

# THE JOURNAL.

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

VOL. II.—No. 2.

PHILADELPHIA, FOURTH-DAY, 2D MO. 11TH, 1874.

WHOLE No. 54.

## "FEAR NOT—I WILL HELP THEM."

Being perplexed, I say,  
Lord, make it right—  
Night is as day to Thee,  
Darkness is light.  
I am afraid to touch  
Things that involve so much;  
My trembling hand may shake,  
My skillless hand may break;  
Thine can make no mistake.

Being in grief, I say,  
Lord, heal my breast;  
Lest Thy hand touch me, Lord,  
Hush me to rest?  
Aching with bruise and wound,  
Faint on the cold bare ground,  
Seest Thou my grievous plight?  
Wrap me in love and light,  
Bear me outside the night.

Being in doubt, I say,  
Lord, make it plain,  
Which is the true, safe way,  
Which would be vain?  
I am not wise to know;  
Nor sure of foot to go;  
My blind eyes cannot see  
What is so clear to Thee—  
Lord, make it clear to me.

Being in fear, I cry,  
Lord, show Thy face?  
Shine on my daily path,  
Lighten each place?  
Little will matter then  
How death comes, where, or when.  
Little what life may be,  
Little what griefs I see,  
All shall be well with me.

Being in straits, I cry,  
Lord, make a way;  
Open a door for me—  
Help me, I pray!  
Gold I have in endless store:  
Strength—all I want—and more.  
All hearts are in Thy hand,  
Nothing can Thee withstand,  
Lord, look, and give command!

Now, Lord! what wait I for?  
On Thee alone,  
My hope is all reposed,  
Lord, seal me Thine own!  
Only Thine own to be,  
Only to live to Thee;  
Thine with each day begun,  
Thine with each set of sun,  
Thine till my work is done.

—SELECTED.

For The Journal.

## ON THE ORIGIN OF COAL.

[We take great pleasure in commending to the special attention of our readers the following able paper on the formation of coal. It is a model of conciseness worthy of all imitation.]

Prof. Edward D. Cope is one of the most distinguished of living paleontologists, as well as one of the most enlightened and liberal of men. He is a member of Orthodox Friends' Society.]

An article by Gideon Frost in the last number of THE JOURNAL in opposition to the prevailing view of paleontologists and geologists, that coal owes its origin to vegetable life, seems to require some notice, as its author evidently misapprehends the theory he endeavors to controvert. His statement of the doctrine being incorrect, he finds no difficulty in proving "that the several items of this theory are mere fictions and have nothing substantial to support them." It is not supposed that coal is composed of drift wood, or masses of fallen timber, though such undoubtedly are found embedded in coal beds, as in other kinds of strata of various geological periods. Coal is supposed, with good reason, to be the result of pressure, etc., on enormous beds of peat, a substance, which it is well known, accumulates over damp tracts in a moist climate, to immense depths. The new growths suffocate the lower or older stems, which decompose into a carbonaceous soil in which new generations take root; this process continued, accumulates a mass of nearly pure carbon, the earthy salts, etc.,

forming part of the food for the living surface. There is practically no limit to this process in valleys, especially if they be undergoing slow subsidence, and every foot of depression adds to the area.

When water level is reached submergence takes place, and the usual consequence follows: deposit of mud or sand, as the shore is far or near, or composed of those materials. This process repeated has produced the alternations of coal and rock seen in the coal formations. As many as seventy-six alternating coal beds may be counted at one locality in Nova Scotia, where the whole amount of deposit is more than 15000 feet.

Prior to the carboniferous period, very few air-breathing animals existed, so far as investigation has gone; all the vertebrata, and nearly all other animals were inhabitants of salt, or rarely, fresh water. At the time of the deposit of coal, for the first time, salamander and frog-like animals underwent a full metamorphosis, and dwelt on land as air-breathers. There is, then, no objection to the theory that the air was surcharged with carbonic acid gas prior to that time, but much in its favor.

The writer of the article is correct in supposing that trees that fall upon a dry surface of earth are not preserved. Like all other organized substances, in order to be preserved, they must be deposited in water, mud, or wet bog. Hence, most of the fragments of large trees found in connection with coal occur in the slates above and below the bed, i. e. in the muddy bottoms of the bog and the succeeding water area.

EDWARD D. COPE.  
HADRONFIELD, N. J., 1 mo 31st, 1874.

## THE LABOR QUESTION.—No. 1.

### A STUDY IN RELIGION.

I take the following extract from the *Boston Daily Advertiser* of January 7, 1874. It was among that paper's telegraphic despatches from New York: "In order to prepare for any emergency that may arise through the labor mass meeting to-morrow, Superintendent Matsell to-night ordered all police officers to report at once at their respective station houses, and not to leave their precincts until further orders. It is likewise stated, on good authority, that 30,000 ball cartridges were taken to the seventy-first regiment armory."

The above is not a startling announcement; for the very serious reason that the embittered feeling of the laboring classes toward capital has become an old story in the United States. And this embittered feeling is not local, but universal; not of New York alone, but every State. The statement quoted, although not a startling one, is of the sternest significance. For it points to a fearful eventuation that may, yes, is not unlikely to come, through labor's conflict with capital. Some day a panic will occur that shall prostrate business much more completely than did that of last September; and the winter that shall follow it may be as severe as that of 1873-4 has, thus far, been mild. Hunger and cold will not trouble themselves then about "30,000 ball cartridges." Universal riots, amounting to a rebellion, will ensue; "the man on horseback" will be called in; and liberty, whose foothold on our soil our prominent thinkers consider all-of-precarious now, will depart for ages from us, as she has left other lands before. The same result may come, also, from the daily deepening jealousy, envy, and hate of labor, on account of the class distinctions that are every day growing more galling as labor becomes more intelligent, and, as a result, more sensitive, and as the faults of the self-styled "better classes" become better understood.

I wonder whether the organs of capital,

its pulpits and press, suppose the staple texts from which they preach to labor that "the opportunity to rise is open to every working man;" that "labor is better paid than it ever was before;" that "capital takes great risks, and has a right to proportionate remuneration"—are looked upon by thinkers as anything better than the babble of babies. They may as well be assured that they are not, and seek for a different style of suggestions to working people. The dissatisfaction on the part of labor is so deep-seated as to require more fundamental and thorough suggestions than capital's organs have yet offered, to reach and medicine it. In fact, if capital will consider but a moment, it will see that it has not made the slightest impression on its opponent. Labor's dissatisfaction has sensibly increased with every year since the question was last opened, until, this year, it is at a greater height than ever before, with a certainty that in 1875 it will overtop its height of 1874.

The dissatisfaction of labor with its present relation to capital is natural, irrepensible, inevitable, because thoroughly just and right. Natural, and, still more, revealed religion, stimulate it, encourage it, minister to it. Revealed religion is never wearied in insisting upon the fact that the normal condition of humanity is, that all men should be brethren, one to another. But the present relation of the laborer and the capitalist is far from that of perfect brotherhood. The laborer in Fall River, for instance, sees a Brayton or a Durfee enabled to live in a house to which no appliance of necessity, comfort, or luxury is wanting. Its owner can keep also a thirty thousand dollar yacht, spend every year to enjoy it more thousands than the laborer ever saw or ever shall see; can buy pictures at will, that costs from fifty dollars to tens of thousands of dollars each; can rival Bonner or Vanderbilt in horse flesh; take leisure when he needs it; travel over all of earth once or twice in his life time; meanwhile affording his family every indulgence; and, dying, leave each member of it a luxurious independence. His own home, on the other hand, the laborer sees to be scanty, often pinched; little comfort and no luxury, however longed for, ever there. And when a panic comes, starvation or a pauper's disgrace stares him in the face. Worse, however, than all this, he hears the people of capital called "the better classes," "the upper classes," "the respectable classes," "people of wealth and respectability." Society, constantly and most irritatingly, shows a contempt toward him for his inferiority. Worse still—if he dares to entertain and express convictions on the problems of political economy, of the relations of capital and labor, his capitalist employer can make his blood boil by imperious insult, yet he must succumb, or himself and his family suffer bitterly, to pay for his assertion of manhood. Clergymen, Sunday school superintendents, and women of the weaker sort, are always telling us that the relation between these men, of such contrasted conditions, is that of brotherhood. True womanhood and manhood, whose visions puling sentimentalisms cannot delude, know that such statement would be a lie did it rise to a lie's dignity. The existing relation of such men is not that of brotherhood. As the world measures such matters it is the sharp, painful contrast of superior and inferior, very near that of lord and serf, of noble and roturier. And, until this bitter distinction is removed, there will be jealousy, hate, conflict; to our political and social institutions great and constantly increasing danger; and, if the distinction is not thoroughly obliterated, thorough ruin.

Jesus Christ, who, as authority, is revered by multitudes yet, has given us to under-

stand that the world will not have attained to its normal condition until the kingdom of God shall have "come on earth as it is in Heaven." Naturalism, while rejecting the authority of Christianity in this, approves its forecast. And all advances recorded by history—universal, displacing, class-restricted education; democratic institutions supplanting monarchy and oligarchy; rights of conscience standing where inquisitions stood before, show unmistakably that we are gravitating toward the ideal adduced; a state of things on earth just as it is in Heaven. History shows, too, that all efforts to repress these advances have been only fruitful in convulsions, miseries and ruin. It shows, also, that all efforts for the mere palliation of the evils they have removed have ever proved the poorest foolery. The standard is clearly as stern and uncompromising as the demand of the Sybil upon the Roman King. In legislation towards these results no "compromise measures" have ever met the exactions of nature or providence, call it which one will. Whenever the great issues have come to their appellate trial nothing has ever saved society but the adoption of the most radical, fundamental, thorough Christian principle applicable to each particular case. And, it is a more than useless waste to indulge the delusion that the labor question will ever be settled in any other way.

The slavery question is fresh to all of us. Conditions and principles illustrated by that now historic subject, ought to be full of instructions for us in this later one. In heaven there can be no such relation as that of owner and slave. It was a relation most unbrotherly—hard, painful, ruinous. In accordance with the great Christian law of advance toward the inexorable ideal, slavery was doomed. When the majority of our nation had become interested in it it had come to its appellate trial. It could only be settled in accordance with the most radical Christian law, before which municipal statutes and customs were as but flax before the flame. But interested parties in the South, and conservatives in the North, like their prototypes, Charles the First and George the Third of England, thought well to contend against the inevitable, to throw themselves against "the thick bosses" of the Almighty's "buckler." The result: I need not relate it. The labor question is not unlike the slavery question in its conditions; it is precisely like it in the underlying principles that will control it. Of course, the slaves of the South are not to be compared for a moment with the workingmen and women of the North. But the relation of employer and employed, as it generally exists among us to-day, is a relation that cannot exist in heaven. It is too unbrotherly. If it cannot exist there it has got to disappear here. "When?" When the great issue is made up; when the "fulness of time" shall have come, when the attention of the majority of our land shall be turned to it. And with the trades of New York in a state of chronic strike, and the rest of the Union constantly infected from that influential quarter, the time can not be far off. "How will it disappear?" As the system of slavery did, in blood, unless this question is managed with more sanity than was its predecessor. But this can be avoided if at least one party to the contest will take measures to incorporate into the world's morality that teaching of the Sermon on the Mount applicable to this most serious problem now before us. Which principle that is, and how it is to be made available in the labor conflict and how incorporated into the world's practical morality, is to be the showing of future articles in THE JOURNAL. JOHN B. WILLARD.

STILL RIVER, Worcester county, Me.

Now is the time to subscribe for THE JOURNAL.

## LONDON DISCIPLINE.—CONTINUED.

## 6. "CONCERNING CONVERSATION."

1675. It is much upon us to put Friends in remembrance to keep to the ancient testimony, truth begat in our hearts in the beginning, against the spirit of this world, for which many have suffered, and mockings, beatings, stonings, &c., particularly as to the corrupt fashions, dealings, and language of the world, their over-reaching and vain jestings, that the cross of Christ in all things may be kept to, which preserves blameless, and honor the Lord's name and truth in the earth.

1676. See covetousness, page 85—same book of discipline.

1688. Advised that Friends everywhere be put in mind to keep under the leadings and guidance of the spirit of truth in their outward habits and fashions thereof, not suffering the spirit of the world to get over them in a lust to be like unto them in things useless and superfluous, least it prevail upon them by giving a little way to it till it lead them away from the simplicity and plainness that becomes the Gospel; and so, from one vain liberty to another, till they come to lose the blessed liberty that is in Christ, into which they were in measure redeemed, and fall back into the bondage of the world's spirit, and grow up in the liberty of the flesh with the lust and concupiscence thereof, and so lose both their name and place in the truth, as too many have done.

1691. Advised in God's holy fear to watch against and keep out of the spirit and corrupt friendship of the world, and that no fellowship be held or had with the unfruitful works of darkness, and to avoid unnecessary frequenting taverns, ale houses, all looseness, excess and unprofitable and idle discourses, misspending their precious time and substance to the dishonor of truth and scandal of our holy profession; and see plainness, page 223 of the same book.

1712. See plainness, page 225 of the same book.

1725. Let us watch diligently over our own spirits to see that we are conformable to the spirit of truth, whereby our behavior and conversation may be such as becomes godliness, and may adorn the doctrine of Christ Jesus our Lord, who mercifully hath called us to be a people faithful in bearing the cross and despising the shame, and cheerfully bearing our testimony to the greatest truths of the Christian religion which he hath revealed, and against every appearance of anti-Christ and wickedness.

1731. It is the care and concern of this meeting to recommend unto all Friends resorting to any of our annual assemblies, either in this city or elsewhere, to be very careful at their inns or other places where they may lodge or converse, to be prudent in all manner of behaviour, both in public and in private, avoiding all intemperance in eating and drinking, and likewise any foolish jesting, or undue liberty whatsoever; that our conversations, seasoned with the fear of God, may appear correspondent to our professions, and answer the witness of God in others; and we advise that the Quarterly Meetings in those counties where such meetings are held, take especial care in this respect. With regard to that openness and good disposition which appears in the minds of people to hear the testimony of truth, and some conviction in divers places, we earnestly advise Friends that they be careful of their conduct, at all times and on all occasions, that no stumbling block be laid in the way of inquirers, nor offence given to tender young convinced Friends. "Let your light, so shine before men, that they may see your good works and glorify your Father who is in heaven." Let us walk wisely toward those that are without, as well as those within. Let our moderation and prudence, as well as truth and justice, appear to all men, and in all things, in trading and commerce, in speech and communication, in eating and drinking, in habit and furniture, and through all in a meek, quiet, lowly spirit, that as we profess to be a spiritually minded people, we may appear to be such, as being bounded by the cross of Christ. Show forth the power of that divine principle we make profession of by a conversation every way agreeable thereto.

1734. And seeing it is very evident that evil communications corrupt good manners, we think proper to commend with much

affection to our young Friends, that they may be very careful to avoid all such company, as by a light and vain conversation would tend to alienate their minds from the love of virtue and sobriety; for "the discourse of fools is irksome; and their sport is the wantonness of sin. Ecclesiasticus 27: 13. If, therefore, thou be among the indiscreet, observe the time, tarry not there, but be continually among men of understanding; and see 'Scriptures,' page 319.

ACCOTINK, Fairfax county, Va.

(To be continued.)

## TESTIMONY OF EARLY FRIENDS ON SLAVERY.

The following papers have been loaned to me. I copy them as being among the earlier concerns among Friends on the subject of slavery. The first is endorsed "A Copy of Robert Pile Paper about Negroes," and appears to have been written "in ye year 1698." J. M. T.

"Sum time past theyr was sum inclination upon my mind to buy a negro, or negroes, by reason of my English servants being out of their times and haveng a great familie of small children, might bee an help unto mee being for a team of life, that I and my children might have ye more liberty, &c.; but theyr arose a question in mee, ye lawfulness theyr of under ye Gospel ministration remembering the command of Christ Jesus, Do unto all men as ye would have all man doe unto you; and wee would not willingly be slaves team of life; also considering yt Christ dieng for all mankind, they being a part, though yet ungathered. I also had heard that they, in their own country, did make warr one wth another, and sold one another for slaves, and sum being stoln from their country. Now, whether our buying of them do not incurred rather than discurredg them in that wicked work; I considered, also, that if all friends that are of ability should buy of them that is in this province, they being a people not subject to ye truth, nor yet likely so to bee; they might rise in rebellion and doe us much mischief; except we keep a malisha; which is against our principles; and if they should bee permitted to doe us harm, whether our blood will cry innocent whether it will not bee said you might have let them alone. I considered the motion that rose in mee to buy off them whether it was not self, knowing hitherto by my moderate and honest in, devors I have not wanted food nor raymt, theyrwith bee content, saith ye Apostle; being exercised upon my mind for many dayes considering those things as I was lieng upon my bed as in a sleep I saw myself and a friend going on a road, and by ye roadside I saw a black pott, I took it up, ye friend said give mee part, I said no, I went a little farther and I saw a great ladder standing exact upright, reaching up to heaven up which I must go to heaven with ye pot in my hand intending to carry ye black pot with me, but ye ladder standing so upright, and seeing no man holding of it up, it seemed yt it would fall upon mee; at which I steps down and laid ye pot at ye foot of ye ladder, and said them yt will take it might, for I found work enough for both hands to take hold of this ladder, it being so exact upright; at ye foot of this ladder I saw a man that gave those that goeth up this ladder sumthing to refresh them. At this sight I was concerned, and asked the man what this ladder was. Hee said ye light of Christ Jesus, and whoever it bee that his faith bee strong in ye lord, God will uphold that it shall not fall; upon which I awoke and consider this matter, and I lett black negroes or pots alone; but if it bee not lawfull for to buy negroes for term of life in this gospel time, what shall be done with these yt friends have already, whether they ought not to bee learned to read english and to put them forward to goe to meetings, and indevors used to convince them yt ye witness of god might bee reached in them, and whether every quarterly meting should not have full powr to see yt Christian endeavors bee used towards them, that if possible they might bee prevailed upon, and if it should please ye lord to open theyr understanding, and bring them mesurably to bee obedient

to his heavenly Requiring why should not ye quarterly metings bee proper Judges in setting them free, provided ye maister bee not too much loss and ye servant have not been time enough to Answer his maister then ye quarterly meting may determine ye time wt might bee thought fitt, that no los might be on neyther hand.

ROBERT PILES.

To the General Meeting off friends In Barbados: These from our Monthly Meeting at Philadelphia, the 30th of 8th mo., '98.

Dear friends and Brethren: It haveng been the sence of our yearly meeting that many negroes in these parts may prove prejudicial several wayes to us and our posterety; it was agreed that endeavors should be used to put a stop to the importing of them, and in order theyr unto that those friends that have correspondencies in ye West Indies should discurdg ye sending any more hither; notwithstanding which, many negroes have been brought in this last summer, our meting taking it into consideration thought fit to signife the same to you, desiring that friends off your Island in general might be acquainted theyrwith and its ye request of our said meetings that no more negroes may be sent to this River to Friends or others, and that as they see occasion to Acquaint theyr respective neighbours theyr-off, that if possible A stop may be put theyrto; so desiring your care herein wee conclude with very dear love. Your dear friends and brethren.

Signed by order and in behalfe, off our sd meeting by

ANTHONY MORRIS, SAMUEL CARPENTER,  
JOHN JONAS, THOMAS DUCKET,  
THOMAS MAISTARS, JAMES FOX,  
WM. SOUTHEBE, HUMFREY MURLEY,  
NATHAN STANBERRY.

This A trew copy off ye paper sent.

The following in reference to a concern on behalf of the Indians is also here given:

To the Governor and them of ye Counsel Inhabitation of this town, and to all in Authority, and to all Godly minded people, haters of vise and lovers of virtue, ye humble address of your friend and neighbour,  
WM. SOUTHEBE.

The deplorable condission of our neighbours, ye Indians, and ye consideration of ye growing vise of public drunkenness, bauling, Reeling and lieing drunk in our streets, and little or noe indevors to Reclaim them, have often grived mee to see and hear it, when I have considered also on ye other hand how Redy many people are to find wages to get monly by them; then An Interpreter will Redily bee found, but to find An Interpreter to use sum Christian endeavors to Reclaim them from theyr wickedness, that can find little encourdgmt or countenance; though it bee A blemish to a y Christian Government to suffer it without Christian endeavors to curb it; which to bee plain if this Among other evils bee not Indevored to bee Remidied will, I fear, incurr ye displeasure of Almighty God. Theyrfore I pray that all yt are in Authority, with all other Godly and honest minded people who have any Real concern for ye honour of God and the trew benefite of our sd neighbours ye Indians, to bee concerned to consider of a way and means if haply sum thing for theyr good soppresion of this torrent of ungodlyness may bee effected or at least yt ye government, and all ye honest people in it may stand clear of theyr blood before ye great Judg of ye secrets of all harts. If by doing theyr Indevors in it, it cannot be effected thorowly, yet in part I see nothing but it may bee done if it bee gone about with Christian currredg, and for a beginning wee may have opertunaty enough in this town so many off them being often hear. Lett sum honest men with an honest Interpreter bee appointed to speak to sum of ye chief of them to come to an apointed place in ye town to have sum treaty wth the english, desiring them to speak to all ye Indians to bee sober Against ye time, where they may bee treated wth a Christian Spirit as God shall put it into in harts of Any. And such a meting may may bee thought convenient hear on clew where; which I hope wth God's Assistance sum good may bee effected which is all that is desired and Aimed at by mee. Philadelphia 23d day 4th mo., 1698.

The Above writing was given to ye Gov-

ernor to peruse, who Read it over And advised it might bee brought next day to ye Counsel who had it, and it was Read before them that were then present and sum of the Magistrates. And now I recommend it to all godly minded people, haters of vise and lovers of virtue as Aforesd, but most especially to my friends and neighbours of Philadelphia.

## OUR PUBLIC SCHOOL SYSTEM.

The majority of those who are opposed to secular education, both Catholic and Protestant, are moved by a profound conviction of its inadequacy to the real needs of the children and the community. It develops calculation, cunning and intellectual sharpness, at the expense of conscience and moral sensibilities. It creates a type of character that is clever, capable and even brilliant, but utterly selfish and hard. It gives ability but awakens no corresponding disposition to use the ability for just and noble ends; and experience demonstrates that giving culture to a thoroughly bad man is like putting a sword or firebrand in the hands of a maniac. Herbert Spencer has rendered a real public service in exposing the shallow sophistry which supposes there is any moral in mathematics, or that any amount of merely intellectual discipline will make a kind husband, a devoted father, or a good citizen. We see that notwithstanding the increase of educational facilities and the admitted excellence of our schools and colleges, there has been a saddening growth of vice and crime, and still more depressing deterioration of character among the classes where we naturally look for the best results of our educational system. It is only natural that, with these alarming evidences of demoralization before their eyes, religious people look with suspicion and dread upon any and every proposal to diminish the moral instruction of our educational institutions, and eliminate all religious influences from the public schools. They feel that health does not come from any such restricted diet. The primary object of the public schools is not to teach this or that particular branch of knowledge, but to make good citizens and worthy men and women. There is no necessary connection between grammar and goodness. The multiplication table does not nurture the moralities.

The fact that our public schools did not turn out the class of men and women we want, and that, in spite of costly and splendid educational institutions, there is an acknowledged increase of crime and demoralization of character, shows that there is some radical defect in our school system.

The great defect of our public schools is that they train the head to the neglect, if not at the expense of the heart. The great common virtues, without which culture is a curse, are left to take care of themselves. The graces, the humanities, the sweet and beautiful charities, the deepest and noblest sentiments of human nature get no recognition in our present system, and if they are fed at all, it is from the crumbs that fall from the table of mathematics, and logic and the classics. The idea of duty, which is the foundation of character; the sentiment of reverence, which makes subordination and greatness possible; the sympathies, which are sources of respect for the rights and feelings of others; the beautiful amenities which bind human beings together and make life lovely—all that belongs to the distinctively moral side of human nature, and falls into the category of the heart—are pushed aside and left to such precarious invigoration as they may chance to get elsewhere.—*New York Evening Graphic.*

## JESSE KERSEY'S JOURNAL OF A TOUR TO EUROPE.

(CONTINUED.)

Second-day, 8th mo. 6th. The foregoing memorandums being taken at intervals may possibly furnish a recollection of some of the feelings of each day while on the present passage, but had it not been equally convenient to have written on sea as by land I might have stated a variety of ideas on the sublimity of thought which is almost necessarily inspired by attending to the rolling

of the waves of the deep—amongst these it has struck me that the eye of a man may see a wide extend of surface seemingly without inhabitants, while we are at the same time sure that under this surface myriads of subjects enjoy that happiness which their varied capacities are equal to. They are secure in the waterly deep; heaven has made that life to them, which we know is death to us; so it may be with spiritual elements. Some may be and are happy in habits which to others would be misery and death. We are sailing on with a fair wind and all harmoniously enjoying the pleasure of looking towards arriving soon in port.

Third-day, 7th. We have sailed the last twenty-four hours with a fair wind 198 miles, during which time my thoughts have frequently traveled to the circle of my friends, on the American shore. And it is singular, though I recollect many of their countenances, that of my tender companion is almost wholly hid, but still I see the meekness of her soul and call to mind her kindly affectionate heart; to think we must be separated by distance and by time as is at present the case is sometimes more than I can bear. My eyes fill with tears, and my heart throbs within me, but thou, oh my God, hast been gracious and in confidence that thy blessing will rest upon her, my soul resigns the case; it has nothing on its own part to merit because its triumph is not completed; many are the dangers that continually await finite man and there is no way to become conqueror but by humble attention to the power of conviction. Every day this is necessary, and he who fails to watch with each change of situation will soon find that he will fall.

Fourth-day, 8th. This morning some struggling between the evidence of happiness and the desires incident to nature. I see the battle is between the latter and the former, and that if the conquest is gained in one thing, the attack is made in another; that it is a state of warfare in which I am placed, and that being clothed with the armor of light is not sufficient unless the will of the creature is so subdued as to be willing to wear this clothing.

Fifth-day, 9th. We have during the last twenty-four hours had a strong gale of wind, which gave an opportunity to notice the sea in its angry and mountainous form. With the majesty of the sight I should have been entertained, but my health would not permit, being again attacked with the sea sickness, and held so severe that not anything I eat would remain on my stomach.

Sixth-day, 10th. Somewhat recovered today, and gratified with strong hopes of seeing land to-morrow.

Seventh-day, 11th. We have now fulfilled the desired prospect, and are in sight of Ireland.

First-day, 12th. Some few intervals of quietude gained to-day, but not so much so as to permit my distinct persuasion that the Divine principle was felt. Such a separation from a mixture of conversation, and the unmeaning sentiments of irregular winds as is necessary before we can have this divine enjoyment, I find very difficult, but through mercy my habitation has been in the quiet, and most of the time resigned to my lot.

Second-day, 13th. To-day I am in view of parts of Wales, and see it to be a hilly country. It seems not unlike the lands that lie along the Brandywine creek, with this exception, that I have not seen a single tree—indeed the whole view had from the time we have come in sight of land has been without a single tree.

Third-day, 14th. Very little to remark of this day, more than I was disappointed, and kept one day longer on board the ship than was expected yesterday.

Fourth-day, 15th. I am now at Liverpool Hotel, after a passage of 26 days. There is nothing new strikes me here. After dining I went to Isaac Hadwin's; this seems likely to be my home whilst in this place.

Very different have been my feelings, now I am again permitted to enjoy the company of friends on land to what they were while in the ship, where it was always necessary to be on my guard. Here it seems as though there might be a little rest as well as other watchmen to aid my spirit in keeping to its proper ground, and yet I know that any dependence upon man is vain.

Fifth-day, 16th. Attended Friends' meeting at this place; there were present a considerable number of females, more than

those of my own sex. In this opportunity some impressions attended my mind concerning the nature of our standing as a religious Society in the world, and it was strongly before me to call the attention of those present to the soundness of that faith which was one delivered, and had been firmly maintained by those sons of the morning who stood forth in this land in the days of persecution; the meeting ended in a degree of that authority which was consolatory.

Dined at the widow Benson's, who is a kindly attentive Friend, and whose children (consisting of three daughters and one son) were evidently freed from all embarrassment in my company, and pleasantly took a walk to show me the sight of the river and the city of Liverpool generally; their conduct towards me throughout gave full opportunity to call their attention to the ties of gratitude which they were evidently under for the blessings they enjoy beyond many of their fellow citizens, being stored as they are with much of the world's wealth.

(To be continued.)

MAN'S IMMORTALITY.

To EDWARD RYDER: I was sorry to see thy question in THE JOURNAL of 12th mo. 10th, to wit: "Is man immortal by nature or by grace?" Such a question needs no comment. My reply is, by grace; and let all such inquirers as thou art take God's word, "My grace is sufficient for thee," or, as Paul expresses it, "The grace of God that bringeth salvation hath appeared unto all men," as a teacher and a preacher, showing us that we should deny ourselves all unrighteousness, and live soberly and godly in this present life. This, as thou and all others must see, gives us a seat in his kingdom, and makes man immortal and accountable; otherwise, by nature, like the mushroom, he would vanish away without accountability.

I pity the naturalist. Such a one was Agassiz. Very useful as a man of science, he was, however, too good a man to live and die a mere moralist. There are few of these, however, but what get led into the wilderness of conflicting opinions. Thou also says that among so many different opinions the battle must be fought and that openly, not behind the barracks but in the light of intelligent minds. To this I answer, we are fully prepared. The Captain of our salvation was never defeated in battle and never can be, because his weapons are not carnal but mighty through God to the pulling down of strongholds, principalities and powers.

Here, my dear friend Ryder, must thou and all other inquirers like thee, see that the victory is ours, just as sure as it was David's when he threw away all his weapons of war and took his little sling and killed Goliath, and the army of the Philistines fled.

Friends have ever borne testimony against war, as thou well knowest, and so does the Discipline against all such questions as thine, calculated to lead into heat and doubtful disputation. Thy questions is too broad. To answer it would take a column. I shall say no more. Others can judge.

P. W. TOMPKINS.

N. B.—I think that those who speak of a future state have no more business with it than Adam had with the forbidden fruit of the tree of knowledge. For taking this he was driven from the presence of his God, that happy state, into the wilderness and there died, as William Penn says, a poor vagabond, because he wished to be as wise as his God.

A DISOWNMENT IN THE OLDEN TIME.

[The following curious extract from our old records shows that in ancient, as well as modern times, slavery loved darkness, and resolved to obtain its end then as now, at the cost of trampling upon all the rules and principles of society. A quarter of a century before this date George Fox had been called from the visible to the church eternal, and dying, had exhorted his followers "to mind the light." Now slavery arises and says, "no! I will have none of it, upon my domain; 'light' shall not shine, for upon

me men shall not 'judge' or reflect." Light advances; let us be thankful.—ED. JOURNAL.]

The following from its tenor is presumed to be a confirmation of the disowment of a minister for opposing the holding of slaves and participating in lotteries. The minute alluded to near the close, as adopted in 1715, is as follows:

1715. If any Friends are concerned in the importation of negroes, let them be dealt with and advised to avoid that practice according to the sense of former meetings in that behalf, and that all Friends who have or keep negroes do use and treat them with humanity and Christian spirit, and that all do forbear judging or reflecting on one another, either in public or private, concerning the detaining or keeping them servants. J. M. T.

A minit of the Quarterly Meeting of friends, held at Philadelphia the 3d of 12th month, 1717-18.

A paper signed by John Harmer, direct'd to this meeting, relating to slaves and casting of lots, was read; whereupon the friends of Philadelphia Monthly Meeting reported that they had dealt with the said John Harmer for disorderly practices in reading and publishing papers tending to division; and the minit of the said meeting was also read, showing that they had admonished him to give up his said papers to that meeting, and to desist from those practices; which he refusing to do, they concurring with other meetings who had before dealt with him, did let him know that he should forbear to offer his gift publicly, either in Ministry or prayer, for that friends could not receive it from him as one in unity; from which judgment he appealed to this meeting.

Now, notwithstanding the said John Harmer doth not himself appear in this meeting to prosecute his said appeal; yet being informed that he still continues the same practices which may be of evil consequence against the peace, unity and charity which ought rather to be maintained and cultivated among friends; and this meeting being also informed how fully and tenderly the said John Harmer hath bin dealt with by friends, both at Rhod Island and at Philadelphia, in their meetings of ministers; and having fully considered and duly weighed the whole matter, doe see it necessary as much as in us lyes to endeavor to put a stop to such pernicious practices; and in order thereunto this meeting doth confirm the judgmt of the Monthly Meeting of Philadelphia, and give this as our further sense and judgment, viz: That the said John Harmer cannot be accounted or esteemed a member in unity among friends until he forbear such practices as are contrary to the established and known discipline among friends as aforesaid, and particularly to the caution and advice of our Yearly Meeting in 1715, and that he condemn the same to the satisfaction of this meeting.

True copy, RICHARD HILL.

GENERAL INFORMATION.

THE PENNSYLVANIA RAILROAD.

The Philadelphia *Telegraph* says: The statement of the gross receipts for 1873 of the New York Central and Hudson River Railroad Company, from their line between Buffalo and New York, and those of the Pennsylvania Railroad Company from their line between Pittsburg and New York, shows a balance in favor of the latter which is very gratifying. The Pennsylvania Railroad Company and its management have been unjustly criticised, and this comparison shows the wonderful capacity of the immense property of this company, and the life, energy and public spirit of its administration. The length of the New York Central and Hudson River Railroad from Buffalo to New York, and of the Pennsylvania and New Jersey Railroad from Pittsburg, via Philadelphia, to New York, are each about 446 miles. The gross receipts from these lines respectively in 1873, were as follows:

Pennsylvania and New Jersey line.....	\$33,402,748
New York Central and Hudson.....	29,126,851

Difference in favor of Pennsylvania Railroad.....\$1,275,897

In these receipts of the Pennsylvania Railroad Company are not included those

from the Delaware and Raritan and Pennsylvania canals, nor the lines of the Pennsylvania Company west of Pittsburg, which company, after paying all the obligations incurred on its account, has earned its dividend, besides leaving a handsome surplus.

For the Journal.

THE INDIANS.

As the subject of civilizing the Aborigines of our country is one of absorbing interest, and especially so to the Society of Friends, who, at the call of the President of the United States so unitedly engaged in the work of solving the problem as to whether those western Indians can be civilized or not. Therefore, believing as I do, that they can be, and that Friends have ample cause to persevere in their benevolent work, I herewith forward for publication in THE JOURNAL a communication addressed to the New York Indians in 1863, by a committee of that Yearly Meeting on closing their labors amongst them, by which it will be seen that these Indians have been reclaimed, and are in the substantial enjoyment of the comforts of civilized life. C.

NEW YORK, 2d month, 1874.

Address of the Committee of Friends on the Indian concern of the Yearly Meeting of New York to the Indians residing on the Cattaraugus and Alleghany reservations.

BROTHERS: It is now more than sixty years since the Society of Friends formed establishments on one of the reservations in the State of New York. These establishments having for their object the instruction of the Indians in agriculture and the arts, with a view to their civilization, have been maintained at great expense of time, money and labor, and from our own observations and accounts from various sources, we believe these efforts have been so far successful, that we may now withdraw from our connection with you. Having this in view, we have been led to look back to the time of our first intercourse with the natives of this land, and in doing this we cannot describe our feelings more fully than by quoting the language of the joint committee of the Yearly Meetings of Genesee, New York, Philadelphia and Baltimore, in 1839, in an address to the President of the United States, as follows viz:

"The religious Society of Friends since the first settlement of Pennsylvania has ever maintained with the Aborigines of our country the most cordial relations. The numerous acts of kindness, the protection and support received by our ancestors from that people, have left on the minds of their successors the most lasting gratitude. The friendship cemented by the justice and magnanimity of William Penn on the one side, and by the benevolent conduct of the natives on the other, has been as lasting as it was honorable to both; the original treaty between them was never violated on either side. When the administration of the Colonial Government passed out of the hands of the Proprietaries, Friends did not forget the obligations of gratitude and justice. On all proper occasions they have appeared on behalf of the Indians as their friends and counsellors."

In another address to the President of the United States in 1840, the same joint committee say: "The labors of Friends have had the effect to secure their confidence, and to cause them, when under difficulty or embarrassment, to apply to Friends for counsel and assistance."

Thus, in the year 1827, Red Jacket, the distinguished chief of the Seneca nation, perceiving his health to fail, and the infirmities of age to increase upon him, became deeply concerned for the welfare of his tribe; the difficulties and dangers which he saw fast gathering around his people, rendered him desirous, if possible, by precautionary means, to avert the desolation that he feared would soon overtake them. He anxiously looked around

(Continued on page 14.)

## THE JOURNAL.

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All communications and exchanges should be addressed to Joseph Gibbons, Publisher of THE JOURNAL, 701 Arch street, Philadelphia.

## TO ADVERTISERS.

Our friend Charles Adams, No. 431 Chestnut street, has consented to give his attention to the advertising department of the JOURNAL, and he is hereby authorized to make contracts for us.

THE comments intended to accompany the article entitled "Our Common Schools," taken by us from the New York Tablet, where it was accredited to the Graphic, are unavoidably postponed for the present.

## THE FRIEND—REMINISCENCES OF FIFTY YEARS.

Among the earliest remembrances of the affairs of our Society were the troubles which preceded and accompanied the separation of 1828. Our parents taught us that it was unbecoming in little children to meddle with or talk of such matters, and great was our shame and mortification when we met with other infants who were not so taught, but would speak about "Orthodox" and "Hickites," especially in the presence of those not members. In those days such children did not read, but their little ears could not avoid hearing the refrain of *The Friend*—assuredly no uncertain sound. Its scolding knife was ever and anon at work, and Hicks, and Peaslee, and Dawson and others, came in by turns for its merciless slashing. All these things are to us as a dream, as a cloud which flitted across the horizon of our infantile memory, leaving but a wreck behind.

It is true, whatever the great bard may have said, emphatically true, that in my mind, the "good," these well meaning but over zealous Friends did, "has lived after them," whilst the "evil is buried with the bones" of the generation who committed it, and we remain thankful that so kindly and gentle-spirited a paper as this yet survives.

We can deeply sympathise with *The Friend* in the sorrow it expresses at the changed condition of their Society since it entered upon its labors, forty-seven years ago, because in that time much of the same sad misfortune has been meted out to our own. Upon such an occasion as the retrospect of the labors of nearly half a century, and the painful acknowledgment of an utter failure of the very best intentioned efforts to extend the domain of truth and righteousness, as taught by our early Friends, we suggest that the examination of the character of those efforts would be a most profitable subject to dwell upon.

It was said that when the followers of Mohammed were forced to sheath the sword they ceased to be a power, and entered upon a sure and inevitable pro-

cess of decay. About fifty years ago a society founded, not upon theological beliefs, but as a protest against the sins of the world, against the worldliness and general corruption of a hireling priesthood, against oaths and against all wars and fightings; a society whose founder a century and a quarter before had left one dying charge to his disciples—and it was not to believe in the vicarious atonement or in the "three that bear record in heaven," but summing up in one mighty word, the syllabus of holy teaching he said, "mind the light." But now that society entered upon a new cycle of its history, the old had gone, the new had come, the armor of "light" was to be exchanged for the weapons of theology. Wrangling upon points of faith, the sword of Fox was sheathed and we ceased to be a power.

The delusive folly of attempting to force uniformity of belief in our Society did its fatal work, and the condition of things so sorrowfully adverted to by *The Friend*, is the inevitable consequence. How long shall this suicidal course be persevered in?

## THE FRIEND.

The entrance on the forty-seventh volume of *The Friend*, forcibly impresses us with the rapidity with which years pass away, and that our journal now speaks to a generation far advanced in the journey of life, which had not entered on its scenes of trial or enjoyment when it first addressed the members of our religious Society. The changes that have taken place in the men and in the condition of the Society, since that day, we need not here refer to, further than to say that our hearts are clothed with sorrow as we look back and recall the losses that have been sustained in both, and the ground given to fear there is little probability of these being adequately made up in the near future. But the principles of truth, and the distinction between right and wrong remain unchanged, and as the advocacy of the one, and the exposure of the other, together with the introduction into the families of our readers of interesting and instructive literature, were the objects had in view when *The Friend* first solicited the patronage of members and others, so they continue to be our sole aim in incurring the labor and expense of conducting our weekly sheet. We are encouraged in our course by the increased approbation of it expressed by a more extended subscription list, and the assurances of unity and sympathy given us by Friends in different parts of the Society. We invite the co-operation of all who are willing to lend a helping hand to maintain and spread the doctrines and testimonies of the gospel as held by Friends, and will be glad to receive contributions from any willing to comply with our regulations.

Our subscribers are reminded that the terms of subscription vary according to the time of payment. Those who wish to receive the volume for two dollars are expected to pay within the time of issuing the first six numbers, unless they are new subscribers.

[From "The Friend."]

For the information of Philadelphians we need scarcely attach the name of Yardley Warner, a Friend full of good works, to the following article, which, though long since written, will never grow old;

## UNITY AMONG OUR EARLY FRIENDS.

A candid serious person, on a careful reading of "Sewell's History," "Fox's Journal," and others, cannot well avoid the conviction that the unity which so distinguished those sons of the morning, was not a dumb or negative one—not a do-nothing, easy-going unity. It was like that of the Apostles, "the unity of the Spirit in the bond of peace," flowing from faithfulness to God. This was proved by that test of true religion, "faith working by love to the purifying of the heart." Neither was their earnestness for the spread of the Messiah's

kingdom a restlessness or creaturely desire to be doing something—dead works—but a zeal for the Truth which was of the Truth itself. Well they knew that as the body without the spirit is dead, so faith without works is dead also. They were not satisfied to sleep out a lifetime dreaming, "Am I my brother's keeper?" and "When saw we thee an hungered, or athirst, or naked, or sick, or in prison (the dark holds of ignorance, as well as common jails) and did not minister unto thee?" Such as do thus must sooner or later waken to the answer, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." "And these shall go away into everlasting punishment; but the righteous into life eternal."

Quite a different religion was theirs; and a rich inheritance we have, even in the history of it. But this will do nothing for us, but condemn us if we live not in the power. What is tradition without the life? Whilst their first care was to be kept "unspotted from the world," their next was to answer, "Lord, what wilt thou have me to do?" satisfied that according to their faith, so it should be done unto them.

Y. W.

GERMANTOWN, 7th mo. 25th, 1872.

## REVIEWS.

*The Children's Friend* for the current month is upon our table. As usual, it is filled with well written and entertaining matter for the little folks, beside much that cannot fail to interest all ages. "Percy's Punishment," the opening story, begins well, teaching that most important lesson in life—self-sacrifice. The biographical notice of William Cullen Bryant is exceedingly interesting, giving a delightful picture of the home life and tranquil evening time of one of America's greatest poets. The miscellaneous matter, rebuses, etc., is excellent, comparing well with the rest of this interesting number.

*The Pennsylvania School Journal* for the Second month has several articles of more than usual interest and value. Among these are School Legislation under New Constitution, Arithmetical Reasoning, by Prof. Edward Brooks, of the State Normal School at Millersville; Philology in America, by James W. Walk, of Lafayette College; Night Schools for Breaker Boys, and Tokai Normal School in Japan. The article on the New Constitution is well written, and gives evidence of thought. Like many other thoughtful people at this present time, the author advocates compulsory education, looking upon it as the only means of rescuing thousands of the children of our State from the career of vice and crime upon which they have entered. The subject of Arithmetical Reasoning is treated by Prof. Brooks in his usual clear and delightful style. His explanation of the difference between inductive and deductive reasoning and of the method and principles of arithmetical reasoning is so clear and simple as to be easily comprehensible by the most uncultured mind. The article on Philology in America deprecates, justly, we think, the excessively practical character of our popular American systems of education. Certainly it is a great mistake to suppose that man's highest and only object in life should be to "make a living." For this reason, the author advocates philological studies, which, although not strictly practical, are of the highest importance as a means of culture. "Tokai Normal School" is the title of an exceedingly interesting article taken from the *Japan Mail* of 11th month 20th. It is an account of the workings of a school, situated, as the name indicates, at Tokai, in Japan, and intended for the training of young Japanese as teachers in native schools. All the text books are translated into Japanese, which is the language of the institution.

Altogether, the present is a very valuable number of *The School Journal*. We heartily recommend the periodical to teachers and all others interested in the great cause of popular education.

*The Advocate of Christian Holiness* is "a monthly exclusively devoted to the spread of primitive Christianity." It is edited by Rev. W. McDonald and Rev. G. Hughes, and published by John Bent & Co., No. 34 Bromfield street, Boston, Mass. As its name indicates, this periodical is devoted to the advocacy of the doctrine of complete sanctification. Several of its articles are well written, and doubtless very interesting to those who sympathize with the views of the writers. Whether agreeing with them or not, the earnest piety of writers and correspondents cannot fail to excite the admiration of the thoughtful reader.

## FRIENDLY ITEMS.

On First-day, 1st inst., George Truman attended Abington Meeting. On the evening of that day, Thomas Foulke, of New York, and Samuel J. Levick, were both at Race Street Meeting, and were exercised in the ministry; also Harriet E. Stockley.

Third-day, 3d inst., was Philadelphia Quarterly Meeting; the weather was unfavorable, nevertheless it was about as large as usual. John Owen, a member of Woodbury, was in attendance with a minute. Ministering Friends in attendance from other meeting were Thomas Foulke, of New York; Rhoda O. Lamb, of Mount Holly; Samuel J. Levick, of Quakertown, Pa.; Martha E. Travilla, of West Chester, Pa.; John Parrish, of Woodbury, N. J.; also, Richard Moore, of Quakertown; Wm. Clothier, of Mount Holly; David Petit, of Salem, N. J., and other elders. The meeting was a good one; Harriet E. Stockley early appeared in supplication, after which John J. White, Rhoda O. Lamb, Samuel J. Levick and Thomas Foulke were exercised in the ministry. Previous to the men withdrawing, Deborah F. Wharton gave notice of a meeting on behalf of the Indians, and Lucretia Mott then urged it upon Friends to attend, and carry forward this good work.

In the business meeting the reading of the queries brought much exercise over the meeting, particularly the First and Second, and many remarks were made tending to excite Friends to seek out the cause of the delinquencies, and endeavor to apply a remedy. Radnor reported that two of its branches had increased in attendance. This and other signs of the times among us some thought was a source of encouragement, whilst others regarded the neglect of our First-day evening and mid-week meetings as an evidence of lack of interest; what the remedy should be they were not prepared to say. It was alleged that there was too much difference between the older and younger members, and the latter felt they were merely tolerated, and not regarded as properly having a part in our business meetings. This was refuted by others, who instanced many who in the past were efficient in the ministry when quite in their childhood, and some of the young men certified they had not felt this feeling to exist. It was thought unwise to be drawing lines or causing antagonisms between the old and young; that if there were any such estrangement it was perhaps more the fault of the young than of our older Friends.

A minister of known social and friendly tendencies, related the circumstance of a young woman, a member of the same meeting, who stated she had been desirous of grasping his hand for sixteen years, but she admitted it was her own fault. Our younger members should feel that they have a share in the affairs of society, and that there is something due from them, and they should be willing to come half way at least in mingling with those who are older.

An aged elder, perhaps the longest in that position of any member of Philadelphia Yearly Meeting, expressed his feeling that there had been so much said about our waiting for the directions of the spirit of truth that many of our young people thought they could do no good thing without some particular revelation, and they would argue

that they felt no requirement on their mind to attend meeting, so they would remain at home.

A ministering Friend thought the neglect was in a great measure owing to a feeling of independence—of doing as they pleased—which was too rife among the children of Friends.

The committee on Circular Meetings made a report that the meetings had been held to satisfaction, were generally well attended, and it was believed some good seed had been sown. Radnor also forwarded a minute favorable to their continuance, which was agreed to and the committee continued; Rachel C. Rogers and Naomi Gaskill being released, and William P. Sharpless, Louisa A. Evans and Tamar Hartley added. It was expressed that good would result if Friends would not rest satisfied by merely attending the Circular Meetings, but they would receive benefit themselves as well as encourage the visited by mingling with them in their small meetings at other times—not only ministering Friends, but others, were urged to this labor.

An appeal from the judgment of Philadelphia Monthly Meeting was continued to the 5th month, as the appellant was too unwell to be present. A committee was named to bring forward the names of four Friends to serve as the Representative Committee.

John Owen near the close of the meeting expressed his feelings, and desired that Friends in the city, which very probably had more wickedness in it than Sodom and Gomorrah, would give greater attention to the young people who were constantly coming to reside amongst them to enter into business, and related a little of his experience when in his younger days he resided in the city under like circumstances, and the little care he received from Friends; and he would urge this upon Friends that these young men might be kept from under the influence of the hirelings. Amongst those participating in the remarks during the session, were Samuel J. Levick, William Hawkins, Thomas Foulke, John J. White, George Truman, William Dorsey, John Parrish, Edward R. Holmes (companion of John Owen), of Upper Greenwich; Richard Moore, J. Humphreys McIlvain, William P. Sharpless, Edmund Webster, William Ingram, Thomas H. Speakman, Samuel S. Ash, William M. Levick, James V. Watson, Dillwyn Parrish, Oliver Evans, Caleb Clothier, Jacob M. Ellis and others. It was after two o'clock when the meeting adjourned.

J. M. T.

## RELIGIOUS SUMMARY.

### GENEROUS GIVING IN SAN FRANCISCO.

On Sunday, Jan. 4, the Howard-street M. E. Church, San Francisco, was re-opened, the pastor, Rev. F. F. Jewell, preaching the sermon. The trustees required \$12,500 to liquidate the former indebtedness and to meet the expenses recently incurred in improving the church. In less than thirty minutes all the money asked for was raised.—*Christian Advocate.*

Our Methodist brethren have a way of doing church business on a large scale, as their subscriptions, for instance, when a debt is to be removed, often testify. That they are capable of being as unstinted in their fellowship with other denominations, when they choose, was amply shown at a church dedication in Brooklyn on Sunday, the 4th inst. They had their own Bishop Janes and their preachers there, of course, but in addition they had invited and rejoiced in the presence of many others. Rev. Dr. Budington represented the Congregationalists; Drs. Cuyler, Duryea, and Talmage, the Presbyterians; Dr. Fulton, the close-communication Baptists; Rev. J. Hyatt Smith, the Baptists who are more open. Besides these, Rev. Dr. Schenck, from the Episcopal church, and Rev. Drs. R. S. Storrs and H. M. Scudder sent letters of congratulation. The latter expressed the hope that he would have the pleasure of exchanging pulpits with the pastor of the new church. Addresses were made by the ministers who were present, and the occasion became resolved into a genuine "love-feast" of the most fraternal nature. Denominational ties seemed to have snapped for the moment. The leaven of the Evangelical Alliance, or something still better, evidently

seems to be working in more than one quarter.—*Christian Union.*

### A PROJECT FOR PRESBYTERIAN UNION.

Dr. M'Cosh, the distinguished College President at Princeton, is out in favor of a federal union of Presbyterian churches throughout the world. No revised creed is proposed, but each body can come in on its existing creed, provided only it shall be sound in the faith. It is believed that, in this way, all the advantages which might be expected from an organic union may be very nearly secured, without awakening the jealousy of the smaller churches, who might naturally fear being swallowed up or overruled by the larger. Organic union is not contemplated.—*Christian Advocate.*

### PROGRESS OF ROMAN CATHOLIC DEPARTURE FROM PRIMITIVE CHRISTIANITY.

The *Chronologische Anzeiger* of Reyner gives the following *aperçu* of the "development" of practices in the church of Rome: "The use of Holy Water was introduced in the year 120; Penance, in 157; Monks appeared in 348; the Latin Mass, in 391; Extreme Unction, in 550; Purgatory, in 593; the Invocation of Mary and the Saints, in 715; Kissing the feet of the Pope, in 809; the Canonization of Saints and the Beatification of the Blessed, in 893; Blessing Bells, in 1000, the Celibacy of Priests, in 1015; Indulgences, in 1119; Dispensations, in 1200; the Elevation of the Host, in 1200; the Inquisition, in 1204; Oral Confession, in 1215; the Immaculate Conception, in 1860; Infallibility, in 1870.

With a peculiar obstinacy which is sadly at variance with common sense, the "National" Association for the recognition of Christianity in the Constitution, has issued a call for a "national" convention to be held at Pittsburg, on the 4th of February. It would be a sheer waste of time and of force to discuss at length the bearings of the movement, and the flimsy arguments upon which it is based. The unanimous condemnation of the press, of every shade of belief, is in itself a most suggestive fact. These constitution tinkers are, in fact, making themselves absurd. The idea of expressing the thought, that all "Christian laws, institutions, and usages" should be placed "on an undeniable legal basis" in the Constitution, stamps the abettors of the "religious" amendment as bigoted, sanctimonious and illiberal men, on whom the experience of thousands of years has been thrown away. But they can prattle and hold as many meetings as they please. America is a free nation; even solemn-visaged geese are at liberty to quack to their heart's content.—*Jewish Messenger.*

As yet, the woman's rights movement has not reached the synagogue. No Jewess is, to our knowledge, emulous of Miss Smiley, the fair Quakeress, or Mrs. Hanaford, the Universalist, and desires to preach to her brethren. The preaching propensity may exist among Jewesses, but it is confined to the family circle or to some of our ladies' societies, where such astounding parliamentary rules are at times in order. Even the important matter of voting at synagogue meetings is a subject of no concern to our ladies, though they are members and seat-holders, and legally entitled to vote. None demand the right of suffrage or the power to determine what shall be the duties of the *chazan*. This may be an evidence of their degeneracy or of their common sense.—*Jewish Messenger.*

We hope our correspondents will all read the following.—*ED. JOURNAL.*

A PALPABLE HINT.—A good story is told at the expense of long sermonizers. A lady parishioner once remarked to Dr. Adams that his sermons were a little too long. "Don't you think so, Dr. Adams," said she, "just a little?" "Ah, good sister," said he, "I am afraid you don't like 'the sincere milk of the word.'"

"Yes, I do," said she; "but you know the fashion nowadays is condensed milk."

## THE WEEK IN BRIEF.

SECOND-DAY, 2d mo. 2d.—With the close of the first week's voting in Great Britain, Disraeli's party is found to lead by eight members.—Ashantee is suing for peace.—According to rumor, the war in Achcen is

ended and the King dead.—There is some excitement in official circles at Washington over the announcement by the New York *Tribune* that it is in possession of "certain startling documents, gravely affecting high officials."—There is said to be no doubt of the confirmation of McCook as Governor of Colorado.—It is proposed to have Congress revive the grant of lands heretofore made to Louisiana to aid in the construction of a railroad from the Texas line to a point on the Mississippi river, opposite Vicksburg.—Gen. Cushing expects to start for his post of duty at Madrid on the 22d.—The debate in the United States Senate on the Louisiana question will be resumed to-day.—Hamilton, the missing treasurer of Jersey City, has not yet been heard from.

THIRD-DAY, 2d mo. 3d.—Disturbances continue to attend the elections in Great Britain. Both parties are running close together at the polls. Gladstone's last speech was at New Cross, to 5,000 people.—The investigation into the affairs of the District of Columbia will in all probability cost \$100,000.—The House Committee on Indian Affairs is considering a bill to secure a more efficient administration of Indian affairs.—Amasa Walker opposes all measures to increase the volume of currency.—Baron Colonsay, formerly Lord Justice and President of the Court of Sessions of Scotland, is dead.—The debt statement shows a reduction of nearly \$2,000,000 during the 1st month.

### CONGRESS.

Senate: Senator Scott presented a petition from Philadelphians for a 3:65 convertible bond. Several petitions and memorials were presented, among which was one relating to the defective gas in the District of Columbia. Among the resolutions introduced was one to inquire into the expediency of abolishing the office of Commissioner of Internal Revenue; also one to inquire about the reduction of the number of navy yards. An inquiry was ordered into the condition of the mail service between San Francisco and the Sandwich Islands. Sargent introduced a bill in relation to certain deposits in the Post Office Department. The resolution of the Minnesota Legislature was presented, asking an extension of time for the payment of pre-emption claims. Among the bills presented and referred was one relating to placer-mining lands in California. Morton addressed the Senate on the Louisiana affair. The bankrupt bill was taken up and read at length. A joint resolution was adopted for a special court of inquiry in the case of General O. O. Howard.

House: Under the call of States many bills were introduced and referred, among which were those to regulate postage on third-class matter; to obtain information about the Alaska fur trade; to punish extortion by United States officials; to appoint a board of army officers as Indian peace commissioners; to regulate the transportation of explosive materials; to enforce settlement in cases of bankruptcy when an agreement to that effect is signed by the debtor and three-fourths of the creditors, and to encourage improvements in grain, fruit and vegetables. An investigation was ordered into the affairs of the District of Columbia. Articles of impeachment against Judge Busted were presented and referred to the Judiciary Committee. A Centennial medal was ordered to be struck at the Philadelphia Mint. An amendment was made to the army appropriation bill providing for cheap transportation on the Pacific Railroad.

FOURTH DAY, 2d mo. 4th. Reports from all over Great Britain show gains for the Conservatives. Gladstone is re-elected in Greenwich, while his former colleague is defeated. Violence still continues to attend the voting. Archbishop Ledochowski has been arrested by order of the German authorities for refusing to comply with the new ecclesiastical law of the country. A bill is soon to be introduced in Congress to facilitate the removal of the naval station at this city to League Island. The mine fire near Wilkesbarre is still burning, and eighteen men have narrowly escaped death by suffocation.

### CONGRESS.

Senate.—After the presentation of petitions and resolutions, bills were reported upon; among others unfavorably that providing for the equipment of the whole body of the militia. The bill to increase

the pay department of the army was favorably reported. Bills were introduced to restore to the market certain lands in Michigan; to amend the act taxing State bank notes; also bills relating to lands in California and Utah. The President of the Senate was authorized to appoint an operator for the Capitol telegraph. A bill was introduced to provide for legal tender and national Bank notes. The bill authorizing the Printing Committee to make their contract was passed. A bill amendatory of the act of 1870, relative to the increase of national bonds, was reported from the Finance Committee. The consideration of the bankrupt bill was resumed.

House: A bill was reported extending the Post-Office contract limits beyond one year for certain articles. The Hagerstown Bank removal was passed. The House then went into Committees of the Whole on the army appropriations. Amendments to the bill were offered and agreed to. Thomas, from the Election Committee, reported in favor of Hodges' right to his seat.

FIFTH-DAY, 2d mo. 5th.—Further gains by the Conservatives in Great Britain are reported. Rioting continues all over the Kingdom. Disraeli has delivered another speech denouncing the Gladstone Irish policy.—The legislative, executive, and judicial appropriation bill will not be reported to the House for at least two weeks.—General Harney, whose name exercised such a wholesome terror over the hostile Indians a score of years ago, but who has been retired from active service for the last ten or twelve years, gives it as his opinion that if the Indians were fairly treated there would never be any difficulty with them.—The seventh annual session of the Patrons of Husbandry has opened at St. Louis; thirty-two States and two Territories are represented.—The Senate and House Committee on Naval Affairs in joint session are now hearing arguments on the bill to establish iron ship-building yards in the waters of the Atlantic and on the Mississippi river or one of its tributaries, and to afford facilities to the navy.

Senate: Petitions were presented from business men of New York for specie payments, and against further issue of legal tender notes; from citizens of Massachusetts against the extension of any sewing-machine patents. Resolutions were introduced referring the adjudication of certain claims to the proper court; instructing the Secretary to pay Senators Bayard and McMillan to March 3d, 1873. The bill to secure an equalization of bank-note circulation was taken up. The consideration of the bankrupt bill was resumed.

House: An answer was received from the Department of the Interior in reference to a paper on irrigation, that said paper was in the custody of the Commissioner of Agriculture. The requisition was accordingly made upon the Commissioner. The resolution declaring Asa Hodges entitled to his seat was taken up and adopted without debate. Hodges took the modified oath as a member. The bill to incorporate the Southern Transcontinental Railroad Company was referred to the Committee of the Whole; also, the bill extending the time in which petitions may be presented to the Commissioner of Claims; also a bill for the better protection of the lives of steamship passengers; also a homestead bill. A bill was passed giving to Holt county, Missouri, the bed of one of its lakes. The House then resumed the consideration of the army appropriation bill.

SIXTH DAY, 2d mo. 6th.—The Ashantee war has ended with the delivery of all the white prisoners to the British commander, and an agreement by the King to pay an indemnity of \$1,000,000.—Of the total number of members thus far chosen to the Parliament of Great Britain, the Conservatives have a majority of 23.—The German Reichstag is again in session. Emperor William was not present in person at the opening.—The Judiciary Committee of the National House of Representatives will now begin the examination of the argument and evidence on the distribution of the Geneva award.—The Committee on Public Buildings and Grounds have heard the last of the arguments on the question of retaining the appropriation made last year for the extension of the post-office and sub-treasury in Boston.

((Continued from page 11.))

to see where they might find protection when he should be removed by death, or, to use his own expression, "When my warning voice will no longer be heard, and the foot of the Indian's exulting foe may with safety be placed upon my grave." Remembering the many acts of kindness which had reciprocally passed between his forefathers and the Society of Friends as handed down by the first settlement of Pennsylvania, he determined to apply for assistance to the committee on Indian affairs of New York Yearly Meeting. He accordingly proceeded to that city and made a personal appeal to that committee, entreating that Friends would take his people under their care, with a view to their civilization and instruction in agriculture, but more particularly with the hope that they might be able to protect them from the intrusion of the white people, and the evils of the land speculators. The committee had then under their care the Onondaga tribe of Indians, and did not see their way clear to come under any additional responsibilities. They informed them of this conclusion, at the same time stated the subject should be maturely considered and submitted to the consideration of the next Yearly Meeting.

In 1829, and not many months before his decease, Red Jacket renewed his application for the assistance of Friends, eloquently invoking their sympathy and friendship. In an address in writing to the Society of Friends in New York, he says: "There are at present six thousand of our people and upwards, who wish the Society of Friends to send a suitable person to teach our young men to till the ground, and one to teach reading and writing, and the arts of domestic manufacture." Friends, under all circumstances, feeling it to be a matter of no small magnitude to comply with this request, and although they felt much sympathy, they still hesitated to take any action. On hearing this decision, Red Jacket was greatly depressed, and in an interview with Israel Corse, William C. White, Robert Hicks and others, stated that "in his estimation the very existence of his nation was in jeopardy, and that his only hope was in the Society of Friends; that he was now an old man, that he must shortly be gathered to the graves of his fathers, and that his descent to the tomb would be made easy by the assurance that his nation, after his decease, would be under the care of Friends."

Again the committee laid before the Yearly Meeting his repeated, urgent and affecting appeals, and in 1830 a deputation of Friends visited the Buffalo and Cattaraugus reservations, and for a number of years a farm was occupied and a school kept, as Red Jacket had requested. We have been thus minute in our statement of the causes that induced the Society of Friends to take your people under its care, and up to the present time, as way has opened, and necessity required, have labored indefatigably for your relief and well being, and, as has already been stated, have spent much time, money and labor for your good in sympathy and friendship, from a desire to discharge our duty to our Creator, and to you, our fellow-creatures, in the time of your need; not desiring the least portion of your land or money, our only reward being in the consciousness of benefitting you. As Red Jacket seemed to foresee, a day of great trouble came upon you by means of the land speculators and the fraudulent treaty in which your lands were all sold, then you remembered your old friends, the Quakers, and applied to us for counsel and assistance. We listened and accepted your appeal; some of us still live and remember with deep feeling the interview we had with a deputation of your nation at Farmington in 1840. Then we saw the strong man turned aside to hide his tears, when they told us they left their women and children crying by the roadside because their homes were sold and they were desti-

tute. Then we said to you, "Brothers, the Society of Friends have felt much sympathy with your people; we have heard with pain the wrongs and injuries which have been heaped upon you; we have seen your tears and wept for you; we have remembered the kindness of your forefathers to our fathers, when you were a strong people and we few in number and very weak, and we now wish to do all we can to help you. Thus a field of unparalleled labor was opened for the joint committee of the four Yearly Meetings already named. The case seemed hopeless, but they were not dispirited. In good earnest they visited and addressed the Legislature of New York, Massachusetts, and the Government at Washington, and more than any one else your faithful friend, Philip E. Thomas, exerted the powers of his great mind to the work, and mainly to his efforts two of your reservations were restored to you, and we now have the satisfaction to see that you have excellent land to cultivate, that by industry and economy you have comfortable homes for yourselves and families which cannot be taken from you without your own consent.

You have no taxes to pay, and although you have been defrauded out of much, you still have annuities to help you; the State of New York assists you to keep up schools for the education of your children. You have established an excellent form of government, which shows you have knowledge and wisdom, and we think you are able to walk alone, and that the object Friends had in view when they accepted the earnest appeal of your sagacious chief Red Jacket, and the great majority of your nation, to extend to them our assistance, is accomplished, and that the time has come when the Yearly Meeting may dismiss the committee, accompanied by the assurance that we shall in the future, as in the past, continue to feel a deep interest in your welfare, and that our earnest desires are that the Great Spirit will preserve and bless you, and the "chain of friendship," which has so long existed between us, may be kept bright to the latest generation.

Brothers, Farewell.

MARY HALLETT,	WILLIAM C. WHITE,
RACHEL HICKS,	DOBEL BAKER,
PHEBE C. WRIGHT,	AMOS WILLETS,
AMELIA WRIGHT,	GEORGE T. TRIMBLE,
ELIZABETH H. COCK,	WILLIAM T. COCK,
LYDIA ANN THORNE,	SAML. J. UNDERHILL,
ELIZABETH FROST,	HENRY FROST,
ANN DUDLEY,	RICHARD CROMWELL,
SARAH MARSHALL,	SAMUEL SMITH,
NATHL STARBUCK,	JOSIAH MACY.

NEW YORK, 5th mo. 20th, 1863.

#### REMINISCENCES. No. 7.

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

##### WEST-TOWN SCHOOL 1806.

8th mo. 26th. My mind is full of tenderness, this evening in tears in speaking to one of my dear little scholars who had deviated.

9th mo. 5th. Attended Goshen Monthly Meeting with J. Baldwin; some lively testimonies borne by J. B. and others.

6th The Committee visited my school. I had more satisfaction than I expected. Received a letter to-day requesting me to come home again and teach school, which struck a damp on my spirits.

7th—First-day morning. Attended meeting where were the Visiting Committee, J. Cox from Burlington, &c., likewise Ezra Comfort, from Plymouth, who was much opened in testimony and supplication. T. Scattergood likewise spoke affectingly.\*

9th mo. 8th. The most straitening day that I have experienced since at West-town. Oh God, must I bury so many people alive? Must I do as I have come

\*Circumstances had arisen to render the position uncomfortable, which will be omitted, except the concluding extracts from the diary at West-town.

to a resolution to do? Never have I been in such a strait before.

Evening. This evening I laid before the Visiting Committee a prospect which I have had resting on my mind for some time past of leaving the school, and returning home, which I expect they will lay before the Acting Committee to-morrow. But oh, what a struggle had I in my mind to attempt such a thing, but feel rather easier in my mind since. Oh Lord, bless these people of this house, and guard their precious souls in all their ways.

Noon. Was just noon when called upon by the Acting Committee to lay before them the concern which I laid before the Visiting Committee last evening, which I did in much weakness, but more fortitude than I expected, giving as a reason that my mother needed my attention at home.

Evening. This evening I am informed by the committee that they leave me at liberty to return home when I think proper, and directed the superintendent to pay me at the rate of \$300 per annum for all the time except two months. There are sensations of soul which but few know of but myself. Give me fortitude a few days longer to bear up, if it be thy holy will, and may I be preserved from discovering any improper weakness in the case.

10th. Attended meeting where T. Scattergood was much opened toward the teachers and children, but I had enough to occupy my thoughts without receiving anything from his precious testimony, except the bitter remembrances of time past. I may just mention, that a little before meeting I had an opportunity with the boys of my school, and imparted unto them a little of what I had, and they seemed as serious as I expected, but they do not know that I intend leaving them to-morrow morning, though they expect that I am going soon. This evening I attended the boys to supper as usual, when no one knew the perturbation of my soul.

9 o'clock. After taking an affecting opportunity with the superintendent and his wife, wherein I expressed a desire of being excused from bidding a formal farewell, and further expressing to them my sense of their sympathy with me, and desiring they might be rewarded therefor, I left them and removed my clothes to the Infirmary, where I lodged with J. Morton and J. Forsythe, two of the committee.

11th. This morning when the stage came I got into it with an intention not to bid any of them farewell except Thos. Dent's family (whom I shook by the hand without saying a word) but the superintendent together with the teachers, and many of the boys came down to the stage. I passed through them and got into the stage with a cheerful countenance, and without seeming to know what I was doing; after being seated in the stage, the superintendent stepped up and took hold of my hand and bade me farewell. Enoch Lewis likewise did the same. I squeezed their hands but said nothing.

When I arrived at Philadelphia I dined at Richard Snowden's. I visited A. Thomas' school, together with A. Tuske's and E. Pickering's, to satisfaction. In the evening went to T. Scattergood's, returning to Asa Elkinton's, where I lodged.

12th. This morning crossed the river in the rain and returned by stage to my home in Woodstown, where I found my mother and friends anxiously expecting me.

13th. Attended meeting, where was Daniel Arnee, who was much opened in testimony.

14th. This evening had an interview with the committee of the school which I formerly taught, and agreed to teach for them a quarter, they being tired of a female teacher.

18th. This morning I opened school with twenty-five scholars.

21st. This afternoon visited Josiah Bassett, who was very ill with a dropsy and consumption.

28th. In meeting R. Hilly spoke to the states of the afflicted.

10th mo. 4th. To-day was called upon to sit up with Josiah Bassett, who departed this life last evening.

5th. Sat up last night with the aforesaid friend; he dying of the dropsy, became very offensive before morning.

8th. Attended meeting to-day appointed for Peter Andrew, and wife. They both spoke, and she appeared in supplication.

9th. Our trustees now set about finishing their school house at Woodstown. They had it plastered and I painted it, and had it finished every way to my liking. The plasterer left a black space on the wall which served for a black-board. And now while the work is going on let me give

##### MY OPINION OF WEST-TOWN SCHOOL.

As there are differences of opinion among Friends concerning this institution, I here feel a freedom to give my opinion of this seminary after a residence of nine months:

My judgment is, that there is nothing taught or practiced there that is inconsistent with the principles of Friends. Strict plainness of speech, behavior and apparel is inculcated, and there is no cause of any scholar being puffed up, or proud of having been to that school more than any other. The great enemy the school has to contend with is the unruly dispositions of the boys when entering the school, making it hard for the teachers to bring them under proper discipline, having to do the work that the parents should have done before sending them there, thus doubling the care and exercise of the teachers through the imprudence of the parents. This thing ought not so to be. And after being brought under discipline while there, on leaving school they return to their old habits and thus give the school a bad name. But this is no fault of the school, and I believe it to be a very suitable place for the children of Friends to finish their education.

(To be continued.)

##### DIED.

SCHOOLEY. At the residence of his son in law, Eli M. Price, at Prairie Grove, Henry county, Iowa, on the 16th ult., Mallon Schooley, in the 86th year of his age.

The deceased was born in Loudon county, Va., where he resided till the spring of 1855, at which time he removed to Iowa, and was one of those who took much interest in the establishment of Prairie Grove Meeting of Friends. He was appointed an elder at the first Monthly Meeting of our branch of Society, held west of the Mississippi River, on the 5th of the 12th month, 1856, which position he held to the day of his death. Although never an active member in meetings for Discipline, his judgment was, nevertheless, sound, and when expressed had great weight in the meeting. His disease was believed to be neuralgia of the heart and bowels, from which he suffered intensely at times, and during his long confinement, about three months, he was never heard to murmur. A short time before his death, and after he had spent a night of great suffering, he was favored to have a short respite of comparative comfort, he expressed himself to the writer of this notice to this effect, "that he had thought that death was about to claim his victim," but soon added, "No, he is not going to deal with me so leniently." He retained his faculties to within a few hours of his death, frequently expressing a wish to be relieved from his suffering, adding that all was bright before him, and that he had nothing to fear. He was blessed with a remarkable constitution, which, together with his strictly temperate habits, warded off the crisis much longer than was expected by his friends.

His devoted daughter and her husband were ever at his bedside, administering to the extent of their power, to his comfort, and their only regret was that they could not do more. May they have their reward for such devotedness.

His remains were taken to the meeting-house on the 18th, First-day, where a solemn meeting was held, after which the last tribute of respect was paid to our departed friend, by returning all that was of earth to its resting place, in the presence of a very large concourse of friends and neighbors, showing the estimation in which he was held.

WERMAN. On the 23d of 9th month, 1873, near Mount Palatine, Putnam county, Illinois, Joel Werman, in the 90th year of his age.

The subject of this notice was a native of York Springs district, Adams county, Pa., where he continued to reside until about fifteen years ago, when he removed with his family to Illinois, which has since been his home. He was a man of large heart, genial nature, high principles, and strong religious faith. Born in the Society of Friends, he adhered through life to membership in this denomination, with earnestness and fidelity, supporting its high religious principles, and regarding with veneration even its customs and peculiarities.

One of the earliest "Abolitionists" in the land in the day when to be an Abolitionist was to encounter misrepresentation, loss, and even personal danger, he lived to see his life-long labors crowned

with success, in the emancipation of the down-trodden slave. In the consummation of this, his most cherished hope, he was too happy to remember past trials and sacrifices. Cheerful thankfulness alone had room in his true heart. Retaining his mental faculties in almost their natural vigor until the last, he died, full of years and good works, and to the many who knew and loved him, his memory will be blessed.

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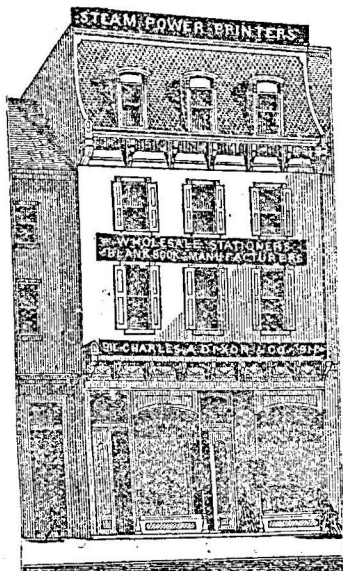
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8.15 A. M. Passenger for Woodbury, Swedesboro, Bridgeton, Salem, Vineland, Millville, Cape May and all way stations.

11.45 A. M. Woodbury, Wenonah and Glassboro Accommodation.

3.15 P. M. Mail for Cape May and all stations below Glassboro.

3.30 P. M. Passenger for Bridgeton, Salem, Swedesboro and way stations.

5.30 P. M. Passenger for Bridgeton, Millville, Swedesboro and way stations.

6.30 P. M. Woodbury and Wenonah Accommodation.

Freight trains leave Camden daily at 12, noon. Trains on the Bridgeton and Port Norris Railroad connect with the 8.15 A. M. and 3.30 P. M. trains from Philadelphia.

W. J. SEWELL,  
Superintendent.

CAMDEN, Sept. 13.

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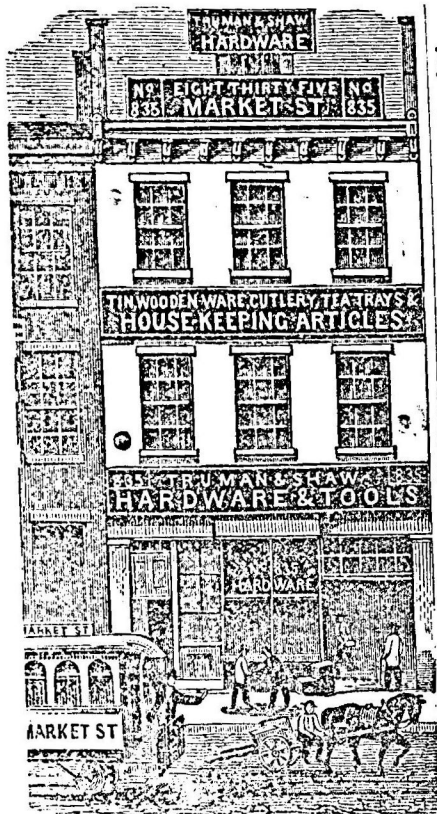
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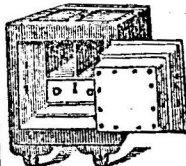
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