

# THE JOURNAL.

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

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Whole No. 170

[For The Journal.

## EAU DE VIE.

Society refusing, a quiet season choosing  
My mind for disabusing and drinking Eau de Vie,  
The page of life perusing, I fell into a musing  
My consciousness soon losing, I lapsed in reverie.

I thought I had been dining and rather over-wining  
(Down to this inclining,) when somewhat did appear.

My taper faintly shining, the object dim defining,  
Which seemed to be a signing, as this fell on my ear.

"Come, come, we must be going, I hear the cattle  
lowing,

"The cock will soon be crowing, we may no longer  
stay,

"The taper short is growing, the wine no more is  
flowing,

"The embers cease their glowing, come, come, we  
must away."

Say I, "I do not know you, whence come or whither  
er go you,

"And as I nothing owe you, I do not mean to go;"

Quoth he, "My sign will show you, 'tis mine to  
overthrow you

"And elsewhere bestow you, you dare not say  
me no."

Say I, "Forbear your joking, nor fun at me be  
poking,

"Your humor, though provoking, does not disturb  
my faith;"

(Here seemed, to rise a smoking, I thought I felt a  
choking;

And heard a dismal croaking,) "betold," quoth he,  
"your wrath!"

At this there came a shaking, I thought the earth  
was quaking,

And I my flight was taking; I gave a horrid scream,  
When suddenly awaking, my nerves unstrung an-

aching,

I found that day was breaking and I had had a  
dream!

Escaped from such a fearful catastrophe, and tear-  
ful

(My cup of woe so near full), I hope to better be,  
More watchful and more wareful, more penitent

and prayerful,

And especially more careful when I drink the "Eau  
de Vie."

[For The Journal.

## WINTER VIOLETS.

Fragile violets, azure eyed  
Can your leaflets green abide,  
Hoary frost?  
Lo! o'er head the sky is gray,  
Winter winds are holding sway,  
Tempest tossed,

Are the leafless, lonely trees,  
Where in summer sighed the breeze,  
Heard no more  
Music low of murmuring streams,  
Nor seen the glad sun's golden beams  
Scattered o'er.

Flowers that loved to greet the day,  
Bask no more in solar ray,  
Violets blue;  
Is it strange you perish here,  
As perish all the loved and dear?  
It is true.

Frost we see has entered here,  
Entered through the pane so near,  
Then adieu,  
As fades the flower and fades the leaf,  
Thus our days below are brief.

Of days eternal,  
"Faith and Hope to mortals given"  
Whisper yet, of home in heaven  
And joy supernal.

LINCOLN. E. AVERILL.

## A SERMON

By Joseph A. Dugdale, a Minister in the  
Religious Society of Friends, delivered in  
the Centenary M. E. Chapel, at Des  
Moines, the Capital of Iowa, on First-day  
morning, 1st mo. 22d, 1876.

Reported for The Journal by Joel P. Davis.

"The Spirit of the Lord is upon me!"  
When the Hebrew seer made this declara-  
tion, his soul was filled with the life and  
love of God. We have just come in from  
the cold, chilling air. If a thermometer, sus-  
pended on the wall outside, was brought in,  
the quicksilver in the tube would instantly  
rise. The surrounding atmosphere would  
affect it. So when our cold hearts are out  
in the world of sin, and by the providence  
of the Lord we are brought into the nearer  
presence, there is a rising tide in the soul.  
It is written, "Kings shall come to this

light, and princes to the brightness of its  
rising." The Religious Society of Friends  
recognize the power of the Spirit as the type  
of God in the soul. If I speak of our funda-  
mental principle, and the testimonies which  
have grown out from it, I shall hope to do  
it in no sectarian sense. A priest who was  
very narrow in his views, on an occasion of  
a religious meeting, indulged in a very ex-  
clusive spirit, speaking unkindly of other  
denominations. Before coming into the as-  
sembly he had put a nut in his coat pocket  
on the one side, and a hammer on the other.  
Said he, withdrawing the nut from his  
pocket, "I will compare the hull to Luther-  
ism; they are bitter. The shell to the Hard  
Shell Baptists; but if you would see the  
kernel, which represents our church, of  
which I am a member, here it is!" He  
struck the nut with the hammer on the cor-  
ner of the stand, and it was rotten! The  
sectarian bigot was self-condemned in the  
presence of his own people. Let us be very  
watchful lest our Protestant churches as-  
similate in conduct and character, to the  
exclusiveness of Catholicism. How excel-  
lent and beautiful is the Holy Scripture,  
"One Lord, one faith, one baptism. One  
God and father of all, who is over all,  
and in all, and blessed forever." We know  
something of the laws of chemistry. If a  
bowl of quicksilver was dashed on the floor,  
it would distribute itself into many distinct  
globules. The chemist, with his instruments,  
could draw all the globules back again into  
the bowl. So, I believe, we may be associ-  
ated in our varied organizations, suited to  
our tastes and wants; but when the great  
chemist of the universe should, by the  
power of his love, desire to draw us  
into his nearer presence, we shall forget  
our non-essential differences, and be at one  
in him.

I feel grateful for the Christian courtesy  
extended to me this morning in the volun-  
tary suspension of your ordinary services  
and permitting us to conduct the meeting  
according to the order of the religious  
Society of Friends. George Fox, the  
founder of our Society, when a peasant lad  
in the age of Bacon, Newton and Locke,  
saw in the light of truth that the Infinite  
God was the teacher of the people; that a  
theological education at Oxford University  
was not the qualification for the ministry,  
but a revelation of his Spirit was. Thus he  
believed, and in the availing power of the  
word of God he preached a free gospel min-  
istry. Young men and maidens heard him,  
as well as those of riper years. Some of the  
profoundest ministers of this saving grace  
were very youthful. Among those whose  
names are handed down in history, was Wm.  
Penn, the statesman; Robert Barclay, the  
logician; Thomas Ellwood, the amanuen-  
sis of Milton; Mary Fisher, the young  
maiden who went to the Sultan of Turkey,  
and Mary Dyer, who suffered martyrdom  
on Boston Common. Being alive in the  
root of religion, there flowed into their  
souls the recognition of the testimonies  
which distinguish us as a people. Your  
own noble and honored Wesley, born a little  
later, partook of the same spirit. Margaret  
Fuller Ossoli, in her work on literature and  
art, says of him: "He had a persuasive  
nobleness, hallowed with earnestness and  
mercy. He kept himself open to new inspi-  
rations, was bold in appreciating, and quick  
in carrying them out. With a resolve once  
taken, he showed a steadiness of purpose  
beyond what the timid scholars of tradition  
receive." Our religious society early re-  
garded woman, with her pathos and power,  
as a helper and minister in the Church of  
Christ. There is a historic fact of great in-  
terest dug out of records of the past by  
Maria L. Child, that Isis, the wife of  
Osiris, was the first discoverer of wheat  
as an article of diet. Previously, it grew  
wild in Egypt. The culture of it had much

to do in influencing a warlike people to turn  
their attention to agriculture.

When we come under the power of the  
Spirit, our charity will become enlarged. We  
shall see that there are other pastures where  
the shepherd feedeth his flocks. The old  
Persian, long ages ago, speaking of the pres-  
ence and power of an infinite mind, declared  
"the world is a bud from the bower of his  
beauty; the sun is a spark from the light  
of his wisdom; the sky is a bubble on the  
sea of his power. He made the world of  
atoms, and cast the reflection of his own  
image into every atom." Great principles  
are immortal. The sentiments enunciated  
by the framers of the Declaration of Inde-  
pendence will endure. When I looked upon  
the parchment in the Patent Office, and saw  
the names fading out, I thanked God the  
truths enunciated would endure until mon-  
archical governments shall give place to free  
institutions all over the world. There is  
said to be another interesting fact, which  
will be made more public during the Cen-  
tennial year, that it was not in Philadelphia  
where independence was first proclaimed,  
but in a letter from the wife of John Adams  
to her husband. The king had issued his  
proclamation for suppressing rebellion and  
sedition, after the failure of the mission of  
Richard Penn. Then lady Adams wrote to  
her husband in Philadelphia: "This intel-  
ligence will make a plain path for you,  
though a dangerous one. I could not join  
to-day in the petitions of our worthy pastor  
for a conciliation between our no longer  
parent State, but tyrant State, and these  
colonies. Let us separate; they are un-  
worthy to be our brethren. Let us renounce  
them; and, instead of supplications, as for-  
merly, for their prosperity or happiness, let  
us beseech the Almighty to blast their  
counsels, and bring to nought their desires."  
Was not this a declaration of independence?  
As the pen is more mighty than the sword,  
this writing of a distinguished woman will  
be honored when swords and all weapons of  
war will be beaten into implements of use-  
fulness. Americans are sometimes too self-  
sufficient in our imaginings. We talk as  
though we originated the idea of a Repub-  
lic. What but a republic was the associa-  
tion of Jesus and his friends when he said:  
"The princes of the Gentiles exercise  
dominion over them, and they that are great  
exercise authority upon them. But it shall  
not be so among you. Whosoever will be  
great among you, let him be your minister,  
and whosoever will be chief among you let  
him be your servant. Even as the Son of  
Man came not to be ministered unto, but to  
minister, and to give his life a ransom for  
many."—Matt. xx: 25, 26, 27.

"Bear ye one another's burdens," is the  
cardinal, underlying rock of the Christian  
system. All religions preceding it per-  
mitted the powerful to control the weak.  
"If any man be chief among you, let him  
be your servant." The human brain is a  
palace where thought lives. The religion  
of Jesus Christ proposed to conquer the  
world by ideas, and not by force. Paul, the  
logician, whose clarified intellect grasped  
an idea with wonderful perspicuity, saw the  
nature of the republic which Jesus inaugu-  
rated, when the timid and faithless Ephes-  
ian church was beclouded with similar  
views to those of Peter before the memor-  
able vision, and he consoled them as he ex-  
pounded the gospel and its great breadth,  
when he declared, "Now, therefore, ye are  
no more strangers and foreigners, but fellow-  
citizens with the saints, and of the house-  
hold of God, and are built upon the founda-  
tion of the apostles and prophets, Jesus  
Christ himself being the chief corner-stone."  
(Ephesians ii: 19-20.)

He who said the spirit of the Lord is upon  
me saw in panoramic vision the sublime in-  
auguration of the reign of peace when he  
declared, "The people that walked in dark-

ness have seen a great light; they that dwell  
in the land of the shadow of death, upon  
them hath the light shined. For every  
battle of the warrior is with confused noise,  
and garments rolled in blood, but this shall  
be with burning and fuel of fire, for unto  
us a child is born, unto us a son is given;  
and the government shall be upon his shoul-  
ders; and his name shall be called Wonder-  
ful, Counselor, The Mighty God, The Ever-  
lasting Father, The Prince of Peace. Of  
the increase of his government and peace  
there shall be no end."

This blessed light has come into the  
world in order to redeem it. If we reject it,  
we walk in darkness. We are liable to be  
plunged into the vault of ruin, described so  
vividly by your own Whitfield, in the En-  
cyclopedia, Religious and Moral, by Mc-  
Donald, who represents the speaker as pos-  
sessing "marvelous gifts of eloquence,"  
and who believed in "mingling parables  
with reasons," and gives an explanation of  
this great man's powerful rhetorical grasp  
upon the minds of his auditory in his re-  
markable faculty of "setting forth in the  
light of illustration the saving truths of the  
Gospel." He relates that once, when Lord  
Chesterfield was present, Whitfield, in the  
course of his sermon, represented the votary  
of sin under the figure of a blind beggar led  
by a dog. The animal had broken the  
string, and the blind wanderer, with his  
staff between both hands, groped his way  
unconsciously to the brink of a precipice.  
As he felt along with his staff, it dropped,  
the depth being too great to send back an  
echo. The old man thought it lay on the  
ground, and bending forward, took a step  
to recover it. But his foot trod on  
vacancy; poised for a moment, he fell head-  
long! Chesterfield listened with thrilling  
interest to Whitfield's graphic description,  
till the scene had grown to reality before  
his mind, when he bounded from his seat  
in evident alarm, and in a voice of dismay  
exclaimed: "He is gone!" Oh may God help  
us to escape so fearful a doom. Our merci-  
ful Lord and Saviour has called us to be the  
children of the light, and to walk in its ef-  
fluent radiations. If we become blind,  
and led by our animal instinct alone, the  
fault is ours, and the loss is ours. By sin  
we close the avenues to light, and become  
involved in darkness. How many there are  
who have yielded to the seductive influences  
of the wine-cup; men and women, too, who  
have fallen from positions of dignity and  
honor, and are to-day in the midst of the  
blackness of moral darkness. They have  
wrought ruin for themselves and distress  
too terrible to be described by words upon  
families and friends. I have in my mind  
at this moment a young man of fine intel-  
lect. His father died of delirium tremens.  
There was transmitted into the blood of the  
son the love of the fiery poison. He lived  
and triumphed over every effort of friends  
to redeem him from the grasp of the demon  
rum. He lived long enough to secure the  
love of a confiding woman, whose life and the  
lives of two innocent children were blighted  
by his suicidal career. I have seen him  
weep, and heard him make protestations to  
refrain, but all in vain. He was within the  
grasp of the destroyer, and he died a victim  
to the intoxicating cup. He had fine talents,  
and the clear perception of the beauty of a  
true life. We put out the light in our own  
souls by transgression.

An Italian tyrant constructed an iron  
chamber in which he placed a doomed man.  
Every thing within it indicated luxurious  
preparation for the guest. The incarcerated  
and bewildered man looked up and saw five  
avenues for the admission of light. At the  
hour of midnight he heard a strange sound,  
and felt a trembling sensation within the  
structure. He awaited the morning with  
anxiety. When it came, he looked up, and  
to his amazement saw but four windows

and, as he believed, an evident contraction in the circumference of the chamber. He spent the day in anxious contemplation. Night came on. He could not sleep. Midnight again arrived. He lay in silent agony. Again the walls trembled, and the same strange sound was heard. He was stricken with terror. This was heightened when the morning dawned, and he saw another light had gone out. There were but three windows. The next night produced similar results. The wretched man now read his doom. The walls were closing in upon him, pressing all around and from every side, and must at last be to him an iron shroud! Oh, my friends, is not this a vivid picture? Does it not represent the condition of that state which presumptuously disregards the divine law, does despite to the spirit of grace, crucifies the son of God afresh?

We are the builders of our own citadel, the castle that will press us about with its contracting walls. Man is cruel to himself. If we would have our chambers illuminated with sunlight, and all the windows open, so that we can exercise all the senses of the body and the soul, we must be followers of God as dear children. It is not in the power of Satanic influences to hurt or harm us if we commit our way to the Lord.

I know what it is to be overwhelmed with discouragement. In our human weakness we sometimes distrust. When we lean upon the blessed Saviour of souls, he quickens as with his word. On an occasion of a religious visit to a prison where the architecture was so arranged that the speaker might occupy a platform and address hundreds of convicts without seeing them, I stood upon the elevation, could see no human face. Behind every iron door was a prisoner. These doors stood ajar, but in such a way that we were in the rear of them. As I proceeded to address the wretched men, a fear came over me that I was not close enough to my Lord and Saviour. Under deep discouragement I sat down. In a moment I seemed to be touched by a living presence, and an impression made upon me to go to the nearest cell door. I went. Behind it was a grated window. There stood a young man not more than twenty years of age. He thrust his hand between the inner bars and exclaimed with a choking voice "God bless you for coming here to-day." I said, hast thou a mother? He said, "Oh yes! and I would not have her know that I am here for the world!" This poor man was a minister to me. I went back to the place, and through divine help, finished the service, and then my dear wife and I went to many cells, and conversed with the wretched victims of violated law. Never in a single instance did we name the name of mother, but the prisoner's eyes filled with tears. Then precious are the words of Paul: "This is a saying worthy of all acceptation that Jesus Christ came into the world to save sinners."

Blessed be the name of the Lord there is power in Christ Jesus to save, and the Spirit of the Lord be upon us, anointing to preach the gospel to the poor, to heal the broken hearted, to proclaim liberty to the captive and the opening of the prison doors to them that are bound, and to preach the acceptable year of the Lord, to give them beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness. Blessed be his admirable name, though our sins be as scarlet they can be made white as wool, or as crimson, white as snow. As there are laws of light, heat and electricity in the visible world, forces divinely organized for the benefit of the world, so by faith we can lay hold of the Spirit of God, and by his laws not only bridge oceans, but realize instantaneous communion with the fountain of power, the very heart of the infinite God.

The more we investigate the laws of God in the world of matter, the more we shall discover of his wonder-working power. Paul, the clear headed, logical apostle to the Gentiles, said, the "invisible things of him: from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." The earth on which we stand, the rocks and ores in the mountains, teem with lessons of instruction. French chemists have, it is averred by scientists, demonstrated that there is mingled with the water of the ocean an

appreciable amount of silver—millions of tons of the precious metal. By experiment the English chemists give a similar result to the character of the water in the British channel. Here is a remarkable evidence of solid substance being made invisible by the Great Chemist of the Universe. We are now taught that there is no form of visible substance which chemical agencies may not render invisible. Thus, many silver dollars might be concealed in a single gallon of nitric acid, a colorless fluid. So the atmosphere of a clear day is laden with thousands of tons of carbon. We cannot see it; yet it is there feeding the plants, and thus taking visible form. Chemists tell us we are only within the vestibule of this grand science; that the delicacy of chemical tests is almost beyond belief. Even so with the invisible, omnipotent, omnipresent spirit of the living God. The Spirit searcheth all things; yea, the deep things of God. When it pleaseth the eternal mind to incarnate this spirit, it mingles with the flesh, fills us with its own divine energy, and enables us to walk above the stars, even into the presence of the holy of holies. That the spirit of the Lord may indeed be upon us, and within us, strengthening us for the duties of life, preparing us for the interchange, and finally save us in the realms of celestial light, is the prayer of my soul for us all.

If there are any poor discouraged souls here this morning, who fear being overlooked, or lost amidst the immensity of the works of God, let them take courage; "the Lord hath not forgotten his people." He that formed the fountains of nature, and mingled therein precious substances invisible to the human eye, and ennobled man in the exercise of his God-given power to penetrate into the deeps and draw therefrom the infinitesimal particles of silver, will he not care for you, oh ye of little faith?

The drawing magnetic power of divine love will be felt moving in the deeps, and we shall be drawn into the circle of the heavens where the seraphim and the cherubim, with the swiftness of light, execute the will of the Lord, and cause to cry "Allelujah, the Lord God Omnipotent reigneth forever and ever."

[For The Journal.

#### RELIGIOUS VIEWS.

NOT SO MUCH DIFFERENCE THEREIN AS  
PREJUDICE AND RECEIVED OPINIONS  
MAKE US BELIEVE.

I cannot perhaps more forcibly illustrate this point than by giving an anecdote of our Honey Creek meeting, Vigo Co., Ind. It was so small at the time of which I am about to write, that it was always pleasant to have an accession to our number. This once took place at a First-day forenoon meeting. After sitting a short time in sweet, lonely meditation, we were agreeably surprised by the hurried entrance of an entire stranger, who seemed fatigued, and in a great perspiration, but walked boldly forward and took a seat near the head of the meeting. After a short pause he favored us with a very acceptable short testimony. After meeting he introduced himself to us by the name of Kennedy, and said that he came from the neighborhood of our southern New Garden Yearly Meeting. He had got off the cars at Terre Haute, seven miles above, the evening before, and having heard of the Honey Creek meeting hurried on foot to attend the forenoon sitting enroute to his sons (with whom some of the company were acquainted) at Union Prairie, fifteen miles below. On ascertaining that he had mistaken ours for the still smaller Orthodox meeting, half a mile distant, he seemed quite dismayed that he had thus mingled with those whom his received opinion had made him regard as unbelievers. The elder from whom he found out his mistake, made no effort to soothe his feelings only coldly remarking that he had got into the right church but the wrong pew.

The writer, on discovering his embarrassment, took him by the arm telling him that the pew was right as well as the church, inviting to walk with him to his house just at hand, and they would have some dinner, and he would help him on to Darwin, crossing of the Wabash river, in the immediate neighborhood of his son's house, also that they were brethren of the same Yearly

Meeting, who only needed a little better acquaintance to feel in unity. They were thus soon in a cheerful conversation about the Hunts, Mendenhalls, Macys, and all the old southern Friends and their surroundings, (it being a few years prior to the war.) During this cheerful conversation, dinner was eaten, a horse harnessed to a buggy, and we were soon enjoying a very pleasant ride on our way to the point spoken of, fifteen miles distant. During this ride, the gospel labors of Priscilla Hunt, (then Cadwallader) a native of New Garden, were spoken of, and the writer expressed the unity that he had felt with her mission of love when last in that county, a quarter of a century or more before. Finding the Friend to be a man of liberal mind, I informed him just prior to parting, that she was expected to be at a quarterly meeting to be held where we had that day been to meeting together, in the latter part of the next week, and gave him a pressing invitation to make arrangements to come up, make my house his home, attend the meeting and judge for himself whether she had become the unbeliever he had heard her called. I was quite gratified at the expiration of the time to see him coming, with his acquaintance Nathan Musgrave. Pains were of course taken to place him amongst the other ministers and elders. Priscilla seemed to be commissioned to urge him to relieve his mind amongst us, which he did much to the satisfaction of the meeting. Priscilla was drawn forth on more than one occasion in her heart-searching ministry. After listening to the last of this at the close of the meeting, we walked home to our dinners; I having my visiting friend by the arm. I asked what he thought of Priscilla now. "Why," said he, "I think whatever change there has been is not on her part; as I heard her twenty-five years ago, and have listened to her to-day, without witnessing any other change than that of a growth in the life and power of the ever-blessed truth." Still farther to elucidate this subject, I will mention calling on one of my Orthodox neighbors one morning, at their breakfast hour. At this time it was their invariable practice to read a chapter in the Bible. After this exercise, and some desultory conversation thereon, I asked why they had discontinued their attendance at our meeting. "Why," said he, "I do not wish to hear the divinity him if he ever heard it spoke of in any other than in the scripture language. He replied that he did not know that he had. But, feeling sensible that I could not then get view the subject so as to make a conversation at all satisfactory, I merely remarked that I had a sermon I would like him to read. "Oh!" said he, "I will do that." Soon after I handed him S. P. Gardner's sermon before the Yearly Meeting, as published in THE JOURNAL, on that subject. When, on again meeting him, I enquired what he thought of that sermon. "Oh!" said he, "that is the doctrine. If I could hear such sermons as that preached I would go to your meeting every week." Oh! when clothed in beautiful and appropriate language.

I find, through my reading of THE JOURNAL, (if the writers are to be credited,) that the division did not separate the different views that were entertained on this subject, as they are still divided, and were in the earliest days of the society. This is not at all singular, coming together as Friends did, from the tuition of the different Orthodox societies or churches.

Yet I do not at all agree with the editor of THE JOURNAL, that the world gets no nearer to an agreement on this subject. There is a third of a century's experience in my two isles concerning the Calvinistic creed, as there also in the number who hold it, but in the mod- ified form in which it is held. When the subject, away in the South, there were only the little handful of Friends and the German Tinklers who dared acknowledge and they were nearly in danger. Now look at the large number of intelligent minds that can be met with among the Methodists, Free Congregationalists, Baptists and the large and respectable body who openly

call themselves Unitarians. The march of mind and of intellect is onward and upward. The truth is mighty and will prevail. With all the writer's broad charity, which teaches him that it is not the view we may form of the divine attributes, but the yielding obedience to the Government of God's holy spirit that will constitute purity, he yet believes that truth is preferable to error.

RTS RUMS.

[For The Journal.

#### THE INDIANS AND COMMON SENSE

The annual appropriation which is made for the Indians ought, each year, to call the attention of Congress, and the people more particularly, to the question of Indian affairs. Like other questions in governmental matters, this one, owing to its complications, has become one with which it is very difficult to deal. And it will no doubt be admitted that, had the question been properly treated when the government was organized, many of the difficulties which now beset it would have been avoided.

It must be clear to every one who has given the subject any attention that the policy now pursued by the nation towards the Indians is equally disastrous to them and to the whites, and also places the government in a very disgraceful and abject position.

The sooner that policy is abandoned, and the right and natural one adopted, the sooner will all trouble in regard to the Indians cease.

The fundamental difficulty seems to be, that the Indians are looked upon as in no way forming a part, or portion of the inhabitants of the United States; they are, in our treatment of them, made to appear as foreign and alien nations, not even subject to or dependent upon the United States. The government is, as will be shown, dependent upon and tributary to them, when they should be regarded as subjects of the nation.

The Indians, whether they live upon the Western plains, in the Indian Territory, or upon the Reservations, are, and should be dealt with, as subjects of the government. It matters not what wrongs these people have been subjected to in the history of the Continent, or how much the people of the United States may be opposed to the annexation of territory and peoples by war and subjugation, the only natural and right way to look upon the question, is to take the facts as they really exist. The situation is this: the whole of the territory between British America and Mexico, having been absorbed by the United States, the Indians are a conquered race, and being so, they are a part of the people of the nation, whether they like it or not. This being the case, it is absurd, ridiculous and contrary to public policy for the government to treat with its subjects. It is right and proper for the government to treat with foreign powers, but as regards its own people, to be respected and to maintain proper order, it can only enact general laws and then enforce them with the whole power of the nation if need be. The government, in its "treaties" with the tribes of Indians, has stipulated to pay them large annuities in goods and money, thereby putting itself in the position of being a tributary and dependent nation. And the Indians cannot help looking upon it as such. In principle, the policy is no different from that of a Roman Emperor paying tribute to the Barbarians to quit the environs of Rome, or of Constantinople.

But the policy, aside from its want of dignity, firmness and statesmanship, is disastrously detrimental to the Indians and the whites.

It is a fact too apparent to need argument that a people, in order to become rich and important, and thereby rise in the scale of progress and civilization must become so by their own labor and industry. The Indians are now of no use whatever to themselves, or to mankind, and never will be, so long as the government encourages in them an idle and lazy life, by furnishing them with the means of living.

If any village or community in the county, especially if it be somewhat isolated, from the commercial centers should, from any cause, receive an annual subsidy from the government, and the amount received be divided among the people, it

would be but a little while before that community would rival in idleness and fifth, the lazzaroni of Naples. What hope then is there for the Indians under such a system, who have never had the least training or discipline in labor? The present situation is merely prolonging the existence of the Indian race a few decades. An existence, which, to say the least, is aimless and unprofitable. Let the Indians have a chance in the race of life, by giving them all the freedom as well as the same protection which is enjoyed by other subjects of the government. Above all things grant to them the inestimable privilege of earning by labor their own food and raiment, or let them suffer the consequences of doing without such necessities.

Besides the deadly effects of the policy upon the Indians, it is highly detrimental to the nation at large. It every year draws from the pursuits of agriculture manufactures and commerce, the sum of about seven and a half millions of dollars. And in the disbursement of this vast sum of money a great amount of corruption is made possible, and is carried on by many of the persons who furnish goods and material to the Indians. The situation is such—the ignorance of the Indians and the distance of the frontiers from the centre of the government is so great—that fraud is much more easily perpetrated than it is in other money transactions with which the government has to do; and so completely has the corruption spread itself throughout the whole system of the Indian service, that honesty in its administration is now almost impossible. The mere loss of the money by the government, or by the Indians, is nothing when compared to the evil effects which all this dishonesty has upon the nation, which to so great an extent corrupts and loosens the morals of the people.

I have not considered the plan which has for some years been pursued by the President, in turning (to some extent) the Indian matters over to Friends and other religious bodies, because it can only be looked upon as a feeble attempt to bolster up, and, to some extent, put new life into a rotten and disastrous system. Even should the "Friendly" policy prove wholly successful in securing honesty and fair dealing toward the red men, it will still leave the Indians entirely incapable of making any sure advancement in civilization, and, if continued forever, prevent them from becoming a self-sustaining people.

Instead of the government's paying anything to the Indians, it should enforce payment to it, by every tribe in the country, of a tribute or tax, until the tribe comes under State or Territorial authority. This tribute might be trifling and only nominal in amount, and payment might be allowable in the proceeds of the chase or of agriculture; but the effect upon the Indians would be to make them responsible, industrious and law-abiding citizens, if they be capable of filling such a station.

BALTIMORE, Fourth mo., 1876.

[For The Journal.

BEAUTY.

A Friend somewhere in Virginia, an aged man, wore a rose in a button-hole of his coat when he went to meetings. That sentiment of beauty, a pleasant recollection is his memorial, unwritten, but embalmed.

In our blooming city, recently, I called to see a wedded pair, old people, gentle and genial Friends; she, fair and beautiful, almost as the first rose of summer. They had in a vase a tower of white blossoms. The tiny petals, seen out of season, evoked sentiments of pure joy.

Why are some lives ever like the month of bloom? This train of thought seemed to lead to another city, a pleasant town across the Father of Waters, where dwell another wedded pair. An incident of their joyous life, for it is one, occurs to me. A good Methodist bishop living next door to them, had a fruitful grape vine. It grew on a trellis on the border line of both gardens. He desired Joseph and Ruth to share the fruit of this vine with him and his, and had a part of the fence removed to admit a branch being trained on the other side, a representative of two vines bearing one kind of fruit, and having the same root. Verily, the better part of beauty is what no

words, and no picture can show. I love the Penciling, and do not wonder that they are read with delight by the old and the young, for they are views of the bright side of life unveiled by the power of genius. Every right soul has, I believe, a kind of Psalmody in the almost vocal reveries of the heart, but the royal power to unfold these buds into unfolding bloom is as rare as angel visits. I in see, common with many others, how bright, and beautiful, and pure, and joyous life ought to be, but when we try to raise a voice in such acclaim, it has not the lark's "cheer;" leaden notes fall from the tongue. Rivers do not run straight to the sea. A thousand sinuosities and curves occur upon the shore. I have represented life under the figure of a stream. The imagery of the thought to me is beautiful, and the lessons evolved along its course are wonderful—the magic gift alone is wanting. The painter's colors, without his inspired art, never make a picture. We catch gleams of this high gift in some of THE JOURNAL's editorials. Like the porcelain of Palissy, it is a mine of wealth. Honeyed platitudes, and stale, stereotyped phrases are not in its mint gold. The world is full of poetry. The soul-world, not the world of commerce and of trade.

When these tyrant kingdoms become the kingdoms of our Lord, there will be a renewal of all life, without any change in God's works. All nature, and the airy cope of heaven are bright and beautiful, seen through a sinless and stainless medium. The darkness, and fear, and terror, and gloom are in us, and in our out-look too, until we rise above the clouds. Like caged birds, some of us beat against our bars in effort to be free. But Faith and Peace both whisper, that we are in the ark of life, and a hand will open the door. We are in the transit of flight now. The dark waters of war and strife will abate, and we shall return with the olive branch, a token of the joy and glory of the new earth.

4th mo. 11th, 1876.

SIDNEY AVERHILL.

FRIENDLY ITEMS.

The Executive Committee of Philadelphia First-day School Association met on seventh day last, 15th inst. About fifty were present; the several committees reported. The Literature Committee had given some attention to the examination of books on sale at Friends' book store, and inform that some fifteen or sixteen manuscripts had been offered in competition for the premiums; these are now being read separately by the several members of the committee, previous to making the awards.

The Scattered Seeds Committee reported that the circulation was some two hundred less than last year, but it was hoped that with economical management it might be made self-sustaining the present year.

The Treasurers report was also read, and a minute from Bucks Union in reference to the printing of cards containing Scripture questions. After a pretty free consideration of the subject of literature in general, this matter was referred to a special committee, and it was proposed that the Bucks county Friends, who had brought forward the proposition, should be invited to meet with the committee. A committee was appointed to draft a circular to be sent to each of the other associations.

In the afternoon, Philadelphia Union met and was an interesting time; written reports from Green street, Reading Valley, Frankford Schools and verbal ones from others. Frankford School had been changed from morning to afternoon, and as a consequence, the attendance had very largely decreased, as with the exception of less than a dozen, the other children were those of parents belonging to other religious societies. The change had in a great measure resulted from the need of more workers to take charge of the large number who have been assembling. Much expression was given in connection, and it being thought by some that there was something due from the association to them. Asahel Troth, of Haddonfield Union, being present offered to visit that school, and some others offered to accompany him, which they expect to do on the 23d inst. A well written essay on teachers' meetings, by Amos Hillborn, was read and considered. Amongst those who made remarks on this occasion

were Samuel Swain, James S. Hulme, Asahel Troth, Catharine M. Phillips, Mary A. Shourds, Phebe Griffith, Lavinia P. Yeatman, Allen Flitercraft, Louisa J. Roberts, Amos Hillborn, Francis J. Newlin, Annie Caley, Matilda E. Janney and others.

Dr. Edward Livezey, a member of Green street Monthly Meeting, has deceased of rheumatism of the heart, a disease of which some of his brothers have deceased. He was a son of Thomas Livezey, an elder of Plymouth Meeting, Pa., and grandson of that well-known and beloved minister, the late Samuel Livezey, of the same. His wife is a daughter of Samuel F. Balderstein, an esteemed minister of the other branch of the Society belonging to the Northern District at Sixth street Meeting, Philadelphia.

The doctor was rapidly advancing in his profession, his pleasant manners, good judgment and skillfulness had built him up a practice of near or exceeding ten thousand dollars per year. Many will mourn his removal.

4th mo. 10th. George Spencer died at his residence in Moreland township, in his 89th year. He was a member of the other body of Friends, and well beloved by all. When his brother's family decided to separate and affiliate with the smaller body, he, rather than contend, erected a meeting-house on his own premises, and in his neighborhood was universally regarded as a peace-maker.

Most of the Yearly Meetings of the other branch of Friends have annually reported an account of their membership, from which I have compiled the following statement of their membership. Philadelphia Yearly Meeting does not have such statistics, and the figures given are based on the opinion expressed by two of their members.

A report, however, was made of the number of children of an age to attend school, being 957. Comparing this with the same statistics of Canada Yearly Meeting (303) would give 5,129, and with Western Yearly Meeting (3747) gives 2987 as the membership of Philadelphia, and the figures given being between the two is quite likely nearly right.

Some 10 years or more ago, by the request of our beloved friend James Martin, I made inquiry as to the number of Friends of the different branches in the city of Philadelphia, and was informed by that valued and loved minister Thomas Evans, of the other branch, that their five Monthly Meetings he thought would then average 500, making an aggregate of 2500. An esteemed Friend in Baltimore has learned from F. T. King that North Carolina has 4200 members, accurately ascertained, and that Baltimore has between 600 and 800, but probably nearer 600.

The statistics of Iowa for 1875 being defective in the omission of one large quarterly Meeting, I have added its statistics in with those which were given.

New England.....	4,499
New York.....	3,306
Canada.....	1,624
Philadelphia, say.....	3,500
Baltimore, say.....	650
North Carolina.....	4,200

In Eastern American Y. M's.....	17,779.
Ohio.....	3,194
Indiana.....	15,037
Western.....	11,693
Iowa.....	8,566
Kansas.....	3,420

Western Yearly Meetings.....	42,912.
Total in America.....	69,721.
London Yearly Meeting.....	14,199
Dublin.....	2,935
Australia.....	294

Grand Total..... 78,149.

There are also some scattered Friends in France, Norway, Germany, etc.

In this connection it may be remarked, that under the revival movements, in the West especially, large accessions are reported, viz: Western 561, Ohio 206, Indiana less than half of what was reported in 1874, when 1127 was the number given.

From a prominent member of one of the smaller bodies, called by some "Primitive Friends," I learn that at the time of the division in 1845, in New England Yearly Meeting, the one in unity with John Wilbur was supposed to have 300 members, but the number has been considerably reduced.

The Yearly Meeting held at Poplar Ridge, New York, has, say from 100 to 125 mem-

bers. The General Meeting for Pennsylvania etc., includes a Monthly Meeting in Maryland; and one in Ohio has from 150 to 180 members. There is also a Monthly Meeting in England which may have 50 members; besides which there are a few families in Indiana, and some few in Norway in sympathy with them. Although he thinks 450 would cover the actual membership; but as he seems very cautious not to exceed the truth, it is quite probable larger figures might have been named.

Although few in numbers, we cannot but admire the moral courage displayed in endeavoring to hold up what they believe to be the "standard of pure truth."

OF OUR BRANCH.

In 1871 New York had estimated for Shrewsbury and Rahway (200).....	3,603
" 1842 Philadelphia had.....	14,982
" 1870 Baltimore, omitting Prairie Grove.....	3,804
Ohio I estimated at.....	2,000
Indiana, thought by a well-informed Friend to have from 3,000 to.....	3,500
Genesee in 1868 had.....	2,954
Illinois Yearly Meeting thought by one of its officers to have 700 or 800; but as Prairie Grove in 1870 had 424, I should think it not too much to say.....	1,600

In consequence of so many marriages where only one is a member and the children therefore not counted as members we should make allowance for decrease say..... 3,853

Add those in unity with London.....	28,000
Primitive Friends.....	78,149
Separate Yearly Meeting in Ohio say.....	450
	2,500

To which should be added the white Quakers or Jacobites of Ireland, Progressive Friends and other separatists, and about 40 or 50 per cent. might include of those non-members who are in principle united with Friends. J. M. T., Jr.

FIRST-DAY SCHOOL UNION.

The First-day School Union meeting, held at Upper Greenwich on the 15th inst., was one of deep interest. Reports were received from 4 schools, Woodbury school making no report. Of the 28 representatives appointed to attend, all were present but 4. The meeting was favored by 3 recitations from scholars of the Woodstown school (Lucius Allen, Carrie Norris and Maribell and Julia Woolman in concert): 2 from Mullica Hill; 4 from Upper Greenwich—all well selected. A tribute to the memory of Jacob C. Haines, dec'd, and three essays were presented from Upper Greenwich; three essays from Mullica Hill and two from Woodstown were read, and brought forth much profitable exercise. After a session of about three hours the meeting adjourned, to meet at Mullica Hill on the 3d, Seventh-day, in the Ninth mo. next. All present were then kindly entertained by the Upper Greenwich Friends.

A LATE London letter, in speaking of a rather remarkable wedding which recently took place there, says:

"There was a remarkable wedding the other day at the Friends' Meeting-house, in St. Martin's lane, where Mr. Theodoro Harris, a Quaker banker at Leighton Buzzard, was united to Miss Gertrude L. Russell, daughter of Lord Charles Russell, brother of Earl Russell, and late Sergeant-at-Arms of the House of Commons. No minister or other functionary took part in the services. The bride and bridegroom married themselves by standing up and repeating the marriage vows. Mr. Bright made a speech at the wedding breakfast, in which he said that such an event recalled the persecutions and sufferings which the Quakers on the one hand, and the Russells on the other hand had undergone in the cause of freedom, and the marriage was therefore a very appropriate and honorable one."

In a crowded horse-car on the Sixth avenue, the other evening, (says the New York Sun), a gentleman who was seated resigned his place in favor of a pale, slender woman, who carried a large child in her arms, and was being jostled this way and that with the motion of the car. To the gentleman's surprise, a burly individual took the seat before the lady could reach it. "I meant this lady to have my seat," said the gentleman, angrily. "Veil," replied the other, settling comfortably back in his seat, "dot lady ish my wife!"—*Christian Register*, 3d mo. 11th.

**THE JOURNAL.**

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All communications or letters for THE JOURNAL should be addressed to Joseph Gibbons, No. 103 North Fourth Street, Philadelphia.

## TO ADVERTISERS AND SUBSCRIBERS.

Charles Adams, 103 North 4th street, Philadelphia;

Edward Stabler, jr., No. 3 South street, Baltimore, Md.;

Elias H. Underhill, 235 E. 27th street, New York;

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

## SUNDERLAND P. GARDNER'S SERMONS.

We contemplate issuing in a couple of weeks the two sermons delivered at Albany, N. Y., on 2nd mo. 6th, 1876, by Sunderland P. Gardner, (one of which appeared in THE JOURNAL of last week, and the other will be published next week,) in pamphlet form, if sufficient encouragement is given to warrant the expense of printing. The price will be, for a single copy 10 cents, \$1.00 per dozen, or \$6.00 per 100, in addition to postage or expressage, except in the case of single copies.

## CHICAGO CENTRAL MEETING

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

## NOTICE.

Friends' meeting at the home for aged and infirm colored persons, Belmont and Girard avenues, on First-day, 30th inst., at 3 o'clock. Vine street and Walnut street (Park branch) pass the premises.

## NOTICE.

The Western First-day School Union will meet at Old Kennett meeting-house, on Seventh-day, the 29th of this month, at 10 o'clock a. m. Fairville station on the Baltimore Central is not more than 1½ miles distant. THOMAS F. SEAL, Clerk.

## QUARTERLY MEETINGS.

4th mo. 25th Western, at Londongrove, Pa., 10 a. m.

4th mo. 27th Caln, at Sadsbury, Pa., 11 a. m.

4th mo. 27th Westbury, at Westbury, N. Y., 11 a. m.

## CIRCULAR MEETINGS.

5th mo. 7th, Haverford, Pa., 3 p. m.

5th mo. 7th, Providence, Montgomery Co., 10 a. m.

5th mo. 7th, Norristown, Montgomery Co., 3 p. m.

5th mo. 7th, Chichester, Pa., 3 p. m.

## FRIENDS' BOARDING HOUSE ASSOCIATION.

Annual meeting of Friends' Boarding House Association will take place on 6th day, 4th mo. 28th, at 4 p. m., in Race street Monthly Meeting room. The general attendance of Friends is invited  
JOSEPH M. TRUMAN, JR., Clerk.

## NOTICE.

The next regular "Sociable" appointed by the general Committee of Philadelphia Monthly Meeting, will be held at Race street, in the Library Room, on Second-day evening, Fifth month 1st. A general invitation is extended to members and others interested in Friends.

GEORGE W. HANCOCK, Clerk.

## FRIENDS' SOCIAL LYCEUM.

The balance of the meetings for the season will be held on Fourth-day evening, Fourth mo. 26th, Fifth mo. 3d and 10th, all at Girard Avenue meeting house, corner 17th street and Girard Avenue. Preparation for the coming Yearly Meeting will prevent any more meetings at Race street this season.

## PHILADELPHIA YEARLY MEETING.

As usual a committee has been appointed, one of whose duties is to aid in finding homes for strangers attending the Yearly Meeting.

A list of boarding houses and their terms will also be kept at the store of Friends' Book Association, 706 Arch street, for those who may desire board either during that week or the coming summer.

## NOTICE.

Home for aged and infirm colored persons, southwest corner of Girard and Belmont avenues.

A meeting of Friends will be held at this institution on 1st-day afternoon, 30th inst., at 3 o'clock. The Vine street cars, and the Lancaster avenue branch of the Walnut street line, pass the door.

## VALUABLE SERMONS, &amp;c.

We propose to issue, beginning with last week's number of THE JOURNAL, three sermons—two of them delivered in Albany, N. Y., on the 6th of Second month last, by Sunderland P. Gardner, and the third in the Centenary M. E. church, at Des Moines, Iowa, on the 22d of First month last, by Joseph A. Dugdale, also on the same day, an address by Joseph A. Dugdale, to a mass meeting of children at Des Moines. These will be issued in the following order: First, the sermon first delivered by S. P. Gardner, next that delivered by Joseph A. Dugdale, next S. P. Gardner's discourse in the evening, next J. A. Dugdale's address to the children.

We postponed until last week beginning the publication of this series, in order to give our subscribers and others who may desire to do so, an opportunity to send for extra copies of the numbers of THE JOURNAL containing them. They contain much that is valuable, and therefore worthy of a wide circulation, and we trust that Friends will do all in their power to circulate them. They will please send in their orders at their earliest convenience, in order that we may know how many extra copies of each number must be issued to supply the demand.

## ERROR.

In our issue of the 12th inst, appeared some verses headed thus, "Oh, where is Peace?"—Sir Thomas a' Kempis.

The celebrated Catholic writer thus named was not entitled *Sir*, and we incline to think this a printer's error, such as we often have to grieve for.

But if not the fault of the printer it is much like another mistake that often occurs by which another well known writer is called Lady Guyon instead of Madame Guyon, her proper title.

## YEARLY AND QUARTERLY MEETINGS, IN 5TH MONTH.

5th mo. 2d, Concord, at Wilmington, Del., 10 a. m.

5th mo. 3d, Purchase, Amawalk, N. Y., 11 a. m.

5th mo. 3d, Farmington, Menden, N. Y., 11 a. m.

5th mo. 4th, Abington, Horsham, Pa., 10 a. m.

5th mo. 9th, Philadelphia, Race street, 10 a. m.

5th mo. 9th, Nine Partners, Poughkeepsie, N. Y., 11 a. m.

5th mo. 11th, Shrewsbury and Rahway, Shrewsbury, N. J., 11 a. m.

5th mo. 12th, Stamford, Creek, N. Y.

5th mo. 13th, Salem, Salem, O., 11 a. m.

5th mo. 13th, Miami, Waynesville Ohio, 11 a. m.

5th mo. 15th, Philadelphia Yearly Meeting, 10 a. m.

5th mo. 15th, Fairfax, Q. M., Hopewell, Va.

5th mo. 17th, Easton and Saratoga, Saratoga, N. Y.

5th mo. 20 Short Creek, near Mt. Pleasant, Ohio, 11 a. m.

5th mo. 22d, Warrington, Pipe Creek, Md., 10 a. m.

5th mo. 24th, Stillwater, Somerset, O., 11 a. m.

5th mo. 25th, Bucks, Buckingham, Pa., 10 a. m.

5th mo. 25th, Duaneburg, Coeymans, N. Y.

5th mo. 26th, Nottingham, Deer Creek, Md., 10 a. m.

5th mo. 27th, Canada, H. Y. M., West Lake, Ont., 11 a. m.

5th mo. 29th, New York Y. M., 10 a. m.

5th mo. 30th, Burlington Q. M., Crosswicks, N. J., 10 a. m.

5th mo. 31st, Southern, Easton, Md., 10 p. m.

## THE SALARY OF THE EXECUTIVE.

On the 19th instant the President sent to Congress a message, vetoing the bill which had lately passed that body, reducing the salary of the Executive from fifty to twenty-five thousand dollars per annum. In 1872, when Congress raised the salaries of its members from five thousand to seven thousand five hundred dollars per year, in order to insure the signing of the bill, they of the President, which had been fixed at twenty-five thousand dollars at the beginning of the government. Public opinion has since forced Congress to repeal that portion of this bill increasing their own salaries, and a further movement toward which has just been vetoed.

We hardly know how to characterize this action of the President. It has been said expected to sign a bill lowering the salary of his successor, when he had accepted the increased salary for himself. Yet if recent events have taught him anything, he ought to know that such an action would be far less disgraceful than any effort to prolong the reign of disgraceful extravagance of which the increase of the executive salary was a feature. His reasons for vetoing the

bill, are scarcely less peculiar and disgraceful to himself, than the fact that he has vetoed it. He has been impelled to this course, he says, from a sense of "what is due to the dignity of the position of Chief Magistrate of a nation of more than forty millions of people." The dignity of this position would, we should think, be much better upheld by the practice of simplicity in living that characterized many of our presidents and for the maintenance of which twenty-five thousand dollars a year was an ample salary, than by the gaudy splendor of to-day, which has fostered corruption and disgraced the nation before the civilized world. The President also declares that twenty-five thousand dollars per year does not defray the expenses of the Executive, or has not in his experience. This is certainly one of the most remarkable statements that has ever emanated from this source. Abraham Lincoln, who was President at a time when the currency in which the salary was paid was worth little more than one-third of what it is at present, lived upon \$25,000 per annum, and laid up money. Andrew Johnson, a man of much less careful habits, found the same salary amply sufficient. This statement, in regard to the executive salary, appears the more remarkable when we learn that the special appropriation for the expenses of the Presidential establishment have been steadily increasing for several years, and reached, in 1874, the enormous sum of \$77,000 per annum. Indeed, out of his salary, the President has nothing but the personal expenses of himself and family and the expenses of his table to pay for.

Thus does the whole argument of the President in favor of an increased salary fall to the ground. The increase of \$25,000 per annum, can, of course, make no appreciable difference in the burden of an individual in the nation. It is not for this reason that we, as citizens, and especially as members of the Society of Friends, should object to it. But, as a result of a system of extravagance, corruption and of vice, the outgrowth of both, which has filled the land with official and unofficial robbers, has made this centennial year the most disgraceful in our history, and is sapping the very foundations of the government, it deserves our most earnest condemnation. To the Society of Friends, which has embodied in its discipline testimonies against extravagance of every sort, and in favor of honesty in all dealings, comes more than to any other people the duty of upholding the standard of personal and national purity and honor. Let us look to it that we fail not in this most important duty, lest, if we fail, none be found faithful, and representative government on this continent, and with it the faith of the world in human freedom and man's capacity for self-government, sink to rise no more.

## AN APPEAL.

Many Friends having long seen the necessity for the establishment of a boarding house, the primary object of which should be for the well being of aged and infirm Friends and those in limited circumstances, where they could get board at a moderate price with home comforts; and having held a number of meetings for the purpose of establishing such an institution, have at length found a suitable house well adapted for this purpose, situated in the immediate vicinity of Race street meeting-house, but lacking the necessary funds. We now appeal to Friends to contribute the means for the purchase and furnishing thereof. A number of our aged members are now obliged to find homes with families who are not of

our religious Society, and some at a great distance from any of our meetings.

Several beloved Friends are now anxiously hoping for the opening of such an institution; some of these are near ninety, or over that age, and one who has been a valuable overseer, remarked not long since that she was apprehensive she would not live to see accomplished her desires in this respect, and thus come to know a closer, more frequent intercourse with those of her own religious Society.

Friends, shall we appeal to you in vain? Can you not place yourselves in the stead of these widowed and aged ones of moderate means, and sympathize in their longing desires? The remark, "See these Quakers, how they love one another," was made in reference to our fathers, and it certainly cannot be that we are now so deficient in love as to shut ourselves up in our own dwellings, surrounded with all modern comforts, without a willingness to aid in making more comfortable the declining years of our aged, isolated members, some of whom have borne their burdens in the heat of the day.

The times are peculiarly trying to many, we know, but are we not willing to deprive ourselves of some of our luxuries for the success of so good a cause. Moreover our meeting expenses are very light compared with other religious bodies; therefore let each one reflect seriously on this matter, and be more willing to aid others than to minister to our unnecessary wants.

Believing in the ultimate success of the Institution, we have therefore taken steps to obtain a charter of incorporation.

When our circumstances will admit of it, we hope to have also a dwelling or department for young persons who may be in business but obliged to live separate from their relatives. Dear Friends, we ask you to give liberally to this worthy object. Subscriptions may be sent to the treasurer, Henry M. Laing, 30 N. 3d street.

DEBORAH F. WHARTON, EDM. WEBSTER,  
WILLIAM WEBSTER, M. F. SAUNDERS,  
LUCRETIA MOTT, J. J. BACON,  
W. J. GILLINGHAM, H. W. PAIST,  
ELIZA M. COOPER, S. F. MIDDLETON.

The Annual Meeting of the Association will be held on Sixth-day afternoon, 4th mo. 28th, at 4 o'clock, at Race street Monthly Meeting room; and the general attendance of Friends is particularly urged, as it is very important to know what can be depended on toward the early accomplishment of the object in view.

#### OBITUARY.

On Saturday, the 15th inst., Hannah Cox, wife of John Cox, of Kennett township, passed from earth to her reward. Few women in this age, and in her sphere of life, have left behind them such a record of duties well performed. For more than half a century she was intimately connected with schemes for the good of the race. In the last generation, when the abolitionist and the slave owner were preparing to engage in the deadly struggle which ended in civil war, John and Hannah Cox allied themselves with those who advocated freedom for all God's children, and from that day till the day of her death, this woman labored unceasingly for the triumph of the cause she had espoused. Her's was the hospitable hearth that sheltered Whittier when he dared to take up the cry for freedom. Her's was the voice that welcomed Garrison, Lowell, Parker, Coates, Lucretia Mott, and other champions for truth and humanity. Her's was the kindly greeting, too, that welcomed the timid, shrinking, hunted bondman, and her's was the blessing that went with him on his journey toward freedom. The "underground railroad" which Garrett so bravely conducted in Wilmington, had its branch in the old ivy-covered farm house, and many a "God bless you" has been whispered on the old threshold by the fugitive slave.

Identified with this noble work, it was not strange that Hannah Cox was the friend of many who have become eminent in history, or that the Longwood mansion with

"The clump of box beside the door  
The pear tree in the garden,"

should become a favorite place of resort for these soldiers in the cause. Here the sweet

voiced Lucretia Mott often gave counsel and taught the lessons of love that have made her name a household word.

"Here Lowell came, in radiant youth,  
A soul of fixed endeavor;  
Here Parker spake with lips of truth  
That soon were closed forever;  
Here noblest Whittier, scorned and spurned,  
Found love and recognition,  
Here Garrison's high faith returned,  
And Thompson's pure ambition."

When the rebellion freed the bondmen, and there remained to more shackles to unloose, Hannah Cox was foremost in extending succor to the lately freed, and at the Centennial anniversary of the Pennsylvania Society for the Promotion of Freedom, she was able to behold the great work well done, and was an honored guest at the meeting.

Though leading a quiet life and living in seclusion, the farmer's wife found ample leisure to cultivate her intellectual tastes in the study of the Poets, and of History, and this love of study and interest in literary topics was retained to the last. To converse with her was always a pleasure, for beside her fund of knowledge, her uniformly cheery disposition rendered her a fascinating companion. Her habit of keeping a daily record of events, practiced for many years, was continued till she was stricken down by death, oftentimes her entries covering many pages.

In the summer of 1873 John and Hannah Cox celebrated the 50th anniversary of their wedding day, and the occasion was one of unusual rejoicing. Bayard Taylor, from his residence in Gotha, Germany, sent a poem of Greeting, and the sweet singer, Whittier, from his quiet Amesbury home sent a fitting poem. Letters were read by Judge Kelley, from Wm. Lloyd Garrison and many others, and Lucretia Mott sanctified the scene by her presence, while descendants and old neighbors joined in the happy festival, re-echoing the words of the Quaker poet:

"Blessings upon you!—what you did for that sad,  
suffering one,  
So homeless, faint and naked, unto our Lord was done."

The added years brought the decreed threescore and ten, and found the noble husband and wife still cheerful and hopeful; but just as the 80th birth day of the wife was about to dawn, the Father of all whispered, "Come up higher," and she passed away, as she lived, peacefully. On Wednesday, the 6th inst., she retired in her usual health, but on the following morning when her daughter entered her chamber, she found her unconscious. It was at once evident that she had been stricken with paralysis, and a physician was soon at her bedside, yet she never rallied, and after lingering a little over a week still unconscious, the pure spirit went to its reward, and Hannah Cox was at rest.

The funeral to-day at Longwood will be attended by hundreds of her old friends. — *West Chester Republican, 4th mo. 18th, '76.*

#### FRIENDS' SOCIAL LYCEUM.

On Fourth-day evening, 18th inst., the Lyceum met at Race street meeting-house, with a full attendance. After the usual organization—the exercises were as follows, viz:

Lydia McKinney read "Beautiful Snow."  
Lincoln Passmore recited "Horatius at the Bridge."

Rachel J. Eisenbrey read "A House-keeper's Tragedy."

Charles Price read a humorous Fourth of July oration by Artemus Ward.

Charles Walton read an original essay entitled, "Spirit of Discovery."

Lettie Murphy read contents of scrap box.

Recess of fifteen minutes.

Order being restored, the Corresponding Secretary was directed to defer corresponding with other Lyceums until Fall.

Information was also given that in consequence of preparations for Yearly Meeting, the house at Race street could not be used, and it was decided to hold the balance of the meetings this spring (three) at Girard avenue.

Ellen H. Evans read "Under the Mulberry Tree."

George Serrill recited "Scott and the Veteran."

William B. Webb gave two humorous recitations by request, and after the call for sentiments, the meeting adjourned.

C. A.

4th mo. 24th, 1876.

[For The Journal.]

#### THE FIRST-DAY SCHOOL IN RICHMOND, INDIANA.

Thinking that it might not be uninteresting to the readers of THE JOURNAL in all localities who are favorable to such schools, I send an account of the organization and working of the First-day school, under the auspices and care of Friends in this city.

The room in which the school meets is of ample size, having half the basement of their large meeting house on Broadway. It is comfortably furnished with modern seats, and the floor is carpeted. The hour of meeting is half past nine o'clock a. m. The principal teachers are Thomas Woodnut and wife, William C. Starr and wife, and Fannie M. Robinson. These are assisted by several young women Friends. Thomas Woodnut is superintendent and conducts the exercises with much propriety and decorum. Hannah Woodnut teaches and conducts the juvenile class, which is large and neatly clad. Friend Starr and wife's classes consist of the youth and some adults of both sexes. The reading of chosen passages of scripture and comments thereon are the principal exercises. A class of all adults, men, meets in the meeting room at the same time. Here William M. Jackson, the principal teacher of Friends' Academy, and other interested Friends come together and have social reading, and such comments as they feel inclined or able to make. Many of the most intelligent and influential Friends here manifest much concern for the promotion and maintenance of their First-day school, yet it is to be regretted that some Friends among us do not manifest much interest in such schools. They seem to cling to the skirts of their fathers, from whom they may have learned that in their day, early in the present century, such schools were rare.

Some of us who take and read THE JOURNAL, have recently noticed a brief article, purporting to come from this place, which makes many invidious remarks in regard to 1st-day schools. He says that they have been a disadvantage to Friends here, and to the Society at large; that Friends' meeting here has grown smaller since the First-day school has been organized; that Christian love is not so apparent as it was before, etc., etc., and concludes by saying that we are to come out of the world instead of running into it.

It is conceded that the Society of Friends has no prescribed rules or formula of belief, nor any dogmatical creed. Much less can it compel or require any of its members to promote or send their children to a First-day, or even a week-day school. If any choose to train up their children in ignorance, they are at liberty to do so. Neither would it have been proper to close the columns of THE JOURNAL against the Friend's objections to First-day schools, however censorious the application was intended to be. A FRIEND TO FIRST-DAY SCHOOLS.

RICHMOND, Indiana, 4th mo. 1876.

#### FRIENDLY ITEMS.

At the Third-day evening meeting, at Race street, on the 18th inst., Martha E. Travilla, of West Chester, and Margaretta Walton, of Fallowfield, feelingly addressed those who were pressed down by business cares and trials; other testimonies were borne, very much in the same direction. The attendance was rather small.

On Fourth-day, at Race street, M. E. Travilla and Asahel Troth addressed the children, and Rachel W. Townsend expressed her satisfaction in reading the account of the proceedings of our Orthodox Friends, especially in reference to their labors among the freedmen; and, before proceeding to the business part of the meeting, she would urge on our consideration whether there was not something more required of us than we were now doing in behalf of this oppressed people.

In the business meeting, certificates embracing thirteen persons were presented; one resignation, and one received on application, making the membership of the Month-

ly Meeting to consist at the present date, as far as reported, of 1710 persons, viz.: 561 men, 700 women, 215 boys, 234 girls. If each were as thoroughly grounded as were our early Friends, what a great shaking would be given to the iniquity which so much abounds in the land. The queries were deliberately considered, and representatives appointed to the Quarterly Meeting. Committees were appointed to preserve order at Yearly Meeting; to provide refreshments at noon during the Yearly Meeting, and to aid in finding homes for strangers; also to have the oversight of a marriage. Other cases were considered, when an adjournment took place to 26th inst.

On First-day, 23d, Asahel Troth and others visited Frankford Meeting, which was larger than usual, and was a satisfactory opportunity. At its close a conference was held in reference to the First-day School, and after a free expression of views, it was the conclusion to hold it at the close of morning meeting, instead of on the afternoon, commencing on 30th inst. Two Friends from more central parts of the city offered to go out regularly to assist them in the work.

At Race street, same morning, five Arabs were in attendance, whose grave deportment was worthy of imitation. They are workers in olive wood, and have a store in Jerusalem, which Susan Roberts, late the European correspondent of *Friends' Intelligencer*, had visited, and recognized their countenances. They had some knowledge of Friends, as a Friend has a mission school in Jerusalem. One of them could understand English. Geo. Truman addressed them. They were in company with S. Raymond Roberts, with whom they dined, at his parents, Spencer and Louisa J. Roberts.

Algernon S. and Jacob Cadwallader, brothers of our lamented Friend, Letitia S. Cadwallader, one of the managers of Swarthmore College, and Wm. Schofield, son of Jonathan, are, I believe, the main proprietors of the La Fayette or French Restaurant in Landsdown valley, being in the central part of the Centennial grounds. The original projector, a Frenchman, from whom they purchased, continues with them. It has a capacity for over 1,000 guests, and being under Quaker control, doubtless will be conducted commendably. These Friends are from Bucks county, and it therefore may be regarded as a Bucks county institution.

Samuel M. Janney, of Virginia, Joseph M. Spencer and Nathan Moore, of West Branch, it is said expect to attend Philadelphia Yearly Meeting.

The proprietors of the Bucks county *Intelligencer*, at Doylestown, Pa., are about to erect a handsome dressed brown stone building for their business.

The same paper speaks thus of Dr. Anne Mary Longshore Potts, a member of Green st. meeting, who has resided for some years in Michigan.

Anna M. L. Potts, M.D., has been delivering a course of lectures in Newtown hall during the present week. Four of her lectures were in the afternoons, exclusively to ladies. Her evening lectures were to the public. The course will end this evening. Dr. Potts is an entertaining speaker, and she received close attention from a well filled house.

This Friend, at the First-day school meeting of the other branch of Friends, on Fourth-day last, gave a very interesting account of the First-day schools in England, which are chiefly for adults. Friends being presumed to take charge of their own children, and other societies having mostly occupied the ground for miners. One school started some 30 years ago, through Joseph Sturge's efforts, now numbers some 2,500, many of them have been amongst the most degraded. One who was formerly a noted prize fighter, has been reformed and become a member amongst Friends, and an exhorter in their meetings. Other evidences of the good done were cited.

Birmingham Monthly Meeting, which embraces Birmingham and West Chester meetings, has a membership of 490. At the time of the separation of 1827, both branches constituted a membership of 466. This increase, as in all our large cities and towns where Friends' meetings are located, has mainly been by removals from the country.

J. M. T., Jr.

## REMINISCENCES—No. 88.

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

Fourth mo. 30th, 1845, Fourth-day. This evening being the time for an appointed meeting by Mary L. Rowland, at the Commissioners' Hall in Southwark, my son C. and myself attended. When we arrived we found Mary sitting there with a few select Friends, and a few rough-looking people collecting in the hall and about the door. I thought, "Alas, Master, what shall we do?" "Preserve, oh Lord, this precious plant of thy own right-hand planting; stand by her in this hour of trial." I placed myself near the door, and as the people came in I endeavored to show them seats. Many of them lingered about the door, and I went twice out, and invited them in; some came in and some stood without. As the clock struck eight, (the house being partially filled,) dear Mary arose under, I thought, very unfavorable circumstances, the people being somewhat restless and noisy. I made another effort to get those in who were outside. As her voice became more heard, more people collected, until the space inside the door was crowded, and the seats pretty well filled; and I took a seat nearer the speaker, but my son took my place, and strove to get seats for those who were standing. I shall not attempt to follow Mary through her interesting discourse, but she was favored to express herself in such a manner as soon to bring the people into a good degree of stillness, which was very consoling for some of us. The people still continued to crowd in, until, I believe, every seat was filled, and a number standing. Among other things, she hinted at the riots last summer, and I understood her to say that she feared there were some present whose hands were stained with blood. On the whole, I thought it an edifying communication, and created a deep thought and tenderness in many minds present. She closed a little before nine, when Mary Pike succeeded her in a lengthy communication, until some of the people became restless and uneasy, and the solemn covering that had been over us was fast passing off, when she concluded. Although late, the first speaker again arose, and in a short, fervent address, seemed to recover all that was lost, and the people seemed overpowered under the sweet influence of the blessed truth. Her address to the laity was very affecting, (a number having come in, and taken their seats in an orderly manner,) and her affectionate farewell to all present seemed to seal the affections of many to the speaker. After the meeting rose, several pressed forward to take her by the hand, and one of them, on shaking hands with me, said: "I want to come here again." We came home, I hope, refreshed, and were enabled renewedly to confess, "Verily, there is a God in Israel."

5th mo. 4th, First-day. Attended meeting, where a large number assembled, the most of them in butterfly dress, with fans fluttering. The dress of the young people has become so tawdy, that the "Quaker" seems to be entirely shaken off, and Babylon resumes its ancient sway. Elizabeth Walton, Hannah Andrews, Sarah Gregg, and a man I didn't know, fanned a few embers that were ready to die, when dear Lucretia Mott came out with a sharp thrilling testimony against war, which threatens our land, and against slavery, the two abominations of our land.

Afternoon. We had a solemn, silent meeting.

6th, Third-day. Quarterly Meeting at Cherry street. John Wood opened the vocal exercises in a solemn, lively manner; and John Jackson was favored to bring a solemn covering over the meeting in a searching testimony for the truth. Our other speakers were Mary Moore, Hannah Chaudlee, Rowland Johnson, Mary Care, and two females I did not know.

This afternoon, in company with my two nieces, Ann Coppuck, from Ohio, and Ann Warrington, we visited Will's Hospital and the Institute for the Blind.

7th, Fourth-day. Attended meeting again. Mary Rowland was vocal to our edification and comfort. To all such faithful laborers I am willing to accord double honor.

9th, Sixth-day. Friends are beginning

to assemble in order to attend Yearly Meeting. Prudence Murphy, an elder from New Jersey, is at our house in order to attend the select meeting to-morrow.

10th, Seventh-day. Several ministering Friends have arrived in town, and from present appearances, I anticipate a large Yearly Meeting.

11th, First-day. The meeting at Cherry St., gathered early, the house was crowded in every part, and many could not gain admittance. The men's upper gallery was filled with ministers, and before the people were near all gathered, Joseph A. Dugdale, from Indiana, arose and occupied the meeting until near its close, in a communication and exercise, which seemed to me to be warranted by the Spirit of Truth. His description of several death-bed scenes was vivid and calculated to arouse our inmost feelings. The death-bed of David, and his interview with his son Solomon, the last words of Altamont, also the last words of a female which he had witnessed but a short time ago, were described with pathos. He spoke of war and slavery as two great evils, and exhorted us to bear a faithful testimony against their oppressive consequences. In speaking of slavery, he quoted Woolman and Benezet, as two great pioneers in the cause, and thought the course of Friends in the present day should be onward. He closed, after standing nearly two hours, and I hope the people separated instructed and edified.

Afternoon. We have had a crowded meeting. Samuel J. Levick occupied the greater part of the sitting in a searching discourse, delivered I believe with demonstration and power, and he was listened to with close attention. After him, a female uttered a few words, when Daniel Brooks, from Wilmington concluded the vocal exercises in a lively discourse from—"I am the Vine, ye are the branches, etc." I think this has been a day of favor, which I hope will not soon be forgotten.

The young women were reminded of their Babylonish garments, and affectionately invited to leave all the false glitter of the world, and follow the Saviour wheresoever he pleased to lead them.

15th, Fifth-day. Meeting for worship. I attended at Cherry street, where a great number were gathered.

Before the meeting was well settled, George F. White arose and occupied more than two hours in a communication which chained the attention of the audience. I shall not attempt to follow him in his discourse, although he seemed to go deeply into many subjects.

16th, Sixth-day. This afternoon the Yearly Meeting ended, and notwithstanding some conflicting opinions were apparent during part of the proceedings, they had a peaceful close. But I have felt my mind sorely tried, in consequence of the unhappy difference of opinion which was manifested whereby the poor slave in my apprehension was lost sight of. I speak this with sorrow.

[For The Journal.]  
CHRISTIAN BAPTISM.

In the Westminster Assembly's Catechism—of highest authority in all Calvinistic churches, and in the matter of Baptism acceptable to all Evangelical and Liberal ones—I find the only text given as proof, that Jesus enjoined water-baptism, to be Matt. xxviii. 19: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And I know of no other text in which the Master gives any command that looks at all like an enjoining of baptism by water. Every scholar knows that the word translated "in," in the above quotation, means *into*, and should have been so rendered in this place. And in Bibles, with marginal references and corrections, this correction is often made. Properly translated the text reads, "baptizing them into the name of the Father, etc." *i. e.* into the attributes, such as love, purity, holiness, wisdom, that characterize the Father and the Son and the Holy Ghost. The idea is of perfectly saturating, permeating and imbuing the nature of every human being with these qualities. It is a continuing of the behest given in the first clause—to "teach all nations"—only intensifying its meaning and piling it up to a lofty height, showing how thorough this indo-

trination was to be. And the text thus taken is sublime beyond all measure. Filled with the pungent power of its idea, it is almost impossible to repeat it aloud without tears. But, to myself, I must say the insertion into it of what is, at best, a mere emblematical rite, following an injunction to preach to the world the loftiest righteousness, and the most inspiring hopes to which mortal hearing ever listened, or in response to which mortal hearts ever throbbled, seems painfully belittling and contemptible. Suppose we apply the text as religionists interpret it: "Go, tell all nations, 'Blessed are they that mourn, for they shall be comforted;' 'I am the resurrection and the life, because I live ye shall live also,' and then take each believer and immerse him in water, saying as you do so, 'I baptize you in the name of the Father, and of the Son and of the Holy Ghost.'" It requires, when applied thus, only very ordinary sensibilities, to feel that the incongruity is shocking.

The father of Daniel and Ezekiel Webster, like many other men, educated in the fierce contests that accompanied our revolution, was deeply imbued with the principles of constitutional right. He impressed them most earnestly upon the minds of his wonderfully endowed sons. Of those sons he expected great deeds. Suppose, in his last earthly words to them, the father, filled with the, to him, lofty theme, had said: "Teach all men the great doctrines of civil liberty; imbue their natures completely therewith." This would have been worthy, noble. But, suppose the departing father, in that supreme moment, had said: "Teach every man the great doctrines of civil liberty; wearing always the emblematic whig apparel of a blue coat with brass buttons and a buff vest." We all know that when Charles James Fox rose to defend freedom in the British parliament, or Daniel Webster to enforce union in the American Senate, their traditional dress of Whiggism appeared pleasantly to the eye. But what a trifle to mix up with important truths!

And the man who, after examining the subject, can believe that the Master, at the supreme moment of his earthly existence, could mix up one of the most sublimely important injunctions conceivable with a blue-coat-brass-button-and-buff-vest ritual, must have very obtuse sensibilities.

The mere correction of the mistranslation, "in," in Matt. xxviii. 19; and the substitution of the right word, *into*, settles the question, of what is Christian Baptism, conclusively. Says Jesus, "baptize all nations into the name (attributes) of the Father, and of the Son, and of the Holy Ghost." "No," says the Baptist, "baptize all nations into water." I trust to adhere to Jesus in the matter.

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

EPISTLES OF PAUL—NO. 11.

EPISTLE OF PAUL TO TITUS.

Of Titus, to whom this epistle is addressed, we know nothing more with certainty than that he was a Greek by birth, and frequently attended him in his journeys, being his companion in labor and sufferings.

Nor have we any account concerning St. Paul's labors in the island of Crete, where Titus was a resident, except the bare fact though St. Luke mentions that he touched at Fair Havens and Lasea on his voyage to Rome. It is therefore inferred that this Epistle was written subsequent to his first imprisonment at Rome, and previously to his second, about A. D. 64, which is considerably strengthened by the similarity existing between this and the first Epistle to Timothy. Timothy and Titus are both cautioned against the same prevalent corruptions; the phrases and expressions are nearly the same, and the conclusion is that they were written about the same time, though, in the Epistle to Titus, there are values peculiar to itself which enhances its

The Apostle seems to have had great success in his ministry in that island, but, before he could order the state of the churches in a regular manner. He there-

fore left Titus there to settle churches in the several cities of the island, according to the apostolic plan; and, according to tradition and ecclesiastical records, which made him Bishop of Crete, Titus lived there till he was 94 years of age, and died, and was buried in that island. It was upon the occasion of Titus being left at Crete that St. Paul wrote this Epistle, to direct him in the proper discharge of his various duties.

The island of Crete, now Caudia, was renowned in ancient times for the salubrity of its climate; for the richness and fertility of its soil; for its hundred cities; for the excellence of its laws, given by its king, Minos; for Mount Ida, where Jupiter was said to have been preserved from the jealousy of his father Saturn; for the sepulchre of Jupiter; and, in fact, for being the cradle of the gods, most of the absurdities that have been embodied into the heathen mythology having here had their origin. The Cretans were also notorious for covetousness, piracy, luxury, and especially for lying. We have no certain information when or by whom the Gospel was first preached in Crete, though it is probable that it was made known there at an early period, as there were Cretans present on the day of Pentecost, who, on their return home, might have been the means of introducing it among their countrymen. Over this mass of idolatry and corruption, however, the Gospel triumphed, producing purity, honesty, truth and every moral and Christian virtue: nor has the subjugation of the people by the Saracens and Turks been ever able wholly to extinguish, though it has obscured the light of Christianity which once shone upon them with such splendor. The island is divided into twelve bishop's sees, under the patriarch of Constantinople; but the Turks, though they profess to allow the Christians the free exercise of their religion, will not permit them to repair their churches, many of which have been converted into mosques; and it is only by the influence of large sums of gold paid to the pashas, that they can keep their houses of worship from total dilapidation. C. A.

A COMMUNICATION

To the Prairie Grove Quarterly Meeting of Friends, held at West Liberty on the 13th of Third month, 1876.

DEAR FRIENDS:—Several of the members of the committee appointed to attend the Biennial Temperance Convention at the Capital, complied with the appointment and believe the cause so dear to us was advanced by the deliberations of that body. We found the advocates for the restoration of the death penalty had been vigilant, and there seemed a predetermination to re-enact this barbaric code. We had personal interviews with Senators and Representatives, and finally decided on behalf of our Religious Society in Iowa, to submit to the Legislature the following:

To the Senate and House of Representatives of the State of Iowa:

Honored Friends:—We were delegates to appear before your honorable body by the religious society of Friends residing in this commonwealth, who are in affiliation with the Illinois Yearly Meeting, for the purpose of making known to you, the guardians of public virtue, that we implore you to take no retrograde steps in changing the existing law touching capital punishment.

We believe we are not influenced by a sickly sentimentalism on the subject. Human life is the boon conferred by the Almighty on man, the pivot of his destiny for the present and the future. Who but the Divine Author of Life can assume the awful responsibilities of extinguishing it? Let the misguided victim be surrounded with all the guards which the safety of the community requires. In the silent cell where he could commune with God, the convict would have an opportunity for contemplation and repentance, and could harm no one. The infliction of the death penalty, we believe, not only an unwarrantable prerogative the State should not assume, but induces a demoralizing public sentiment and lacerates the feelings of a very large class of people.

Conscientious repugnance to the death penalty by many, we have no doubt, has induced the escape of guilty persons, upon whom the sentence of the law should have visited.

While there would be no hesitation in convicting a guilty party and sentencing him to his fate, where if there was a possibility of his innocence ever being made apparent, it would not be too late to mete out justice to injured innocence, we believe a class of persons who deserve severe chastisement by law are those who impiously take the law in their own hands in an unauthorized and illegal manner, and we furthermore believe if the law was more stringent against the sale of rum there would be much less crime committed.

So far as we are able to learn, in States where the death penalty has been abolished, time and experience both confirm the opinion of the masses in the safety and wisdom of its abolition.

Our earnest petition to you, Senators and Representatives, is that there be no change of the statutes of the State on the subject of capital punishment.

We are gratified by being able to report that after a severe contest the bill was defeated in the Senate, the result of which was immediately telegraphed to a member of our committee on the 3d inst.

Joseph A. Dugdale, Thomas D. Tomlinson and Ruth Dugdale were the members of the committee who attended.

The report of the committee appointed to visit our State capital at Des Moines in advocacy of two of our important testimonials was read and cordially united with in joint session of this and Women's Quarterly Meeting. Taken from the minutes of Prairie Grove Quarterly Meeting of Friends, by

SAMUEL B. WALTON, } Clerks.  
ELIZABETH A. WALTON, }

**DR. HOWE AND LAURA BRIDGEMAN.**

Most of the newspapers in recording the noble deeds of the late Dr. S. G. Howe, have forgotten, or assigned an inferior place to the greatest of all, the discovery and education of Laura Bridgeman. The achievement was for many years a wonder to the world. Foreign travelers to the United States, among them Dickens, gave the case prominence in their works as one of the greatest American marvels. When Dr. Howe found her, Laura was about six years old, blind, deaf, dumb, nearly destitute of the sense of taste—the results of scarlet fever. There seemed no quality or faculty in her by which communication with others could be established, or any trace of instruction imparted to her. Dr. Howe undertook the seemingly impossible task of teaching her. How well he succeeded is a matter of world-wide fame. The Boston *Traveler* gives the following account of Miss Bridgeman of to-day:

"Miss Bridgeman is now in her forty-sixth year. She is tall, slight, graceful in form and motion, wears green bands across her eyes, is very demonstrative, and her face at times radiates with emotion. She dresses with great care—more to please her friends than herself, and takes pride in showing her gold watch and other feminine ornaments. She is quite expert in crocheting and plain needle work, and takes much delight in assisting one of the teachers in the sewing department. A few days ago, she was at work with perhaps a dozen of her pupils, turning the hems of napkins, and threading needles with her fingers and teeth. She exhibited some of her hemming with as much pride as a soldier bearing a trophy from a battle-field. A lady, on the occasion referred to, made a purchase from her of a crocheted mat, and with clear articulation Miss Bridgeman repeated the word "money," twice. She can utter intelligibly the name of a teacher, and such words as baby, etc. She forms words with a lead-pencil, by the aid of a French writing-board. This latter article has grooved lines about an eighth of an inch deep, an inch or so apart, running transversely across the pasteboard. She takes her paper and presses it into the grooves, thus making depressions which can be felt by the pencil point, and when slightly pressed leaves a letter mark. In furnishing her autograph, she writes above her name a Scripture text. On her being asked if she realized the meaning of the quotation, "The Lord is my Shepherd," she replied, "Fully." On learning that her questioner was a Sabbath

school teacher for eighteen years, she clasped her hands with delight and made an attempt, in a rapturous manner, to speak, giving forth a bird-like sound. Miss Bridgeman, after the death of her father, was selfishly deprived of the little property left for herself and her mother, and continues to earn a little money by the use of her needle. She, however, possesses the interest of a bequest of \$2,000 from the Loring fund.

WE clip the following item from "Religious Intelligence" in *The Christian Register*:

The Woburn Unitarian church has elected Mrs. F. K. Cragin and Mrs. J. Johnson deaconesses.

**MARRIED.**

BRIGGS—OLEMAN.—On 4th mo. 12th, 1876, at the residence of the bride's father, Byberry, Phila., by Friends' ceremony, Albert G. Briggs, of Moorestown, Burlington county, N. J., to Elizabeth B. Coleman, daughter of Benjamin W. Coleman.

**DIED.**

TWINING.—At Wrightstown, Pa., on the 9th inst., Clarence B., infant son of Harry S. and Jennie L. Twining, aged 8 months and 14 days.

KNIGHT.—Near Edgewood, Lower Makefield, Pa., on Seventh-day, 4th mo. 15th, 1876, Phebe A., wife of Barclay Knight.

HOLCOMB.—In Newtown, Bucks co., Pa., on seventh-day, 4th mo. 15th, 1876, after patiently suffering a long affliction, Phebe Amelia Holcomb, daughter of John and Elizabeth Holcomb. She was blind, deaf and dumb, but intelligent.

EXTONER.—In Philadelphia, 4th mo. 23d, 1876, George Fletcher, in his 89th year. A frequent attendant of Friends' meetings.

FUSSELL.—In Pendleton, Ind., 4th mo. 14th, 1876, Samuel Fussell, in the 5th year of his age. A member of Fall Creek Monthly Meeting.

AMBLER.—In Norristown, 2d mo. 22d, 1876, Martha J., wife of Mahlon R. Ambler, in the 54th year of her age. She was a member of Greenwood Monthly Meeting and Norristown Preparative Meeting, of which she was an elder; her life was exemplified by her love and faith in her Heavenly Father, and it can truly be said of this dear friend, "None could know her but to love her."

WALKER.—At her residence in Buckingham, Pa., of Paralysis, 3d mo. 1st, Elizabeth Walker, in her 74th year.

LOYD.—On the evening of the 17th inst., Ann Lloyd, in the 71st year of her age. A member of Green street monthly Meeting.

THOMPSON.—In Buckingham, Pa., 2d mo. 9th, Margaret Thompson, in her 88th year.

CARVER.—At Koyer's Ford, Montgomery co., Pa., 2d mo. 1st, Hannah Carver, in her 75th year.

MEREDITH.—At Quakertown, Pa., 3d mo. 15th, Sallie, daughter of Dr. Charles F. Meredith.

PEARSON.—In Solebury, Bucks co., Pa., 31 mo. 8th, of diphtheritic croup, John, eldest son of Wilson and Rachel Pearson, aged 22 years, 11 months and 6 days.

The Bucks County "Intelligencer" says: John Pearson, son of Wilson Pearson, of Solebury, died in a remarkable manner. He had eaten a very hearty supper on the evening before, and in the morning he went to the barn as usual to help with the work. He soon came in and said he would have to quit, as there was something the matter with his throat. A physician was sent for, who came about half past ten o'clock and found the case very serious. In an hour afterward the patient died, his throat having become entirely filled with diphtheritic inflammation. The deceased was nearly 23 years old, and was always possessed of excellent health.

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MAIN LINE WESTWARD.  
Paoli Accom. 6 20, 9, and 10 a. m., 11, 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 30 a. m.  
Hennova & Kane Ex., daily, except Sunday 7 30 a. m.  
York and Hanover Ex., except Sunday 7 30 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 Accommodation, 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 30 p. m., 1 35, 2 10, 3 45, 5 30, 6 35 and 7 p. m., and 12 midnight.  
On Sunday, 2 40, 3 30, 7, 8 30 a. m., 3 45, 6 55, 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 KENNINGTON 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 9 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 8 30 p. m.

### AMBOY DIVISION.

FROM MARKET STREET FERRY.  
Accommodation for New York, via Perth Amboy, and Jamesburg and McMouth Junction, 6 30 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 30 and 5 30 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 70 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, 8 p. m. and 5 p. m.  
For Beach Haven, 7 30 a. m.  
For Medford, 8 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 20 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., 8 20 p. m. daily 6 45 a. m. and 3 35 p. m., daily, except Monday. From Erie and Williamsport, 6 45 a. m., daily, except Monday. From Buffalo and Niagara Falls, 7 35 a. m., daily, except Monday. From Renovo, Elmira and Williamsport, 6 20 p. m. From New York, 12 45, 4 38, 10 10, 10 50 a. m., 12 05, 12 45, 3 50, 6, 6 50, 7 35, 7 40, 7 50, 10 40 and 11 40 p. m. On Sunday, 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.

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