

# THE JOURNAL.

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

VOL. I.

PHILADELPHIA, THIRD-DAY, 2d. MO., 18TH, 1873.

No. 3

## WHAT THE NORTH WIND SAID TO ME.

Out with the cold north wind on the hill  
I spent an hour to-day,  
And as it whistled loud and shrill  
It said, or seemed to say:

“I come from a land of ice and snow,  
From the far-off frozen zone,  
And the fields and the woods wherever I go  
Look desolate, bare and lone.

“When I raise my voice near the poor man’s cot  
They close and fasten the door,  
And think how hard is their penitless lot  
When they hear my terrible roar.

“Yet am I ever the poor man’s friend,  
And the friend of the rich man too,  
For the rich are happy who cheerfully lend  
To the needy the whole winter through.

“For the Maker of all, who bids me blow,  
Looks on both with an equal eye,  
And has told the world, where they must go  
Who aid to the poor deny.

“He blesses the rich that his heart may be kind,  
That his faith in good works may grow strong,  
That all may be happy and all be resigned  
To God’s will as they journey along.

“I’m a friend to all the human race,  
And I love this beautiful world,  
Tho’ my breath is sometimes cold in the face  
When my broad white wings are unfurled.

“I come on an errand of kindness to all,  
And wherever my pinions sweep  
I spread o’er the grass a snowy pall,  
Its roots from the frost to keep.

“I pass by the buds of the apple trees  
And counsel them not to expand,  
Till they hear the voice of the April breeze  
Breathing soft over all the land.

“And the spring bird knows, as I sweep along,  
And moan o’er the snow-clad lee,  
That the time has not come for his sweet love-  
song,  
Nor for building his nest on the tree.

“He hears my warning and heeds it well,  
And stays in his tropical home,  
Till the violet blooms in the grassy dell  
And the warm south wind has come.

“I know where the lilies and daisies sleep,  
Shut up in their winter home,  
And I bid them all in their beds to keep  
Till the bright sunny days have come.

“I keep them asleep till the winter is done,  
And the frost has all melted away,  
When they open their eyes and look up to the  
sun,  
All decked in their splendid array.

“Now, if men were wise, they might learn from  
this  
That the human flowers who die,  
Will bloom again in a world of bliss  
Here no cloud ever darkens the sky.

“Though now in the churchyard still and cold  
In their deep, dark graves they lie,  
They will one day rise and each other behold  
In their beautiful home on high.

“I shall not be known in that glorious land,  
For no cold nor winter is there;  
But I sing to you of a white-robed band  
Who around the throne of my Maker stand;  
There’s a golden harp in each radiant hand  
And a crown for each brow to wear.”

## [For the Journal.] PROSELYTISM.

I read the editorial in No. 1 of the JOURNAL, entitled Early Friends, with much interest, and offer a few thoughts that it has suggested, for such use as thou might think best.

We acknowledge that in the early days of our Society, or rather before it became an established and recognized organization, George Fox and his able coadjutors were active and zealous in promulgating, first, the principle of an indwelling guide or light, from or by which all true knowledge of our religious duties became manifest; and secondly, the need for producing the fruits of Christianity, if we would be Christians.

We also acknowledge that, in the present day, we as a body do not exhibit the same or any approaching degree of self-sacrificing zeal or persistency in spreading before our fellow-men the great truth of immediate and continued

revelation from God the Father to us His children.

The facts being granted, the questions follow, is the change for the better or the worse? If the latter, what are the causes of the decline, and how can we remove them and return to the better way? For one, I do not mourn for “the good old times” we not unfrequently hear of, when the different ages of our Society are being compared. I believe the present times are in the average the better times. A higher moral standard is maintained throughout professing Christendom now than then. The treaty of Washington, with its fruits, recently so happily gathered, was not possible then. Slavery is not possible now, though then generally sustained by religious professors. The “Quaker Policy” of William Penn, in his dealings with the Indians, died out when Friends drew into the background and ceased to make their principles aggressive. While an anti-Christian spirit still exists throughout the governments and people of the earth, the appreciation of Christian principles is so manifestly growing among the masses who support or constitute these governments, that they by necessity recognize them.

To say that Friends as a society have not largely contributed to this change would, I think, be unjust, yet we cannot help recognizing that generally the most zealous and effective workers in the moral reforms are not, in a sectarian sense, of our number. It is also manifestly true that a large proportion of the active workers are allied with sectarian organizations by so slender a tie that it is scarcely recognized. Perhaps few of those who thus recognize sectarian authority or sectarian creed continue long in the field of labor without placing them in a secondary position, and the love of God and of their fellow-men first in importance.

These things bring me to the conclusion that proselyting to a society’s creed or its membership is not the work of a Christian people, but did not Friends make a mistake when, becoming disgusted with the prevalent proselyting spirit, they expended the energy which had once been used in calling the people to the doctrine of an Inward Light, “in aiding the reforms advocated in the discipline,” and failed to draw the line between the spirit of sectarianism, and a Christian desire to promulgate the truths that underlie all true progress. The dissemination and acceptance of certain principles naturally tends to draw those of a like faith into a common brotherhood, but this may all be without involving a proselyting spirit. Zeal and self-sacrifice appear to have been characteristic of all whose Christian labors have lifted the people out of darkness into light, morally or spiritually. Reasoning from experience as well as believing from conviction, must we not see that rightly directed zeal and sacrifice will accomplish similar results now as then, and that without them our principles will

not spread. We need not follow the methods of early Friends, as they would often be inapplicable to present circumstances, but we may follow Geo. Fox’s advice: “Friends, mind the Light,” and in so doing find as wide and useful fields of labor as any heretofore occupied, and realize in return for the sacrifice of time, means and ease, that “peace which passeth understanding.”

Under a faith in this “light,” instead of “fearing to give our children religious instruction,” would we not find it incumbent upon us to teach not only them, but all our fellow men who are in greater darkness than ourselves? This instruction need not be in dogma or theory regarding non-essentials, but as heretofore, by calling to the knowledge that “Ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth and no lie, and even as it hath taught you, ye shall abide in Him.”

Were this our condition, I believe that now, as in olden times, printing-presses would be kept busy, and men and women would pass among their fellow-men proclaiming saving truths, and in so doing lay the true foundation whereon all the practical works of humanity shall rest, and the bodies and minds of the people shall be benefited, as well as their souls, and in a degree far exceeding anything heretofore known, because the masses of the people are nearer ready to recognize truth, and the means for spreading and presenting it are greater.

If we would put our Society as a sect in a secondary place in our affections, and consider one another as so many laborers called of God to disseminate Divine truth, each in his appointed way, not only would many souls be gathered, and all the testimonies we bear be advanced in general recognition and application, but our membership would, as an incidental result, be greatly increased.

May the Lord not let our souls rest in peace until we learn to come to, and “Mind the Light.” J. W. P.

[For the Journal.]

## AN EARNEST APPEAL NEEDED.

The article in the first number of the JOURNAL, entitled “Temperance in the West,” must be most gratifying to all interested in the suppression of that appalling evil, intemperance, which is laying waste not only the mediocrity but also the brightest talents in our land. It shows what can be done by earnest and united workers. But stop, what do I see? What object is that in the street? Oh! it is a man! a neighbor! he cannot stand up; he reaches for support. Oh! there he goes; he has fallen in the cold snow. He tries to rise, but the muscles refuse to obey the will, and over he goes. Now he is more successful and takes a few steps toward Oh! what shall I call it? “the black-hole of Calcutta,” where the poison is

dealt out. Now he retraces his steps, falling against the fence and clinging to it. But as his home is near he may possibly reach it; and there he will find his patient, uncomplaining, Christian wife, ready to receive him and contribute to his comfort.

But to return to my subject, if the nerves will permit:

By the faithfulness of one individual three Monthly Meetings are induced to co-operate, and by inviting others to aid, the good work goes on, even to memorializing the legislature and thus awakening the public to the importance of the subject. If every Monthly Meeting in the United States would take the same initiatory step, then carry it to their Quarterly Meetings, thence to the several Yearly Meetings, and then send a united petition to Congress, signed by direction of these united bodies, can we doubt the result for good that would ensue?

Let the petition be presented in such language that its earnestness could not be mistaken, showing our legislators what their privileges and responsibilities are. To do so might we not make something like the following appeal to the men selected by the people of the United States as their representatives, and empowered to make such laws as the public good demands?

We most respectfully but earnestly beg you to use all the power and authority your position delegates to you, to pass some law restricting the manufacture and sale of intoxicating liquors; and that you may realize the demand for such action, let us imagine the present state of things reversed. Instead of the husband, the father or the son being the subjects, let us suppose it the wife, the mother or the daughter; that when you return from your daily avocation to your once happy home, instead of meeting the smile of welcome from your chosen companion, you find her lying upon the bed or the floor, stupified by the poisoned draught, or absent in search of it; the children uncared for, no meals awaiting your return, and everything wearing an inexpressible gloom.

Then look upon that daughter, once the pride and joy of your heart, with brilliant talents and promise of great usefulness, but now the benighted, the degraded inebriate. Were this your situation for a few months only, would you not implore help from “all the powers that be,” and feel that not only the earth but the heavens should be shaken till relief came? And yet how many a noble, patient, silent-suffering woman lives for years just such a life! Every flattering prospect blighted, the spirit crushed and the heart sinking into hopeless despair. Can you not then, will you not come to her rescue and receive not only the blessing of those perishing by the way, but also the blessing of heaven, and hear the language, “Well done, good and faithful servants, enter ye into the joy of your Lord.” P.



[For the Journal.]

## VIVISECTION; OR, THE PRACTICE OF DISSECTING LIVING ANIMALS.

Philanthropists speak of the many efforts to diminish the sum of human sufferings and human afflictions; and Scripture says: "The merciful man is merciful to his beast." If there is one especial test of a person's claim to the epithet of "good," it is founded upon the fact of his being not only humane and merciful to his fellow-man, but also to the subordinate beings which the Creator has placed under his control.

A man who is in the practice of inflicting torture needlessly upon the inferior order of creation, is only a little inferior in cruelty to him, who causelessly gives pain to his own race; they are branches from the same tree, and have their origin in a want of moral feeling, under the influence of which men can perform actions of atrocity without compunction and without remorse.

The advocates of vivisection argue that the dreadful sufferings caused by cutting into the flesh, sinews, muscles, veins, arteries, nerves, brains, spinal marrows and other organisms of the *living animals*, are necessary steps preparatory to the art or knowledge of surgical operations for the benefit of diseased humanity; and that not a few of the organs and viscera which were supposed to be acutely sensitive have been ascertained to be, to some considerable extent, in a condition of physical un-susceptibility.

But even admitting this condition of brain and some other of the organisms, what apology can vivisectionists offer in justification of the cruelties described in the following quotations from an address by Henry Biglow, M. D., professor of surgery in Harvard University. He says: "My heart sickens, as I recall the spectacle at Alfort, in former times, of a wretched horse, one of many hundred broken with age and disease, resulting from a life-long and honest devotion to man's service, bound to the floor, his skin scored like a grid-iron, his eyes and ears cut out, his teeth pulled, his arteries laid bare, his nerves exposed, pinched and severed, his hoofs pared to the quick, and every conceivable and fiendish torment inflicted upon him, while he groaned and gasped, his life carefully preserved under this hellish torment, from early morn till afternoon, for the purpose, as was avowed, of familiarizing the pupil with the motion of the animal."

The argument that such cruelties are necessary to promote medical and surgical knowledge is well answered by the same writer: "Better," he says, "that I or my friend should die than protract existence, through accumulated years of torture upon animals whose exquisite sufferings we cannot fail to believe, though they have neither voice nor feature to express it."

Colin, a vivisector says: "Having laid bare the brain in a draft horse by raising the superior part of the occiput, I have thrust a scalpel into the middle lobe of the brain, but not deep enough to touch the spinal cord; after a second and third stab, its walk became tottering, its legs wide apart," etc.

If the hundredth part of these barbarities should be practiced by a driver

in our streets, he would speedily be arrested and subjected to condign punishment, and yet in the instances before us cruelties almost beyond the power of description are practiced without condemnation. The operator in the above instance, coolly relates having stabbed his scalpel (surgery knife) three or four times into the brain of the poor tortured animal, and then, it appears, incites him in an effort to walk, apparently to ascertain his ability to move after having been subjected to that shocking ordeal.

G. Fleming, who wrote an essay upon the subject, embodying much useful information, says: "We find by the statement of vivisectors themselves, that the spinal cord and nerves have been, and are now exposed, cut, pinched, punctured, galvanized, burnt with hot irons, and destroyed by chemicals while the animal is yet alive and feels; but for what purpose it is difficult to guess, if not for the sake of making experiments, or of contradicting the conclusions of other experimenters."

An affecting instance is recorded of a dog, that when undergoing the agonies of a dissecting knife, broke from his fastenings, but being brought back, clasped his paws around the dissectors' neck and licked his face. Unless the heart of that vivisector was four-fold more callous than that of the brute, he could not have resisted this last affecting appeal for mercy.

As the only apology that can be offered for the practice of these revolting cruelties consists in the expected benefit to medical and surgical science, the strength of that argument will be briefly considered.

G. Fleming, before quoted, says: "The conscientious director of the Imperial school at Alfort, in reviewing a long series of vivisections, has felt himself compelled to ask: 'Is there one of these experiments I have described which has produced for humanity any advantage that can compensate for the sufferings they have occasioned?' I have no hesitation in replying in the negative."

In relation to the uncertainty of the results produced, M. Colin, himself a vivisector, says: "Often the same experiment, repeated twenty times, gives twenty different results, even when the animal is placed apparently in the same situation."

Even Magendie, one of the most cruel vivisectors, shortly before his death advised his friends against conferring with vivisectors, frankly admitting that no medical man would consult a surgeon or physician who obtained his knowledge from such an uncertain source.

Dr. Reed, who was eminent in his profession, being upon his death-bed, and suffering acutely from a diseased condition of a portion of the viscera, the nature of which he had long endeavored to investigate, by dissecting living animals, declared it was a judgment upon him for the sufferings he had caused upon the hapless victims of his own dissecting knife.

Sir Charles Bell, one of the greatest English physiologists, although an almost life-long dissector of living animals, was nevertheless much impressed with the cruelty of the practice. The sentiment of so distinguished a professor as Sir Charles Bell is of itself almost sufficient authority to set at rest

the discussion as to the necessity of living dissections. He says: "Experiments (upon living animals) have never been the means of discovery, and the survey of what has been attempted of late years will prove that the opening of living animals has done more to perpetuate error than to enforce the just views taken from anatomy and the natural sciences."

As the practice of living dissection is admitted to be cruel in the extreme, and as the testimony of not a few eminent physiologists, concurs in the opinion that the result of the practice is too various and unreliable to be the basis of a sound theory; there is, therefore, sufficient reason for the humane portion of the community to invoke the aid of judicial or legislative authority for the suppression of acts of cruelty which are not known to have a parallel in the range of human atrocities.

Some may object to the publishing of such shocking barbarities as are herein exposed, to which it may be replied, that their exceeding wickedness is a sufficient reason why they should not pass unrebuked. "If thou warn not the wicked he shall die in his sins, but his blood will I require at thy hand."

GIDEON FROST.

Greenvale, Long Island.

## TO THE CONVENTION OF DELEGATES TO REVISE THE CONSTITUTION OF THE STATE OF PENNSYLVANIA, NOW SITTING.

This Memorial of the Representative Committee for the Yearly Meeting of the religious Society of Friends, held in Philadelphia, respectfully represents:

That the evil arising from the sale of intoxicating liquors, as a drink, having claimed our serious consideration, we have felt it to be our duty to endeavor briefly to call your attention to the subject in all its bearings.

The practice is utterly void of advantage to the individual or the State. We believe it to be the most fruitful known source of crime, entailing misery and wretchedness, both physical and mental, upon its immediate victims and their posterity; that it supplies more inmates to insane asylums, prisons, and almshouses than any other cause; that the cost to the community in money, in addition to the moral depravity it engenders, in the occupancy of courts of justice in prosecution for crime committed under its influence, and the increase of taxes for the support of almshouses, necessitated by the poverty it produces, far exceeds the income derived to the State from the sale of licenses. Were it otherwise, has the State a moral right to license this fruitful source of crime for the purpose of revenue? The places where liquor is sold are legion. The foul taint thereof is upon the breath of youth and age, in most places of public resort. We believe the increasing magnitude of this evil to be so great, that it is second to none that can claim your attention.

We respectfully, but most earnestly, appeal to you, as a body chosen by a professed Christian community, whose duty it is to exercise the powers delegated to you for the promotion and protection of virtue as the surest guarantee for the public good, solemnly to

consider the subject, and do what you can to arrest and diminish this flood of iniquity. The Constitution as it now stands requires the enactment of laws for the *protection* of property and life, whilst it sanctions the sale by license of means which more than any other cause *endangers* property and life, and may prove destructive to the soul. We therefore request that you will so amend the Constitution that it will take from the legislature of this commonwealth the power to grant licenses for the sale of intoxicating liquors as a drink, and substitute provisions prohibiting such sale. Whilst we thus desire that the poisonous streams now surrounding the paths of the youth, luring them to destruction shall forever cease, we shall hail with joy *any* modification of our laws approximating to so desirable an end.

Signed by direction, and on behalf of the Representative Committee aforesaid,  
CALEB CLOTHIER, Clerk.  
Philadelphia, 1st mo. 24, 1873.

## A REVIEW.

An essay, under the title of "Causes of Declension in the Society of Friends," has been published in a series in the *Intelligencer*. The premises of the writer, the force of his argument and his conclusions, cannot be denied. But are not the causes of decline which he addresses really the affects of another cause? Can we truly separate decline from a tendency toward death? It is evident that there can be no decline, either in the natural or spiritual life, so long as health and strength are maintained. It is equally as certain that nothing else can supply the energy of the true life. The dress or habiliments of the living will not vitalize the dead, neither will the casting off of these garments restore us to a condition of life. A mere human change will not effect a Divine purpose. Our testimonies as a people are founded in unchanging truth, else we have no Master and no Lord. "Ye are my servants," said Christ, "if ye do what I command you." Are not our testimonies founded on his commands? If we smite the shepherd, the sheep will scatter and we cannot prevent it. To slight the shepherd is in effect to smite Him. Do our eyes and ears deceive us when they force us to conclude that there is a great and an increasing departure from the obligations of plain and simple truth among us?

SIDNEY AVERILL.

2d mo., 1873.

## THE INDIANS.

MACEDON, WAYNE CO., N. Y., }  
2d mo., 11, 1873. }

*Editors of the Journal:*—I herewith give you a statement relative to an Indian girl, about twelve years of age, I brought from the Pawnee Reservation last 5th mo. ult. Having laid the subject before the superintendent, and subsequently the agent, I obtained their consent that I should take one of the Pawnee tribe home with me to enter my family as a member of it, not as a servant, but to receive an education to qualify her for the ordinary duties of life, leaving the future a further action, whether she should return to her tribe or not.



Agent J. M. Froth selected a young girl about 11 or 12 years of age, who was then attending the manual labor school, she being an orphan, neither father nor mother living, and having one brother and one sister at the village with the tribe.

Her name is Margaret Reed—it having been given her by her teacher on her entering the school, where she had been for two or three years

We left the reservation for Columbus, 20 miles, by private conveyance, where we took the cars. I expected that as soon as I got fairly out of reach of her home she would cling to me as her only friend, and feel that she was liable to be left. I found it quite otherwise. Having occasion to leave her at Omaha, at the hotel, whilst I went away on business for a few hours, she remained in the ladies' sitting-room quiet as any grown person, as she did at Chicago, where I took her to a friend of mine for half a day, and found her on my return enjoying herself as though amongst acquaintances.

It is worthy of observation that at all times on board the cars, and at all times whenever spoken to by strangers, she invariably gave every one a civil and appropriate answer, in consequence of which she received much attention from the travelers. She was particularly observing of all that passed on her journey.

After arriving home she soon made the acquaintance of the girls of the neighborhood of her age, who treated her with the utmost respect, making her frequent visits, and she in return calling on them. Under all circumstances that have come to my knowledge, she has been treated with the utmost respect by the old as well as the young.

She has shown herself to be a person of fine and tender feelings, honest and truthful, having a very fine voice for singing, of which she is very fond, and amuses herself many hours in her lone play with the melodies of a sweet though uneducated voice. She is very fond of pets. Has a number of dolls which she dresses again and again as her fancy dictates, with an ingenuity and taste equal to any dressmaker.

She accosts me as her real parent, and has ever since she left the tribe.

She attended school during the warm weather, and commenced when the winter school opened, but was obliged to quit on account of the exposure.

Her advancement when at school her teacher reported fully up to any of the white scholars of her age.

She has for the most part been quite healthy and happy, occasionally asking if I was going west soon, saying she would like to visit the tribe, but not expressing any wish to leave us, except for a visit. She has grown very much, and is much lighter in color, than when she came. She has learned to relish most kinds of our food, though she is very careful about taking any new dish.

The above is given that it may show what such Indian children are capable of, and suggest to others the propriety of taking others and do as I have done, believing that much good may be derived therefrom.

BENJAMIN CHASE.

INDIAN AFFAIRS IN GENESEE YEARLY MEETING.

At a special meeting of the committee of Genesee Yearly Meeting on Indian affairs, held at Macedon, N. Y., 2d month, 5th, 1873, thirteen members were present.

A letter was received and read from Mary V. Freeman of the Santee Agency, Neb. (who is there by appointment to instruct the Indian women in the rudiments of house-keeping and the care of the sick), suggesting the importance of the appointment of a shoemaker to that agency, and setting forth the great inconvenience that they were subjected to by wearing moccasins, thus getting their feet constantly wet, the result of which was continual colds, coughs and sore throats at this season of the year.

After a free interchange of views it was decided to authorize the sub-committee on Indian affairs to correspond with the Indian Committee of Ohio Yearly Meeting in reference to the information received. Also to refer the subject of the appointment of a shoemaker to the proper authorities having such matters in charge.

From the minutes, by  
BENJAMIN CHASE, Clerk.

CAPITAL PUNISHMENT.

The following letter from one of the Iowa State Senators to Joseph A. Dugdale, on the subject of capital punishment, may be interesting to the readers of the JOURNAL:

SENATE CHAMBER, DES MOINES, IOWA,  
January 21, 1873.

Friend Joseph A. Dugdale:—Yours of the 17th inst. has been received, but on account of pressing business I can only answer briefly.

I know of no complaint in regard to the working of the law abolishing capital punishment in this State. Those here who voted against the law are willing to give it a fair trial. No effort, I think, will be made at this session to repeal the law. The vote in the Senate on the passage of the law was, yeas 29, nays 17. In the House, yeas 54, nays 21. The aggregate vote was yeas 83, nays 38.

I congratulate you on the successful inauguration of national arbitration. The present session of the legislature is confined to matters pertaining to the code. No question not connected with the subject-matter of the code can be considered unless the rule is changed.

Your friend,  
JOHN A. WESE.

FARMINGTON QUARTERLY MEETING.

Farmington Quarterly Meeting convened at Macedon Center, Wayne co., N. Y., on fourth day, the 5th of 2d mo., 1873. Notwithstanding the warm weather the day previous, which caused the sleighing to suddenly disappear, the meeting was well attended, especially by its youthful members. This meeting, unlike some, holds its meeting for discipline on the first day of its session, and public meeting on the second. Silence was broken by Susan A. Carpenter in a few appropriate words on the universal love of God, that when

He reigned supreme within our hearts all sectarian barriers were broken down, and our love flowed forth freely to all the human family. John Searing, a minister, with a minute of concurrence from Scipio Monthly Meeting, appeared in a lively testimony for the ever-blessed truth, inciting those present to a greater degree of faithfulness; that, as they were concerned to follow the Master, they would be fed of the heavenly manna, whereby their souls would be nourished up into eternal life. John J. Cornell spoke to the situation of some individuals present, who, through despondency or discouragement, felt that the heavenly Shepherd had forsaken them, but he remembered them, did they diligently seek for assistance from the true fountain of life, and cast all their sorrows and cares upon Him who alone is able to save to the uttermost, the darkness that now enshrouded their pathway would be removed and they would be enabled to sing songs of praise on the banks of deliverance. The reading and answering of the queries showed the usual amount of deficiency in their maintenance and called forth much pertinent counsel from the elders in the church. The Committee on Circular Meetings reported that notwithstanding the result for the past year had not been all that could have been desired, yet they felt that these meetings might be productive of much good, and would recommend the continuance of them during the ensuing year. After a time of deliberation the report of the committee was united with. J. D. Noxon suggested that the committee of the previous year be continued with a few additional names. Wm. G. Barker replied that if there was not enough interest felt in the concern by the meeting to appoint a committee, the subject had better be dropped. Seth W. Bosworth endorsed the views of W. G. Barker. Solomon A. Howland said that in his opinion there was not enough interest in the concern to appoint a committee. John Searing remarked that he did not wish to influence the judgment of the meeting, yet it would be gratifying to him to have a committee appointed, as he believed good might result therefrom. Elisha A. Griffith thought that, were the appointments rightly made, and attended by the committee, remote and small meetings might be much benefited; but when notice had been circulated that a meeting would be held, and none of the committee were present, the effect was decidedly detrimental. Several Friends favoring the appointment of a committee, the following named Friends were appointed to act in conjunction with a like committee of women Friends the ensuing year, viz.: Stephen Y. Watson, Seth W. Bosworth, Edwin Ever, Jas. M. Howland, William G. Barker, Gurdon T. Smith, Sunderland P. Gardner, John J. Cornell, Elisha A. Griffith, Oliver P. Hull, Henry Cox, Isaac Baker and Daniel B. Hoag. John J. Cornell then remarked that he had traveled in the concern as far as duty called him, and that at present he did not feel that he had any further labor therein, therefore he requested to be released from the committee, the meeting granting his request. Several Friends expressed themselves similarly, but concluded to let their names stand. A special meeting of the Committee on Indian Affairs

was held in the evening. The correspondent of the committee said that information had been received that the physician at the Santee Sioux agency, which is under the care of Genesee and Ohio Yearly Meeting, intended to leave in the spring, and that it was necessary he should be replaced. The sub-committee was authorized to open a correspondence with Ohio Yearly Meeting on the subject that they act in conjunction with this yearly meeting in endeavoring to obtain a physician, but should their united efforts fail, they were then to lay the subject before the executive committee of the six yearly meetings for their assistance. The meeting-house on the following day was well filled by a silent and attentive audience, and as the instruments of the Divine Master were led to hand forth to the people, the oil and wine flowed forth as it were from vessel to vessel, and a precious solemnity overspread the assemblage, and we doubt not but that many were enabled to return home bearing sheaves of peace.

D.

PHILADELPHIA QUARTERLY MEETING.

Philadelphia Quarterly Meeting convened at Race street meeting-house, 2d month, 4th, 1873. Friends were favored during the meeting for worship with communications from John J. White, Elizabeth Plummer and Rachel Rogers. Elizabeth Plummer also appeared in supplication.

The business meeting was opened with the reading of the opening minute by the clerk, Susan Carroll. A Friend then spoke exhorting Friends to be prompt in speaking to the business in order that it might be completed in good time. The reports of Philadelphia, Green Street, Spruce Street, Radnor (held at Haverford), and Exeter (held at Reading) Monthly Meetings were then read, together with the names of their representatives. Lucretia Mott spoke, saying that probably the unpleasant weather of the day before had prevented some of our representatives from the country from attending this meeting. A minute was then read which showed that all were present except four. The assistant clerk then read the first query, and the clerk the answers thereto. These showed that our meetings on First-day morning are generally well attended, and that an increase in the attendance on business and evening meetings is observed. No unbecoming behavior is remarked. A minute was then read from Blue River Monthly Meeting. Indiana dated 7th month 9th, 1872, recommending Elizabeth S. Brooks, a minister approved therein, in her concern to visit Baltimore Yearly Meeting, Fishing Creek Half-year's Meeting and some quarters of Philadelphia Yearly Meeting. Also an extract from the minutes of the men's meeting, to the effect that her husband, Charles Brooks, an elder, accompanies her. Lucretia Mott and other Friends spoke, encouraging our friend and expressing their pleasure at seeing her among us. Lucretia Mott then spoke expressing her joy at the increase in the attendance upon our meetings of discipline. Margaret Bancroft spoke exhorting Friends

[Continued on 21st page.]

# The Journal.

Philadelphia, Penna. Second Month 18th. 1873.

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ALL communications should be addressed to Joseph Gibbons, Publisher of "The Journal," 701 Arch street, Philadelphia.

WE have for sale copies of the JOURNAL, Nos. 1 and 2. Our friends are invited to order them at six cents per copy, five dollars per hundred, mailed post-paid to any point desired.

COPIES of this paper are forwarded to a number of Friends as samples. If they desire to aid in the support of a liberal Friends' paper, they are requested to forward their names without delay.

THE Society of Friends as such is not responsible for anything which may appear in this paper.

THE editorial management of this paper is under the care of a committee of Friends.

So soon as a reasonable support is given to us, no advertisements will be printed on the 8 page sheet.

CORRESPONDENTS should be careful to write plainly, and only on one side of the sheet.

SUCH arrangements have been made as will enable us to continue the regular publication of the JOURNAL for so great a length of time that its permanence may be considered as nearly assured.

WE do most earnestly request that all Friends who have any desire to support our movement will at once send in their subscriptions.

Friends who object to our paper on account of its price, are assured that a reduction of cost is not practicable at this time.

## CARD.

Having consented temporarily to receive subscriptions to the JOURNAL, but it requiring too much of my time and attention, I have desired to be released. All subscriptions, therefore, should hereafter be forwarded to the publisher, 701 Arch street, Philadelphia. I would urge it on all who feel desirous of having a paper of the kind proposed to forward their names and subscriptions at once, and thus insure its continuance.

Jos. M. TRUMAN, JR.

## ATTENDANCE UPON MEETING.

The idea is very prevalent among the younger members of our religious society that business meetings are uninteresting, and therefore only to be attended as a matter of duty. Attendance upon meeting is a duty, but did those who regard it only in that light, attend with greater regularity, it would soon become a pleasure. Business meetings are useful and interesting to those who do not take an active part in their proceedings, on account of the familiarity which they give us with our excellent discipline and the opportunity which they afford to learn to appreciate its beauties. How few who have only read the query in reference to tale-bearing and detraction, in the discipline, can appreciate the influence upon society which is exercised by such a careful and faithful examination into the doings of the "unruly member" as is therein enjoined! To fully feel this influence it is necessary to attend quarterly meetings and hear the responses which come in from the monthly meetings upon this subject. Yet this is but a single example of the influence exerted by the discipline and of the wisdom with which it is replete. The familiarity with it acquired by constant attendance upon meetings cannot fail to be interesting to all who believe in our testimonies, and valuable in every situation in life.

## THE NEW REPUBLIC.

The experiment of self-government has again been put upon trial. Spain, which has worked uneasily under the monarchical yoke since 1798, has at last found herself utterly unable to endure it longer, and King Amadeus, having abdicated, a republic has been quietly and peacefully proclaimed. Nearly every event since the dethronement of Queen Isabella has helped to pave the way for this change. The regency of Serrano, during which the power was really held by Marshal Prim, was a good preparation. Indeed the revolution which drove the Bourbons from the throne liberalized everything, and brought to the surface a class of men of whom little had hitherto been known. It is the failure of the Cortes composed in a great degree of these—local provincial leaders, attorneys, school-masters and engineers—to agree in opinion on points of governmental policy with King Amadeus which has brought about this second revolution. The fact that the school-master is abroad in Spain having helped to make that country a republic, it is to be hoped that his remaining abroad will help to keep it one. Many of our wisest men and women agree in thinking that republican government is as yet but an experiment, even in this country. How

much more must this be the case in Spain, where the common people, upon whose intelligence and integrity the long continuance of free institutions depends, have for ages been kept in a state of ignorance and almost barbarism. However, let us, as Americans, hope for the best and welcome another sister republic with best wishes. Certainly the large majority (the vote stood 259 in favor to 32 against the motion) by which the Cortes proclaimed a republic, speaks well for the unanimity of the people which it represents. The "opposition" which has just triumphed is led by Figueras and Castelar, the former of whom has been elected president of the republic. Of all Spanish statesmen, not one is more worthy of the confidence of his countrymen than Emilio Castelar. Intelligent, and possessed of statesman-like habits of thought, his participation in public affairs will go far toward inspiring confidence and insuring the triumph of liberal ideas. Withal, Spain's greatest need at present is an efficient system of general education. Should the new republican government give this it will doubly provide for its own safety by establishing itself in the hearts of the people and by fitting coming generations to carry on what the present one has begun.

## WORKING AND WAITING.

As a nation of workers Americans are unrivaled. Everything which can conduce to national or individual prosperity and happiness is done, or at least tried to be done, and as much accomplished as can be in the time allotted. This untiring energy is worthy of admiration, although the element of hurry which generally enters into it often produces poor work—poorly built houses, badly constructed public buildings, and superficial educations. All these, however, are not so bad as the impatience, the want of faith in our work and in each other, which makes us unwilling to wait for the years to bring forth their fruits, and the seed which we are planting to grow and yield the harvest, which shall feed those who come after us. Faith is the great want of the present time. This generation cannot expect both to sow and reap. It is now enjoying the fruits of the labors of the past, and needs but the faith in God and in humanity as the creation of God, which has animated in every age and country those who have benefited their race, to enable it to build well and strongly the edifice of natural and individual wisdom and happiness, and provide for the future a civilization higher and better than that which the present enjoys.

AMADEUS, ex-king of Spain, has arrived at Lisbon.

## A NOBLE WORK.

The report of the officers of the Colored Mission School in Wilmington, Del., which appears in the JOURNAL of to-day, is especially worthy of notice. The Friends of that place have persevered through all sorts of discouragements and even persecutions—through good report and evil report—until they have succeeded in bringing about the gratifying results set forth in this account. Certainly no work is more worthy of our attention, both as individuals and as a society, than the improvement of the colored people, who, although differing from us in some natural characteristics, are children of the same living Father, and for whom common justice asks every opportunity for improvement at our hands, as a partial reparation for the terrible injustice and cruelty of years of bondage.

The recompense attending this work is rich and immediate. Those that are thus taught become better citizens, better men and women, and thus repay in their lives those who undertake to benefit them. May the blessings of our heavenly Father rest upon this and similar efforts, and His spirit prompt others to engage in this noble cause.

## CAPITAL PUNISHMENT.

Edward S. Stokes, twice convicted of murder, will probably again be granted a new trial. All the proceedings connected with this case furnish as powerful an argument in favor of the abolition of the death penalty for murder as can be desired. Nobody who has read the evidence elicited by the two former trials doubts that Stokes murdered Fisk; and were the penalty for murder anything else but death, former respectability, powerful friends and much money would not have saved him from punishment, as well as conviction. Thus it is that these influences, joined to a natural horror of taking human life, even by legal process, yearly let loose upon the community men who, in the highest degree, endanger its peace and safety. Were imprisonment for life substituted for death, and the pardoning power taken out of the hands of the governor and lodged with the legislature or a committee of respectable citizens, the number of unjust acquittals, as well as the number of murders, would undoubtedly diminish to a degree which would prove the wisdom of this change in the criminal code.

AMONG the changes already suggested in the new Spanish republic are the separation of Church and State, the suppression of the Royal Guard, pardoning of political prisoners, but the republic pronounces against Cuban independence. The new republic has been recognized by America.



[Continued from nineteenth page.]  
to regularity of attendance upon meetings.

Next came the reading of the second query, and the answers of the different monthly meetings thereto. These showed a most satisfactory maintenance of love and unity amongst Friends, and absence of tale-bearing and detraction and of differences.

The eighth query, in reference to dealing with offenders, was next in order. The answers of the different monthly meetings were read and showed a general compliance with the requirements of the query. The monthly meetings also report attention on the part of Friends to the necessities of those requiring assistance. Rachael Rogers spoke exhorting friends to promptness and encouraging young Friends to be instant in season in the expression of all concerns which they may feel laid upon them to express. The clerk then read the usual minute, after which Elizabeth S. Brooks spoke upon the queries. Annie Clothier also spoke a few words, exhorting young Friends to read our excellent discipline. After a few words of encouragement from Susanna Parrish and other Friends, a memorial of our deceased friend, Elizabeth Newport, from Green St. Monthly Meeting, was read. This memorial, in speaking of her ministry at the South, said that it was remarked that after entering that section she did not seem called upon in her public communications to refer to the subject of slavery. This paragraph was objected to by several Friends as seeming like a reflection upon other ministers among us who *did* refer to slavery in their public ministry. After some discussion, it was marked as objectionable to some, and the memorial taken into men's meeting. A memorial of Dr. Henry Lyson, was then brought from that meeting and read. After remarks by several Friends, the report of the joint committee appointed to attend the circular meetings within the limits of Philadelphia Yearly Meeting was read. The report was united with, and women Friends joined with men Friends in appointing the following committee to assist the monthly meetings in the care of these circular meetings: Margaret Bancroft, Lydia Longstreth, Emily H. Atkinson, Catharine H. Truman, Mary W. Evans, Phebe F. Moore, Mary M. Thomas, and Susanna Parrish. A report was then read from Philadelphia and Green St. Monthly Meetings proposing the establishment of mid-week meetings at Girard Avenue Meeting House. The memorial upon Elizabeth Newport was returned with the general approval of men Friends. It was ordered to be sent back to Green St. Monthly Meeting, and that meeting notified of the objections made to a portion of it by some Friends. A messenger from the men's meeting in regard to the memorial of Dr. Henry Lyson, was informed that women Friends united therewith. After the transaction of some other business, and the reading of the closing minute, Friends separated feeling that the meeting had been a profitable season.

SCOTTISH FRIENDS.

Probably very few of those who have read with delight the writings of Walter Scott, "the great enchanter of the north," know that his ancestors on

both sides were members of the Society of Friends, and bore faithful testimony to the sincerity of their religious profession. Walter Scott, of Raeburn, ancestor of the great poet, was converted to Quakerism about the year 1657, when George Fox made a religious visit into Scotland. Of this visit Fox says: "As I first set my horse's foot upon Scottish ground, I felt the seed of grace to sparkle about me like innumerable sparks of fire." About the same time Sir Gideon Scott, of Highchester, immediate elder brother of this Walter Scott, became a Friend. Scott of Raeburn suffered severe persecution, especially at the hands of his eldest brother and his wife's brother, who were sufficiently powerful to obtain from the privy council of Scotland two acts, separating him from his children and charging his estate heavily for their education, and removing him from the Tolbooth, or jail, of Edinburgh, where he had opportunities of conversing with his fellow-sufferers for truth's sake, to the prison of Jedburgh. The younger of the two sons thus cruelly separated from their father was the great-grandfather of Sir Walter Scott.

Upon the mother's side, Scott was descended from the famous John Swinton, of Swinton, nineteenth baron in descent of an ancient and once powerful Scotch family, who was one of the chief persons to whom Cromwell entrusted the management of Scottish affairs during his protectorate. After the Restoration, Swinton was brought down in the same vessel which conveyed the Marquis of Argyle to Edinburgh, where that famous nobleman was tried and executed. Swinton was destined for the same fate. He had become a member of the Society of Friends, and appeared as such before the parliament of Scotland. He renounced all legal defense, and acknowledged that at the time these crimes were imputed to him he was in the gall of bitterness and the bonds of iniquity; but that God Almighty having since called him to the light he saw and acknowledged his errors, and did not refuse to pay the penalty of them, even although it should extend to a loss of life itself.

Respect and compassion for fallen earthly greatness found Swinton friends, and he was pardoned, and with much loss of property. It is said that his administrations, while confined in the Castle of Edinburgh, had a considerable share in converting David Barclay, the father of the famous author of Barclay's "Apology," then lying a prisoner there. Jean Swinton, great granddaughter of John Swinton, was mother of Anne Rutherford, Sir Walter Scott's mother. It is curious to observe that many of the Presbyterian authors of that day, who have detailed the sufferings of their own sect for non-conformity with the established religion, are at the same time very severe upon the civil government for not proceeding to extreme measures against Swinton and the other Friends. Alas, for the charity and consistency of poor human nature!

The Christian meekness and fortitude which enabled John Swinton to face, without flinching, an assembly of men, many of whom doubtless thirsted for his blood, reappeared after a lapse of one hundred and fifty years, in the character of Walter Scott, who of all the

literary men of the day was most free from the foibles and vices which too often attend great genius and most distinguished for kindly charity to all, joined to unswerving devotion to duty and heroic fortitude under misfortune.

FIRST-DAY SCHOOL MEETING.

The Quarterly meeting of the First-day school and Bible-class union met on Fifth-day evening, the 13th inst., in Friends' Meeting-house, School Lane, Germantown, and notwithstanding a snow-storm which prevailed at the time, may be said to have been well attended. Many of both sexes were present, both young and old, but mostly young persons from the city of Philadelphia and elsewhere. The assistant clerk being absent, Sally Corlies was appointed in her place. Two essays were read, one an expression of apprehension on account of the multitude of books now being published, and the other urging a more through reading and enlightened knowledge of the Scriptures. The principal concern of the meeting seemed to be the preparation of suitable literature for our First-day schools and our young people generally, and many excellent remarks upon this subject, with advice to parents as to their faithful performance of duty in this respect were offered by veterans in the cause, as well as by others who have more lately entered this field of labor.

The meeting was social and harmonious, and all who attended manifested a hearty interest in the discussion. It was pleasant to hear the judicious remarks of some of our younger members who have hitherto abandoned the field to their more advanced friends. I think all will admit that it was good for us to be there.

The next quarterly meeting will be held at Race street, Philadelphia.

OBITUARY.

Died at his residence, near Waynesville, Warren county, O., aged 81 years, 11 months and 10 days, George Hatton, long known as an acknowledged minister in the Society of Friends. In early life he mingled for some time with the Methodists, but about the 23d year of his age returned to Friends, with whom he was a member by birth, his father, Robert Hatton, being for many years an esteemed minister. In 1813 he removed his certificate from Center Monthly Society, Pennsylvania, to the Monthly Society of the same name, in Clinton county, O. In 1815 he married Margaret Foulke and settled in Cincinnati. In 1819 he attended Ohio yearly meeting, and proceeded on a religious tour to Baltimore, Y. M., and to Friends in Virginia and Maryland. In 1821 he removed near Richmond, Ind., and in 1824 performed a journey to Friends in Canada and all the New England States. In 1825 he prosecuted the concern farther into New York, New Jersey and Pennsylvania, returning home in the summer of '26. In 1830 he again visited the Middle States and Maryland, extending the visit to Nantucket. Again, in 1834, he attended the opening of Genesee Yearly Meeting, and visited Canada and New York. 1845 found him again on his travels in New York, Pennsyl-

vania, New Jersey and Maryland. In this labor he was interrupted by a neuralgic attack, and again by the illness of his wife, who deceased in 1849. He finished it after her death. Subsequently he attended Ohio yearly meeting and the Genesee yearly meeting, when first held in Canada. At various times he visited the meetings of his own yearly meeting (Indiana). In 1833 he removed to the then borough of Richmond, and in 1852 to Waynesville, having been married in 1851 to Hannah Hopkins, of Harford county, Md. For several years previous to his death he felt his work in the ministry to be done and in the daytime. On returning from the yearly meeting in 1865 he was attacked by severe illness, from which he never fully recovered, and a return of which (being of hepatic character) closed his long and eventful life.

P. S.—Several Friends having communicated a desire for a more extended memoir of his services, his son had been engaged in gathering such material as would be suitable with a view to its arrangement, and would be much indebted for any reminiscence, recollection or minute from meeting records, etc., as in many instances a few words shed light on what otherwise is obscure. Any other matter, in connection with either with George Hatton, his father, Robert Hatton, or his grandmother, Susanna Lightfoot, of Uwehlan, Va., will be thankfully received. Address,

ROBERT HATTON,  
Selma, Clark co., Ohio.

REPORT

OF THE MISSION SCHOOL FOR COLORED PEOPLE AT WILMINGTON, DEL. READ BEFORE THE FIRST-DAY SCHOOL QUARTERLY CONFERENCE, HELD IN PHILADELPHIA 1ST MONTH, 18TH, 1873.

We are glad to be able to report our school in a most successful and flourishing condition.

Although we were a little delayed on account of the new extension to our school building not being quite finished, and our colored friends were anxious to hear the "good word" that we were ready for them, yet our opening was auspicious and attended with gratifying results.

Our room is now cheerful, bright and comfortable, capable of seating easily about one hundred persons, and having stationary blackboards at each end of the room.

With our new extension, a new impetus seemed to be given the school; enthusiastic young teachers worked hard days before the opening to prepare the room. Loving hands, with grace and skill, made it home-like and beautiful, with bright forest leaves and trailing vines, by way of welcome to the poor and unfortunate race of human beings who have known so little of brightness, and have known so little attention from the dominant race, and whom we would benefit if we might.

The old scholars noticed the changes made for their accommodation and comfort with undisguised pleasure, and the new ones were anxious to be admitted. This work, begun three years ago, timidly and as an experiment, is now



an established fact, deserving mention in our First-day school associations, of which it is clearly an out-growth. Our roll-call shows one hundred and thirty-six names, with an average attendance of seventy. These are divided into ten classes, and to accomplish as much as possible in a little time, we generally have two teachers to each class, that they may suffer no loss from change of accustomed order, if one should be unavoidably absent. The teachers are full of interest in the work, and we find no difficulty in supplying the number at any time. We have one colored teacher who has a class. He is a young man, clever and correct in his habits, who has been with us from the very first. Thomas Dulton, class No. 4. He is very much pleased and says he learns much when he is teaching. His class are evidently proud that one of their number is of so much consideration and are attentive and well-behaved. The blackboard exercises are exceedingly interesting. We keep up the concert recitations from our little volume of devotional poetry, and this winter have the multiplication table beside to be said in concert, hoping that by the end of the season they will have become quite familiar with its employment, and it thus will be of practical value to them.

When the roll is called many of the scholars respond with texts of Scripture, or with their own verses or selections from their hymns, just as they choose. When it is remembered that these colored scholars are of both sexes and of all ages and conditions, that very many have no other opportunity of learning because of their daily toil; that gray-haired veterans in the battle of life come and bring their grandchildren; that year after year they persevere in their attendance, scarcely losing a day; when we see young men constantly in their places through rain and storm, and girls working hard and using every effort to get to school in time, we do feel encouraged; we do feel that our good-will offering is appreciated by many and that ours is a blessed work.

We have listened carefully and waited hopefully in many of these conferences to hear of similar schools having been opened; but with the single exception of a very successful one in Baltimore, we do not remember to have heard any report. In small towns, as well as in the midst of large and prosperous cities, the poor and needy are always waiting to be gathered in.

To make a school successful, it must be rendered attractive and interesting, and the teachers must thoroughly enjoy it themselves or their class will be dull and fidgety and the time drag on slowly. We catch inspiration one from another. Our spirits have been strengthened while watching the eager, attentive faces turned toward us for help and instruction.

The gratitude of these poor people amply repays us for our efforts in their behalf. We feel that of ourselves we can do nothing but that the dear loving Father is over all, guiding and directing our feeble efforts to do His work. "Glory to God in the highest, on earth peace and good will to men."

E. W. S., Superintendent.

N. B. We have been thus minute, hoping that it may induce others to try a like experiment.

## REVIEWS AND BOOK NOTICES.

Egypt of the Pharaohs and of the Khedive is a fine quarto volume of 485 pages, from the pen of an English author, F. Barham Tincke, vicar of Wherstead and chaplain in ordinary to Queen Victoria. It is from the press of Smith, Elder & Co., a London house. The author treats the various subjects—religion, manners, governments, etc., of which he speaks, in a calm and philosophic manner, equally devoid of flippancy and prejudice. In the chapter entitled "Who were the Egyptians?" he takes the now generally accepted view that they sprang from the great Aryan stock, coming probably in the first migration of that family. The chapter upon "Backsheesh" is interesting and amusing, showing the universal prevalence of beggary in Oriental countries. In speaking of the pyramids, our author takes the view that labor was squandered on these vast structures because there was no other field for it, and because it could not be, as he expresses it, "bottled up." Although Egypt was the great grain producing country of the world at that time, agriculture did not furnish employment for all its vast increase of population, and the kings, perceiving this, took advantage of it by raising the vast structure which still remains the wonder and admiration of the world. One of the most amusing descriptions in the book is that of Egyptian donkey-boys, a class which has no prototype in this country, unless it be in the *gamins* or street boys of our great cities. The author's reasons "Why Orientals are not republicans," are philosophical and plausible. The Koran, in the opinion of good Mohammedans, contains all the wisdom there is in the world, not only in regard to religion but also concerning government, and it being their absolute rule, self-government is impossible and never seems to have entered into the mind of any Oriental. The universal prevalence of polygamy in the East arises, according to Tincke, from the fact that the excessive heat of the climates in the countries in which it prevails destroys the physical powers of women very early and thus renders a succession of wives a natural feature of Oriental society. Space will not permit any further notice of this very valuable work. Aside from its interest considered merely as a book of travels, it is well worthy the careful perusal of the thoughtful student of the life, manners and history of the most interesting and famous people of the East.

*Pennsylvania Dutch and Other Essays.*—Philadelphia, J. B. Lippincott & Co. This interesting little volume is the work of the person whose initials appear upon its back—Phebe Earle Gibbons, of Lancaster Co., who, having spent a great part of her life among the Germans of this State, is peculiarly fitted to describe their manners and customs. The sketch entitled "Swiss Exiles" is full of interest, especially to Friends, as it describes a religious body whose history and practices contain so many points of resemblance to their own. Persecuted by the reformers of Berne and Zurich, who had themselves endured persecution just as Friends were by the Puritans, of Plymouth, these German sects emigrated to this State

not long after Penn came, and retain to this day a plainness of behavior and apparel, if not of speech, which reminds one continually of the accounts which we have of earlier Friends. The sketch entitled "A Friend" is an account of the life and character of a worthy and revered elder of Sadsbury Monthly Meeting, who died about twenty years ago. "Cousin Jemima" is amusing, and recounts some incidents "founded on fact" and illustrative of a certain phase of life among Friends. Altogether the book will well repay attentive perusal.

We have received numbers one and two of volume eighth of *The Children's Friend*, edited by Annie F. Bradley, of Coatesville, Pa. This valuable periodical, so well known to many of our readers as scarcely to need commendation here, keeps fully up to the old standard, if it does not go beyond. The two numbers before us are finely illustrated, and contain many articles interesting to older, as well as younger, readers. Among other matters of interest, *The Children's Friend*, for this month, contains a very interesting reminiscence of Alice Carey, showing her love for, and interest in, children.

*Sister Ruth's Stories for the Young*; or, Evenings with John Woolman. By R. P. A. Philadelphia, J. B. Lippincott & Co. Although this is by no means a new book, it seems to us almost a matter of duty to call attention to it, particularly at this time, when books for the instruction of the young people in our First-day schools are so much needed. John Woolman was one of the noblest and finest characters that has ever appeared in the Society of Friends, and everything relating to him is interesting and profitable. This little volume was prepared for the purpose of presenting, in a familiar manner, an outline of his life and religious labors, together with an account of the outspoken testimony which he bore against American slavery at a time when it required the greatest moral courage to stand up against this terrible sin. More than one copy of this work should be in every First-day school library in the country, in order that the children of the Society shall become familiar with the life and labors of one of its meekest and bravest standard-bearers.

An examination of the causes which led to the separation of the religious Society of Friends in America, in 1827-28. By Samuel M. Janney. Phila., T. Elwood Zell. This work is of peculiar value, coming as it does from the pen of a person very familiar with the history of the Society, and doubtless an eye-witness of many of the events which he describes. The causes which led to the separation of 1827-28, the events which led to it, and various other matters connected therewith, are discussed in an able and exhaustive manner, and in a style as once simple and graphic. The work is well worth perusal, especially to those who feel interested in the subject of unity of action and feeling between the two branches of the Society.

Of eighty-four Baptist missionaries sent to Asia since 1865, only three have died. Of the forty-six sent to Burmah by the same denomination, not one has died in the space of seventeen years.

## THE WEEK IN BRIEF.

The bill reducing postage on letters has passed both houses of Congress. The Senate has commenced clearing the calendar.

Caldwell has been found guilty of bribery. The trial of Pomeroy is about to begin.

Spain adopted a republican form of government on the 12th inst., with Figueras as president. All is quiet in Madrid and the provinces.

The final route of the Southern Pacific railroad has been fixed by surveys from Los Angeles to San Francisco.

Both Houses of Congress met in joint convention on the 12th, and counted the electoral vote. Ulysses S. Grant, of Illinois, was declared President, and Henry Wilson, of Massachusetts, Vice-president, for four years from March 4, 1873.

Ex-Governor Geary's funeral on the 13th was attended by the members of the legislature, Governor Hartranft, the Knights Templar, and a large body of military and civilians.

France, through her assembly, congratulates the Spaniards on the change of government.

From Vienna announcement is made of the completion of the palace for the approaching great exhibition.

Three vice-presidents have been chosen by the general assembly of Spain. An address in reply to the abdication message has also been adopted.

President Grant has sent a message to Congress, urging special legislation for the settlement of the troubles in Utah.

On the 17th the Poland Credit Mobilier Committee made their report to Congress. The impression still prevails that the expulsion of Ames and Brooks will be recommended.

Many of the rivers are rising again. The Lehigh, Susquehanna, James, Monongahela and Potomac have all swollen.

The verdict of the Poland jury in the Credit Mobilier bribery case has been rendered. Oakes Ames, of Massachusetts, and James Brooks, of New York, are found guilty, and all other members acquitted.

## RELIGIOUS SUMMARY.

One of the largest and best administered city missions in the country is that of New York city. It is a union association of evangelical Protestant churches.

At the late session of the Louisiana Conference, Bishop Leener made an appeal for a mission to be established in Mexico. Contributions amounting to \$1,200 were received. Next spring the bishop will go to Mexico to superintend arrangements. The total amount of mission collections during the year amounted to \$4,000.

Connected with Mr. Spurgeon's Sunday-school in London is a Bible-class taught by Lavinia Harkness, which enrolls nine hundred women and has an average attendance of over five hundred.







