeting at Shrewsbury in the morning. They were both edifying and instructive. Perry John had an appointed meeting in the Methodist meeting house, at Ocean Port in the evening; it was largely attended, and was a highly favored season. Thos. Foulke, in explanation of the origin of the Society of Friends, was exceedingly felicitous. Perry John in his exhortation to the mothers, sisters and female Friends to exert their influence for good, on their sons, brothers and those over whom their influence extends, was timely, searching and convincing. A fervid and impressive prayer by Thos. Foulke closed the meeting under a very solemn covering.

Elizabeth M. Mathews, of Baltimore, and her companions, John and Mary Haines, of Chester Monthly Meeting, N. J., were with us very acceptably on the thirteenth.

John H. Shotwell, of Rahway, accompanied the friends from the latter place. Abner Allen took the friends to Squan, where an appointed meeting was held on the afternoon of the twelfth. A goodly number gathered to hear the precious words. The meeting was said to have been satisfactory. The evening of the thirteenth had an appointed meeting in the Presbyterian house, Eatontown. Notice of the meeting was very short, yet the attendance was large and appreciative. E. M. Mathews dwelt with great force, and marvelous sweetness and beauty on individual accountability, urging with irresistible argument the duty of obedience to the manifestation of divine will as made known to us. John H. Shotwell followed at some length; his paraphrase upon the Lord's Prayer was beautiful and very impressive.

John and Mary Haines each had a few words to offer in furtherance of the great cause in which they are engaged. E. M. Mathews again with a few feelingly appropriate words said farewell; the meeting closed in much solemnity. Many were the expressions of approval by those who are not of us; but were with us. I trust all felt that it was "good to be there." W.  
SHREWSBURY, N. J., 6th mo. 14th, 1875.

[For The Journal.  
CENTRE QUARTERLY MEETING.]

Centre Quarterly Meeting was held at Dunning's Creek, Bedford co., Pa, on 2d day the 7th of the sixth mo., 1875.

It was a season of favor, and after the shutters were closed, the usual business was transacted. And in the consideration of the 2d Query, interesting and instructing remarks were made in reference to differences arising amongst Friends, and when such should be noticed in the answers to the query. The committee on Circular Meetings made a satisfactory report of its proceedings, and was encouraged in the furthering of this important concern as way may appear. After the business was concluded, the shutters were then opened by request, and impressive remarks were made by C. C. Way and A. Moore; and to the mothers strong appeal was made, and that upon them devolves the early training of the children.

The meeting for ministers and elders was held on 7th day, at 2 p. m. The Quarter Association on First-day schools met on 7th day at 3½ o'clock, and was an opportunity of instruction and favor. Reports were received from four schools—all that are within our limits—all being well represented and in a healthy condition. M. E.  
6th mo. 1875.

## MEMORANDA

*Of Priscilla Cadwallader's visit to the meetings of Philadelphia, Bucks and Abington Quarters.*

## LETTER VII.

NEWTON, Bucks co., Pa.,  
10th mo. 15th, 1831.

MY DEAR ONES:

Kingwood was large for it to be—  
The gospel message flowed as free;  
"The Father's love" again portrayed  
"For those who from his house had strayed,  
"Inviting their return again."  
In accent sweet, in language plain,  
Pleaded with the mind where murmurs rise  
"To let the Father's love suffice;  
"Not the returning only, share  
"The father's love, and anxious care,  
"But he who serves with dutiful will  
"And feels himself neglected still.  
"No calf to feast his friends in glee  
"Thinks all are favored more than he.  
"Hears the consoling voice divine,  
"All that I have is surely thine."

At Burkinzham again was spread  
"A pressing call. The hungry fed.  
"The fainting soul cheered on its way,  
"The dark invited into day.  
"The bride says come, and they who will  
"May come, and drink in Christ their fill,  
"Know death to be disrobed of fear,  
"The grave, from terror freed appear.  
"Thus love divine, the soul shall save,  
"Dust, all the trophy of the grave."

Solebery Friends, on Seventh-day,  
Convened to hear—if she should say—  
"If any thought that she could teach,  
"And of herself to them would preach,  
"The truth to them she did portray,  
"That she must wait as well as they;  
"That choice of words she could not seek,  
"But what the Master gave must speak."

Left William Betts' on First-day morn,  
Were by our steed to Plumstead borne,  
"Here counselled plain—her caution spread,  
"To come to Christ the Holy head;  
"Know him to circumscribe the will  
"And with his love the heart to fill;  
"Then would no slanders 'scape the tongue  
"To spread contention men among;  
"Of creeds or faiths reports to spread  
"To bring disgrace upon their head.  
"Each one might know, whene'er they find  
"Themselves to telling ought inclined  
"To pull another down—'twas clear  
"That Satan held possession here."

From thence, we Doylestown soon attain,  
With Samuel Hart all night remain.  
The meeting large, here truth was seen,  
"Though clouds and darkness laid between,  
"Illume the darkness of the way,  
"And its eternal light display,  
"Break thro' the bounds that sects inclose,  
"In Christ together, all repose."

At Wrightstown next, on Second-day,  
Oped gospel truths, "to watch and pray,  
"To wait the anointing power and feel  
"His love divine our wounds to heal.  
"Plead, earnest plead, to live and love,  
"Obedient to his will above."

Next day to Wakefield we repair,  
Election day, yet many there  
Whom she besought in earnest tone,  
"To cease from sin, seek truth alone.  
"That standing on the brink of death  
"One was, who soon must yield his breath,  
"That Christ did yet his arms extend  
"In love divine would yet befriend,  
"No longer then his mercy spurn,  
"But with full purpose to him turn.  
"Did they his proffered grave forego  
"The future, darkness was and woe,  
"Naught, they could from dread anguish save,  
"Borne unrepentant to the grave,  
"Thy God, in love, embracing view  
"And thy first works do, quickly do."

We dined—to Newtown passed—'twas right  
At Joseph Brizgs, we spent the night.  
I'm up before the parting ray  
Of night's last star, fades into day,  
The cloudless east its tints unfold  
Like a sea of living gold;  
The morning air is sweet and pure  
And would my truant feet allure  
O'er bright'ning lawn, or dew-clad mead,  
Yet sit I writing you instead.  
Desire, that health and peace of mind  
You may, in mercy ever find.

Truly Yours,  
R. K. B.

In "Letter VI." published last week, a few little words were misprinted, viz.: 1st column, 9th line from bottom, for "attend" read "extend." 2d column, 19th line for "for distressed," read "unpressed." 2d column, 21st line, for "impressed" read "distressed." 2d column, 35th line, for "ire" read "ice."

PRAIRIE GROVE QUARTERLY  
MEETING, IOWA.

The meeting for ministers and elders convened at 3 p. m. on the afternoon of the 12th inst. Representatives were present from all the preparative meetings. The venerable and beloved Sarah Hunt, of the Philadelphia Yearly Meeting, and her companions, and Elihu Durfee, of Cincinnati, O., were present with minutes duly endorsed. Jos. Schofield, the man Friend accompanying Sarah Hunt, had a minute as a member of our religions. The female Friend, Ann Shoemaker, was without a minute, owing to some unavoidable contingencies, but was cordially welcomed by the meeting. These dear Friends had weighty service among us—Elihu presenting his views in a clear and terse manner, of the origin and use to society of ministers and elders, and their relation to each other in their distinct offices.

Sarah Hunt spoke in a tender and comforting manner, alluding to her advanced life, and the shrinking she felt from the undertaking, even as the prophet who said, "the journey is too long."  
There were other testimonies, and supplication by Ann Heacock, one of our own members. The meeting was felt to be a refreshing and baptizing season.

On First-day morning the clouds lowered, and for two hours before the meeting a powerful and drenching rain fell, which, with the cold and chilling atmosphere, prevented a large number from attending. In our Western country it is usual, as in Western New York, to ride in open-topped spring vehicles, this being a great advance over the heavy plantation wagons which, until within a few years, was the best accommodation for riding to meeting. Notwithstanding the impropitious circumstances, the men's apartment was well filled. After a season of solemn silent communing, always precious before vocal service, dear Sarah Hunt arose and in a feeling and impressive manner repeated the beatitudes of our Lord, commencing with "blessed are they that hunger and thirst after righteousness," &c. In her remarks she contrasted the natural with the spiritual, presenting the subject with interesting perspicuity. Toward the close she mingled pathos and logic in such sweet and touching eloquence as to produce a solemnity that was precious.

She was followed by Elihu Durfee in an impressive discourse on practical Christianity. J. M. Wood, one of our remote members, added some sentiments in corroboration. fervent supplication followed, when the meeting remained a few minutes in profound silence, and while the solemn covering was over us, the assembly closed.

The First-day School Conference was then opened by John Cooper and Anna T. Canby taking their seats at the clerks table, nearly the whole audience remaining. The representatives were called and answered by their names. A very interesting report was read from Marietta, with a description of their manner in conducting their school. Theodore Russell reported on behalf of Prairie Grove, and stated an official report

was prepared but not present. S. B. Walton, on behalf of Wapsinonoc.

For a time it seemed doubtful whether the inclemency of the weather would not prevent the holding of a religious meeting in the afternoon. It was finally determined, however, to hold the meeting.

At four o'clock the meeting again convened in the rain, but not in a diminution of interest or numbers. The men's meeting doubling in size that of the women. The silent pause was impressive, after which Elihu Durfee arose, and for more than an hour spoke in a clear and logical manner of the nature and origin of evil. Presenting his "solemn convictions" of what constitutes the divine, and the demoniac. His sentiments would be open to criticism by the evangelical church in some particulars. The idea of a man's progress through the ages, and the final triumph of truth over its opposite in the obedient soul, was a lucid chain of logic mingled with fire, that he who heard and doubted could not but admire. His discourse was terminated in a feeling exhortation to holiness in a life of integrity and consecration to the Lord.

Joseph Schofield, one of the Friends accompanying Sarah Hunt, spoke briefly and earnestly on the vision of Peter. He was followed by Samuel S. Walton in a demonstrative testimony, uttered with unusual emphasis, declaring "the messengers of the Lord were commissioned from on high, and receptive minds would receive the message."

The time of the meeting had been closely occupied. A fear in my own mind that there was danger of the utterances being a little too much in juxtaposition. A silent pause of reflection, adding so much to the weight and dignity of a solemn meeting. Just at the conclusion, dear Sarah Hunt expressed a few words like a parting benediction, when the meeting closed. The clouds had a silver lining near the sunset, and Friends were enabled to reach their homes without being drenched with rain.

Second-day morning. The Quarterly Meeting convened at 10 o'clock. Several testimonies were borne. Sarah Hunt and Elihu Durfee leading in the services, much in spirit as the day previous, seeming the continuation of similar exercises. The house was crowded, and, of course, many present who did not participate in the refreshing services of the day before. At twelve o'clock a Friend said, "the time may be at hand, under the present solemnity, for this part of the meeting to close. The avoidance of improper haste, allowing a pause to intervene between each of the testimonies borne, has added weight and dignity to the meeting. The Psalmist seventy-three times, in the utterances of the sublime truths, therein incorporated the word 'Selah,' in a meditative pause." A half an hour was spent in social conversation, and partaking of refreshments bountifully provided in more than "seven baskets," after which Friends were again in their seats, and after a few minutes spent in silence, the partitions were closed. The representatives were all present from all the Yearly Meetings.

The certificates for visitors were read. Our friend Joseph Russell, and others, were present from Illinois. The state of Society reported a satisfactory condition, with slight exceptions. Elihu Durfee visited women's meeting, accompanied by Wm. Lamborn. Interesting information was rendered by members of the Building Committee, respecting the completing of the new Yearly Meeting House, from which it appears there has not yet been funds enough contributed to pay for it. Should any abroad still feel a freedom to aid in this undertaking, it would be gratefully received, especially as we hear the hammers will cease to strike the nails when there is no money to put in the hands of the strikers.

The time of holding our next Quarterly Meeting was found to conflict with that proposed for the opening of the Yearly Meeting, and after much discussion upon the subject it was decided to meet at Wapsinonoc, (West Liberty), on the 3d Seventh-day, in the 8th mo., at ten o'clock in the morning; ministers and elders the afternoon preceding at 3 o'clock. Much good advice was given at intervals, by different persons, accompanied with a caution for "Friends to be very careful of criminating each other, and to cultivate the spirit of

charity and forbearance." The youth were cautioned and advised.

When the regular business was concluded, a concern was submitted and laid before women Friends, and concurred in by them, to have the partitions lowered.

The clerks in both meetings read the concluding minutes, when "the wall of partition" disappeared, and we were "all together" with one accord in "one place," and there was a feeling that the wings of cherubim and seraphim, the angels of knowledge and love were over us. Farewell utterances and a solemn address to young men by dear Sarah Hunt, on the subjects of intemperance and gambling, and some remarks from Elihu Durfee and another Friend; then a brief prayer of thanksgiving was offered by a dear young Friend in the middle of the house, when under a feeling that the Lord's power and presence had been with us in our Quarterly solemnity, baptising us with chosen unity and fellowship, the meeting separated.

JOSEPH A. DUGDALE.

MT. PLEASANT, IOWA, 6th mo. 16th, 1875.

THE POWER OF A GREAT  
EXAMPLE.

There is nothing that will let the light into the soul like personal influence; nothing that can lift one up out of the darkness, and lead one into the divine and quickening light, and baptize one in the spirit of faith, hope, love and charity, like the magic power of a great example; nothing that can inspire, exalt and purify, like the magnetic rays of healing and helping that beam out of the eyes of noble men and women. If your life has been deep and broad in its experience then you have seen lives that were better than yours; lives whose pure light shone upon you from a serener height than you could reach, and touched you and warmed you through and through; just as the drooping flowers, some chilly morning, have looked up through the thick fogs and caught a glimpse of the bright sun, which scatters the mists and opens the glad blossoms to the warm, life-giving light.

Whose life is not, sometimes, wrapped around with fogs? Who has not looked up from his little life-world and seen no cheering sun above him—nothing but a heavy, leaden sky hanging over? And then, perhaps, you have almost doubted the sun itself—doubted goodness and doubted God—until you have seen the clouds break away, the fogs lift, and doubt vanish before the beautiful radiance of some shining example. I tell you that I believe, more and more, that what the world needs to reform and redeem it is, not so much a sound theology or a profound philosophy, but holier, purer, diviner lives—lives that shall be the light of men.

## AMERICAN WOODLANDS.

In discussing the distribution of American woodlands, Professor Brewer said that though Maine is the great source of pine and spruce lumber, the hard wood species predominate in the State. The wooded area of New England is not diminishing, but the amount of sawed lumber is lessening—an indication that the trees are cut younger. In the Middle States the wooded area is sensibly and rapidly becoming smaller. The New England and Middle States furnish hard wood trees; in the Southeastern States, from Virginia to Florida, is a belt of timber which supplies the hard and yellow pine; and the northwestern region contains immense areas of common pine. From the Gulf of Mexico to the Arctic Ocean stretches a treeless area, three hundred and fifty miles in its narrowest part, and eight hundred and fifty wide on our northern boundary. West of this region is the narrow wooded Rocky Mountain region, and west of this is the barren region of the Great Basin. On the Pacific coast are some of the noblest forest regions of the world; and the official government reports say that the forest in some parts of Washington Territory are heavy enough to "cover the entire surface with cord-wood ten feet in height."— *The Galaxy for November.*



PENNSYLVANIA RAILROAD.—ON AND AFTER MONDAY, JUNE 7th, 1875, Trains leave Depot, THIRTY-SECOND AND MARKET Streets:

MAIN LINE WESTWARD. Paoli Accom. 6 20, 9, and 10 a. m., 1 10, 4 45, 7, 8 30, and 11 30 p. m. On Sunday, 7 a. m., 1 and 7 40 p. m. Niagara Express, daily, except Sunday 7 40 a. m. Elmira and Lock Haven Mail, except Sunday 8 00 a. m. Mail train daily (on Sunday leaves at 9 a. m. and runs only to Harrisburg). 8 00 a. m. Downingtown Accom., 11 a. m. and 10 30 p. m. on Sunday at 7 a. m. Fast Line and Lock Haven Express, except Sunday 12 55 p. m. Harrisburg Acc. daily, except Sunday 2 30 p. m. Bryn Mawr Accom., daily, except Sunday 3 00 p. m. Lancaster and York Accom. daily, except Sunday 4 00 p. m. Parkersburg Train daily, except Sunday 5 30 p. m. Pittsburg Express daily, except Sunday 6 10 p. m. Cincinnati Express daily, 8 10 p. m. Pacific Express daily, 11 55 p. m. Erie Mail daily, except Saturday, 11 55 p. m. Emigrant Express, 12 05 a. m., daily. Tickets must be procured and baggage delivered at 110 Market Street by 5 p. m.

NEW YORK DIVISION. Express for New York, 2 40, 3 30, 7 20, 8 30, and 11 a. m. (Limited New York Express, 1 30 p. m., 1 35, 3 10, 3 45, 5 30, 6 25 and 7 p. m., and 12 midnight. On Sunday, 2 49, 3 30, 8 30 a. m., 3 45, 6 35, 7 p. m., and 12 midnight.

Emigrant Train for New York, 11 40 p. m. Accommodation for Trenton, 2 30 p. m. Express for Long Branch, 7 20 a. m. and 1 35 p. m. Express for Water Gap and Flemington, 3 45 p. m. For Trenton and Lambertville 5 30 p. m.

FROM KENSINGTON DEPOT. Bustleton, 6 35 a. m., 12 noon, 3 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.

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

AMBOY DIVISION. FROM MARKET STREET FERRY. Accommodation for New York, via Perth Amboy, and Jamesburg and Monmouth Junction, 6 30 a. m. and 2 p. m. Accommodation for Trenton, connecting with Express trains for New York, 6 30, 8 and 10 a. m., 12 noon, 2, 3 30, 4 30 and 6 30 p. m.

Way Train for Burlington, 5 30 p. m. On Sunday 7 30 a. m. and 1 p. m. Way Train for Bordentown, 8 and 11 30 p. m. For Kinkora Branch, 6 20 a. m., 2 and 4 30 p. m. For Hightstown, 6, 6 30 a. m., 2, 3 45 and 6 30 p. m. For Long Branch and New York, 7 30 and 11 15 a. m., for Long Branch, 3 p. m.

For Tuckerton, 7 30 a. m. and 3 p. m. For Beach Haven, 7 30 a. m. For Medford, 6 and 11 15 a. m., 3 45, 5 and 6 30 p. m. For Mt. Holly and Pemberton, 6, 7 30 and 11 15 a. m., 3, 3 45, 5 and 6 30 p. m. For Mt. Holly, 1 and 11 50 p. m.

For Merchantville, 10 p. m., on Tuesdays, Thursdays and Saturdays only. TRAINS ARRIVE THIRTY-FIRST AND MARKET STREETS.

From Pittsburg 3 10, 7 35 a. m., 6 20 p. m. daily, 6 45 a. m. and 3 25 p. m. daily, except Monday. From Erie and Williamsport, 6 45 a. m., daily, except Monday. From Buffalo and Niagara Falls, 7 35 a. m., daily, except Monday. From Renovo, Elmira and Williamsport, 6 20 p. m. From New York, 12 45, 4 35, 10 10, 10 50 a. m., 12 05, 12 45, 3 50, 6 50, 7 35, 7 40, 7 50, 10 40 and 11 40 p. m. On Sunday, 7 40, 7 50, 10 40, 11 40 p. m., and 12 45 a. m.

From Easton, Phillipsburg and Lambertville, 10 10 a. m.; also arrive Kensington depot, 9 50 a. m., 4 55 and 10 45 p. m. Sleeping-car tickets can be had at Broad and Chestnut streets and Depot Thirty-Second and Market streets.

The Union Transfer Company will call for and check baggage from hotels and residences. Time-cards and full information can be obtained at the Depots and Ferry named above, and at the following:

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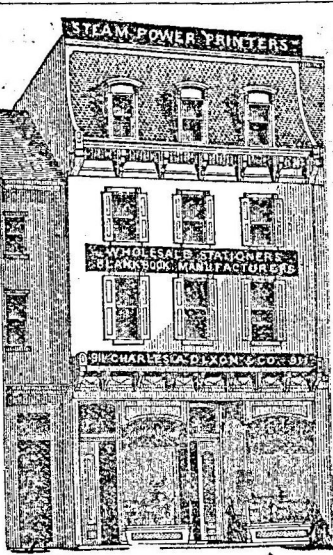
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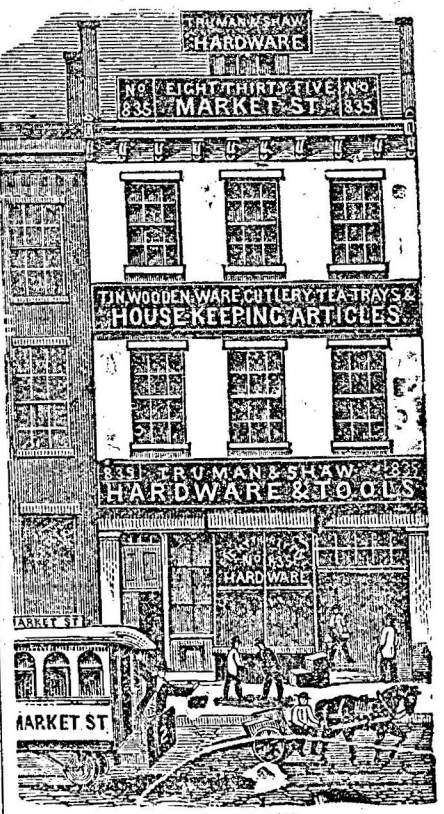


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