No. 52

### "MIND THE LIGHT."

"Friends, mind the light!" What light; the glow of day?
Or sunbeam's, moonlight, or star's twinkling ray?
Of manufactured gas, of oil or tallow's dimmer gleam?

gleam?
When George exherted thus, which of them did
he mean?

Or light which manuscripts and printed letters

give
From Councils, Pones, Priests and Kings, which say
how man ought live?
What do-what leave undone—how wage the
daily strife
from vale Destruction to the mount of an Eternal Life;

No friend ! not one of these; they give but borrow

No friend i not one of three, they get edrays,
Buthat which Saul of Tarsus saw—"exceeding light of seven days"—
"The still, small voice"—"the Light revealed thy mind within,"
With single eye follow thou it, and Saviour find from every sin.

"A lantern to thy feet," "a light unto thy pilgrim A tillar of fire leading to Canaan from Egyptian

wrath, A "corner-stone" to build on firm "elect" from

every shock,
The Light within, the Christian's glory-hope,
Christ the Rock,
ELIA.

Impromptu on reading the title and mot'o of several newspapers (The Journal) sent me from Philadelphia by an only beloved sister.

Louisville, Ky., Thanksgiving-day.

For the Journal. THE CRIGIN OF COAL.

#### BY GIDEON FROST.

This substance, by almost unanimous consent, is supposed to be of vegetable origin; but years of investigation and study have not enabled me to discover any facts which support this theory. The opinion, how-ever, has taken so strong a hold upon the public mind, and has been so earnestly inculcated by geologists generally, during more than a half a century, that a considerable time will likely clapse before it will be superseded by a more substantial hypothe-

The doctrine upon this subject, and which has been generally acquiesced in by geologists is, that at a very remote period of antiquity, during what is called the carboniferous era, the atmosphere was so surcharged with carbonic acid gas that it was unfitted for the support of animal life; and that its exuberant aboundings so stimulated the growth of plants and trees, by furnishing nutriment for their organisms, that vegetable life flourished to an extent which never before or since has existed

upon our planet.
That in the course of ages vegetable matter had so accumulated upon the earth that large deposits had, by processes very ob-scurely defined, been wafted to certain localities, and by some great convulsions of nature had been covered with earthy matter, transported from other regions, and while thus imbedded with these vegetable collections were, by the agency of heat, pressure, time, and other attributes, converted into coal. But an analytical investigation of the several items of this theory will show that they are more fictions and will show that they are mere fictions, and

have nothing substantial to support them. In the first place, there is no evidence that carbonic acid gas did at that time pretenaturally abound; secondly, that a rich car-bonaceous vegetation did not then exist; and, as to the supposed wafting of trees and other vegetable productions, from one region to another, in quantities sufficient to form the vast coal denosits, now known to region to another, in quantities sufficient to form the vast coal deposits now known to exist, and the conversion of these drifts into coal by pressure, heat, and other agencies, they imply a series of suppositions too vague and self-refuting to form the basis of a substantial theory. of a substantial theory.

arbonic acid gas during the carboniferous era, it may be remarked that the presence of this gas being incompatible with animal life, and fossilized animal remains having been discovered in stratification which were formed antecedent to, and cotemporaneous with, the carboniferous era, is a conclusive argument against the prevalency of this gas in the atmosphere during that era. Moreover, vegetable chemistry shows that air, imbued with an increased proportion of carbonic acid gas, does not thereby acquire additional fertilizing property, but that an extra infusion operates injuriously upon its vital functions; and, therefore, even if this gas did preternaturally abound in the atmosphere, it would have impeded, rather than promoted, the vigor of the floral creation.

Those who advocate or acquiesce in the vegetable theory, do not furnish any explanation by what causes such vast quantities of timber or other vegetable growths were wrenched off or torn up by their roots, and what influence steered them toward their destined haven; and, having been depositdestined haven; and, having been deposited there, by what agency masses of sand and earth, as they affirm, were transported from other regions and spread over these deposits of wood; and more especially have they not explained why these deposits of earth, sand, and other miscellaneous mater, did not settle down into and fill up the crevices and fissures consequent upon the irregular laying of the timber, and which infiltration of earthy matter would have unavoidably made the coal hed a mingled unavoidably made the coal bed a mingled mass of coal, sand, gravel, earth, and other

rhe advocates of the vegetable theory moreover teach, that during the carboniferous era, when coal was supposed to have been produced, vegetable life abounded to an extraordinary degree; whereas the vegetable fossils of that era indicate that the floral creation during that period was beyond comparison more meagre than what is now found upon our planet.

The plants and trees of that era were mostly the fern, or brake—the bamboo, or reed, and a tree called the sigillaria. The brake is known to be one of the most worthless of vegetables, and said to be incapable of supporting any form of animal life. The reed, or bamboo, although attaining to considerable dimensions, contains but little carbon, and the sigillaria, as far as its characboth, and the signature, as far as its characteristics have been ascertained, contained about as little carbon, in proportion to its size, as either of the foregoing. The richly carbonaceous forest and fruit trees, which now abound in all the known regions of the globe, give no fossil evidences that they had as yet been spoken into existence.

The futility of the vegetable theory will

be more apparent by reflecting upon the improbability that these perishable specimens of vegetable life could by any agency have been collected into reservoirs, and to have remained there sufficiently long, have remained there sufficiently long, without decay, and in quantities sufficiently great, to form the extensive coal beds which extend over vast regions of the

An advocate of the vegetable theory admits that fifty successive generations of the tree called sigillaria would be required to form a bed of coal one foot in thickness.

In regard to the alleged exuberence of len to the earth, are by the agency of heat, arbonic acid gas during the carboniferous moisture, and worms, in a very few years a, it may be remarked that the presence reduced to a condition of humus, or vegetable earth, so that no trace of their vege-table organisms remains. So that when a tree falls upon yielding ground, and by its weight sinks partially into the earth, the destroying agencies named operate so rapidly that the trough-like depression in the earth, made by the trunk, remains after the body of the tree has entirely disappeared.

The vegetable theorists, especially Sir Charles Lyell, adduce the vast number of trees that float down the Mississippi river, forming extensive rafts, and at times ob-structing or impeding navigation, as evidences and explanations of the processes by which wood is converted into coal. The argument, however, is too superficial for scientific men to insist upon, as can be evinced by the following brief exposition:

Professor Rodgers, State geologist of Pennsylvania, some thirty years ago estimated that the coal fields of North Americae companied on the coal fields of the budget of the coal fields.

mated that the coal fields of North America comprised an area of two hundred thousand square miles; and additional discoveries since that time would warrant the assumption of fifty or a hundred thousand more; whereas, all the timber rafts ever known on the Mississippi river would not form an area of one hundred square miles, including all its tributary branches. Even if it were convertible into coal, the irregularity and uncompactness with which the wood is deposited, constitutes so small an wood is deposited, constitutes so small an amount of solid vegetable material, that it would not, upon an average, form a bed of more than a very few feet in thickness. It is entirely a scientific conclusion that in Viginia and Pennsylvania are coal measures which, within an area of a few miles square, contain more carbonaceous matter than all the drift-wood which ever floated

down the Mississippi river.

Some geologists have advocated the doctrine, that coal owes its origin to peat beds, and by processes, themselves have not been able to explain, these peat beds have been converted into coal; but the advocates of this doctrine appear not to remember that the vegetable fossils found in coal measures are tropical productions; and as peat beds do not abound in the tropics, except in very limited areas, it necessarily follows that the theory of coal being derived from peat is unsubstantial.

The foregoing is intended as a refutation of the theory of the vegetable origin of coal. The subject may be further discussed in a subsequent dissertation.

## WHAT ARE THE PRINCIPLES OF THE SOCIETY OF FRIENDS?

I was conversing, a few days ago, with a teacher, upon the teaching of composition. I remarked that some pupils who read much, were likely to appropriate the substance of were likely to appropriate the substance of what they have read, and transfer it to their paper; and the better their memory the more nearly will their composition be what they have read—and that without dishonest plagiarism.

The teacher replied that he thought that such composition is more improving to the pupil's mind than such purely original matter as writing upon horses, cows, cats and dogs. He will, at least, learn to think upon more empobling subjects than eat-

endeavor in a plain unvarnished manner to express my views upon the principles of the Society of Friends, no matter how or whence they be obtained.

King Charles second, of England, was an ardent admirer of Shakespeare's plays. Some of his courtiers had discovered that these plays were founded upon the writings

these plays were founded upon the writings of others: in fact stolen.

"Well," said the king, "they have given me more pleasure than any thing else that I ever read; and, I wish that some other writer would steal me as good ones."

If my article make such an impression upon my readers, I do not care that every thought and every word be stolen.

The Principles of the Society of Friends, as I understand them, are a firm dependence upon God, the Father of all. His spirit is always with those who put their dependence in Him, to guide them into the way of truth, and out of all error. He manifests himself to us as He did to the prophets and apostles of olden time; nor did revelation cease, as most other societies. nor did revelation cease, as most other societies profess to think, with the inspiration of the Bible. The leading testimonies of the Society, are the sinfulness of war, slavery, intemperance and oaths. Also, testimonies against a paid ministry, formal prayer and formal worship of all kinds. The holy Scriptures are not considered the word of God, but are secondary to the word within the soul. They are, however, acknowledged to have have been written by inspiration of this second.

edged to have have been written by inspira-tion of this word.

True Quakerism does not require profes-sion of any faith. Its simple bond of union is an acknowledgment of every person's right to be guided in his belief and his in-terpretation of Scripture by the light with-

in his own soul.

True Quakerism does not say much respecting any belief. It calls us to that light within—that still voice within the soul, which is the Word of God; and, although the Bible is not held to be that Word, or considered absolutely necessary to our salvation, yet no people use them more freely in their discourses than Friends, or more earnestly recommend the reading of

freely in their discourses than Friends, or more earnestly recommend the reading of them in their families and by their children. (Some, with a strange inconsistency, say that this still small voice, when it teaches differently from the Bible, is an "illusion of the Devil.")

Friends have always discarded the external observances of rites and ceremonies, such as holy days, haptism, and the sagra-

such as holy days, baptism, and the sacrament, as not belonging to a truly spiritual age. The bond which has always been considered the "alpha" and "omega" of true religion, is this inward monitor—Christ within the soul. They regard this, not merely as conscience, but as the voice of God, which, if listened to and obeyed, will always guard us and preserve us from evil.

always guard us and preserve us from evil.

Quakerism is, in my opinion, liberty of conscience as professed by the "Progressive Friends," one of whose members (a leading actor) I heard say in one of their meetings, "All opinions are tolerated here, from the strongest popish superstition to the baldest atheism."

William Penn's government of Pennsylvania expressed, I think, the full creed of Friends—"the liberty of worshiping God according to the dictates of conscience."
Without faith in God there is no religion.

"I believe in one God and no more, and

form a bed of coal one foot in thickness. Allowing fifty years for the growth and maturity of these trees, twenty-five hundred years would have been needed to form a coal bed one foot in depth. The theory that these perishable specimens of vegetable life should have remained undecayed thousands of years upon and near the surface preliminary to their forming coal beds, appears too futile to merita protracted discussion.

According to the reports of travelers in the tropical regions, large trees, when fall-

George Washington was not the first pa-Quaker. Quaker principles had been preached and practiced long before Fox existed. Cicero, Plato, Aristotle, Socrates and Confucius professed these principles, even before the Christian era. Fox, persented the first professed the confucius professed the second to the confucius professed the first professe haps, organized the first society founded upon these principles; (if we except the disciples and immediate followers of Jesus;) and yet this society, founded upon these glorious principles, is far from prospering. Yet their principles have spread far and wide. To the Society of Friends we are indebted for the modern temperance and optical ways are formed to the house of the land of the lan anti-slavery reformations, and to the hundreds of theoretical and practical preachers of these principles throughout the world. To our Society, especially, are women indebted for modern movements in favor of their rights. Even a "hireling ministry," such as existed in the time of Fox, is nearly exas existed in the time of Fox, is hearly extinct. True, many of our ardent reformers, such as Channing and Parker, have received pay for preaching, and even Garrison and Phillips have taken pay for "lecturing;" yet to "preach for hire, and divine for money," as in the days of Fox, scarcely exists. exists.

As before said, Socrates, Plato, and even Louis Cornaro, in the darkness of the Middle Ages, preached and practiced the principles of the strictest temperance, as well as other virtues practiced by the Society of Friends. Yet we truly believe that the Society of Friends gave the first impulse to the reformations that are convulsing the world.

But what have Friends been doing the last half century? (or, until a few years ago.) Some have been trying to force one another to think alike. And this has given Friends more trouble than it has given other societies, whose tenets recognize not liberty of conscience, and make a certain creed the test of membership, and whose members try to think alike; but for those professing no creed but the "inward light," and the right of every man to be guided by this light, it was found to be a difficult task. And, we believe that during a few years past, the First Query has been answered every year worse and worse, simply because that the true principles of Friends have been partly lost or shrouded in obscurity.

The Sermon on the Mount is the foundation stone of Quakerism; and, of those few sects who make this sermon their guide, Friends are the most liberal of all. holding no man accountable for his belief to any being less than God. Degenerate Friends may have persecuted for opinion's sake; but true, genuine Quakerism never did, nor ever can.

E. L.

## UNITARIANS AND QUAKERS.

I know no better test of the real faith that a citizen of the United States has in Jesus Christ than the kind of obedience he gives to-day to that command of the Sermon on the Mount which says, "Swear not at all." For the laws of the Union itself and, I think, of every State in it, allow any one of our people to affirm in place of taking an oath, if he so choose. And it costs a man, to so choose, no severe self-denial, as it might to repress the excited passion that leads to murder, or to refrain from divorce from a wife or a husband whose incurable faults, other than infidelity, make a life-long connection almost insupportable, while a state law stands ready to sever it. It is the cheapest of social acts for a man in a court of justice, at a custom-house desk, or before a notary public to say, "I will affirm." Yet, cheap as this act of obedience is, the Quaker denomination stands almost alone among Christian churches in making it a law to be obeyed. Of the older, the evangelical denominations, which are almost purely Mosaic, rather than Christian, we have reason to expect adhesion to the old law rather than obedience to the new. But that that new, unfettered and really most honorably-intending denomination, the Unitariar, should make the command referred to "of no effect," and yet claim to ground themselves on the Sermon on the Mount, is surprising. This one fact ought to show them that the Sermon on the Mount is not to them a law at all; having, in no sense, for them, the fulness or explicitness that makes a law of any efficiency.

I began my essay with the above illustration that I might enter upon a demonstra-tion to the liberal Quakers that they do not estimate, as they ought, the immense strength of their position to-day, and are in danger of being seduced into deserting it.

The Orthodox Friends seem to have gone a good ways in that direction. Dazzled by the commanding position that certain evangelical denominations have well earned by prognificant services to have many the Present Services to have prognificant services to have services to have services to have serviced by magnificent services to humanity, the Pres byterians, in the matter of universal educa-tion; the Congregationalists, in that of re-publican institutions; the Baptists, in that of toleration; the Orthodox Friends have well nigh left quite as noble and needed and a much larger and grander work than the above denominations ever dreamed of, just as Providence, which guides the ages, was putting it into Quaker hands. I think I see certain signs that Liberal Quakerism is tending to make a similar serious, yes fatal, mistake. The Unitarian denomination, almistake. The Unitarian denomination, al-though nearly limited to Massachusetts, and thriving nowhere, holds, in a certain sense, a remarkably proud place to-day. In culture, in refinement, in social morality and general amiability, it is, to say the least, ranked by no other denomination on earth And it has earned its place by a noble service. It has broken, never to be mended, bonds of theological and ecclesiastical tyranny, that the devil was some ages in forging. Reproba-tion, election, total depravity, and the neces-sity of believing certain theories of the universe, however absurd they may look to you, to secure your salvation, have disappeared before their efforts. But if Pennand-Barclay Quakerism goes over to this brilliant denomination, instead of making Unitarianism come over to it, it will commit a mistake too serious to be contemplated without alarm, and one of which Liberal Quakers will yet repent in dust and ashes. Let us consider their relative positions. Although the work of Unitarianism was

one of the most needed ever done, and although there was called to the doing of it a though there was called to the doing of it a list of the most brilliant names New Eng-12 and ever had, it labored under the serious disadvantage of being entirely (I know whereof I affirm when I use this descriptive) negative. Unitarians have endeavored to repel this charge, when brought against them, but never with the slightest success. So completely was their genius negative, destructive, that, in these last times, the only aggressive and somewhat successful portion of their denomination is its left wing, the Rationalistic. But, well for our race, men cannot dwell in negations forever. So, not a few of the Unitarians, high meaning men and women, have decided that they cannot and will not plunge into blank, black naturalism. Negations were satisfactory enough while they afforded stimulants to the strength needed to shatter the infernalisms food; and the right wing of Unitarianism is learning it. "What shall we do?" is their present question. "Where shall we go?" will be their next. Not unnaturally many of the Orthodox people think they will come over to them. But these deluded folks may as well learn, first as last, that if there is any one bond of cohesion around this aggregation of brilliant fragments, it is a hatred of Orthodoxy that would have appalled the father of Hannibal. Swedenborg i mism, one might have thought, would have attraced them so far as to have made them semi-New church. But, beyond moulding their thought a little, it has done and will do nothing among them. The fact is, they nothing among them. The fact is, they have no taste for scholastic theology or dabbling in speculative metaphysical They accept Jesus' sequence-first, "the will," after that, "the doctrine," most with," after that, "the doctrine, most heartily; not being quite ready for the Orthodox improvement of it, by turning it end for end, "first know the doctrine, then you will do the will," "for not do it; which don't matter much." Thus far the Unitarians are Chwistians. But "the will." "Aye! there's the rub." They do not say with Hamlet, "puzzles the will," but "the will" puzzles them. They see that "the will" is the Sermon on the Mount. And they say, that is their creed. But to really believe the Sermon on the Mount requires faith, at least as much as the Barclays or William Penn had, or Elizabeth Fry, when the terrible mob in Newgate surged around, and its terrible iron gates closed behind her. and its terrible iron gates closed behind her. go back and take its place with trial by And the Unitarians are not a people of water, 'trial by fire,' 'the ordeal of battle,'

faith. When they quitted Orthodoxy they dropped that article in the front entry as rubbish. Now they find they have got to provide themselves with the real thing, of pure, not base metal; and they are troubled. Faith is a charming bauble when it merely means an assent to metaphysical positions that you accept simply because you have not John Locke's or John Stuart Mill's critical faculty to see these positions' diffi-But when faith demands that the culties. mighty duties and promises so explicitly stated, and so systematically arranged in the Sermon on the Mount shall not be "weakened," (Matt. 5: 19, correctly translated,) instructions that intellect shall not fully grow to the grasp of, until earth shall become what heaven is to-day—faith like that is not a merely pretty bauble. And the Unitarians shrink from its exercise. So they try to satisfy themselves that the whole they try to sausly memselves that the whole Sermon on the Mount is summed up in the "Golden Rule," and strive, as far as the social demands of "laying up for themselves" unlimited "treasures upon earth," selves" unlimited "treasures upon earth," and achieving an aristocratic social position, and not being odd our jurisprudential oaths, and the divorce laws of Massachusetts, and military demands, and in straining beyond legal precedent the command "judge [condemu] not," and other like trifles will let them strive to obey the Sermon on the Mount and its golden rule. In all this they are honest and mean well. But they need, in the slang of the day, 'back-bone.' They need a man with George Fox's faith and will and resolution to lead them. To George Fox's successors they ought to be able to look, and, I trust, they may yet look, for a better leadership than any one man can give them.

Friends, Quakers! are you equal to your high work? Except in its teachings of the first beatitude and as to money and property, your fathers obeyed the Sermon on the Mount well. To-day the Unitarians have cleared a magnificent field for you to work All honor to them for that. The generations of the coming years must dwell there; in place of the gloomy, although needed, mediæval structures that once stood there, but that an advanced civilization has outgrown, dwellings for enlightened men are needed. You can build them, if you will. The materials the most richly endowed man needed. that earth has seen has provided. Your fathers taught the world how to use them.

JOHN B. WILLARD.

STILL RIVER, Worcester county, Mass.

### Selected for the Journal. NATIONAL ARBITRATION.

Closing paragraph of a law lecture delivered by Judge Phonas F. Tipton, of the McLean county freuit, at the Wesleyan University, in Bloom ington, Ili., on Fifth-day evening, 11th month 13th, 1873.

"It is not the purpose of this lecture to make suggestions, but I must state that I have an abiding faith that in time not far distant the law of nations will be so amended that a judicial tribunal, governed by fixed and fundamental laws, will be established, with full power to enforce their judgments, by which every controversy between pation and patients. without resort to arms. Then it can be said with truth, that the 'implements of war shall be converted into pruning hooks' and law and order shall prevail throughout the world."

[Extracted from the lecture of James S. Ewing, an attorney of the same bar, the following week, before the same Univer-

sity.]
"In the last lecture delivered in this hall by the distinguished judge of this judicial circuit, to which you all listened with so much pleasure, the hope was indulged that 'the time was not far distant when all disputes between nations would be settled by an appeal to law,' and that 'international courts would be organized, with full power to determine questions of international law, and to enforce their judgment and decrees.'
This idea is engrossing the attention of the great jurists of every civilized country. And it is the grandest thought of the nineteenth century. War, as a means of enforcing national rights or redressing national wrongs, is a great fraud. It is a disgrace to European and American civilization. It should

and other effete relics of barbarism. War tries nothing; it determines nothing; settles nothing, except that one of the two is the stronger. An appeal to the 'god of battles' is an appeal to evil passions. There is no 'god of battles.' He is not thrice armed 'who hath his cause just.' Victory perches upon the banner carried by the strongest legion. The best needle gun, the heaviest artillery, the most improved machinery of war, and the best drilled battalions, insure success. And the history of war is the history of national rights and individual liberty going down to death amid the smoke of battle.

"The Alexander Hamiltons are they who fall in the duel. Ireland, Hungary, and Poland, have vindicated their liberties in a thou sand battles, and the tri-colored flag of republican France bows in shame before the armies of imperial Germany.

"The people who best understand the law, and most readily obey it, are the least warlike. As the people are so will the nation be; and a nation of people who habitually refer their matters of dispute to courts of justice will be slow to appeal to the arbitratment of arms to settle their national difficulties. And the general dissemination of legal intelligence, and the consequent love of law and order, is hailed by intelligent men all over the civilized world as the harbinger of that golden era of peace, when it is said, 'The lion and the lamb shall lie down together, and the nations shall learn war no more."—From Leader.

> For the Journal. SECTARIANISM.

#### BY EDWARD RYDER.

What is the essence of sectarianism? It is that spirit which separates between real Christians on the ground of differences not irreconcilable with profitable fellowship. Expediency may justify the association into different bodies of Christians, holding similar views with each other in the main, while exercising the largest charity toward those who differ. This is not sectarianism. It may be better for people ordinarilly to assemble for worship with those who agree with them in opinion and sentiment. But when we begin to pass judgment on our fellow disciples, who are equally sincere in their belief, and either separate ourselves from them or them from us, as unworthy of fellowship, we are exhibiting the real sectarian spirit, however loudly we may profess the contrary.

It is with no little pain that I have been

obliged to confess that this spirit still holds a large place and influence in the Society of Friends as well as others. For if others are unwilling to admit Friends to their Alliance, the majority of Friends are equally far from desiring greater intimacy. And on what ground? Because they have a testimony to bear against certain practices which the others consider innocent or obligatory. But the question arises, what right have they to carry their testimony to the point of non-intercouse on either hand? The intelligent of either party will acknowledge that those whose lives are as good as their professions will doubtless find acceptance with the righteous Judge at last. Then "who art thou that judgest another" as unworthy of fellowship, whom the Lord of all will receive with thee to his table in heaven?

Is it necessary or expedient in order to bear testimony against a "hireling minisor forms and ceremonials in worship on the one hand, or against the want of these on the other, or against any supposed error that those claiming the name of Christians should deny the fundamental law of Christ's household and the answer to tenderest entreaty of his heart, that all his disciples might be one in him and in his Father? Those who violate this law inevitably suffer its just penalty by becoming narrow in their conceptions and bigoted in their sentiments, in exact proportion to their sins, and by losing that influence for good which they might exert by remaining true to their higher obligations.

When will the sword cease from destroy ing and the fire from laying waste the heriand the fire from laying waste the heritage of the God of love, who is "above all and through all and in all" who by "one Spirit are baptized into one body," and called with "one hope of their calling," "whether they be Jews or Greeks, barbarian or Scythian, bond or free." Brethren let us study those things which make for peace—not by flattery or suppression of truth, but by that genuine charity and plainness of speech through which the truth obtains "free course and is glorified."

For The Journal. WORDS OF ENCOURAGEMENT.

#### FRIENDS OF BALTIMORE.

As many a "Friendly item" finds a place in the columns of your paper, and you keep us so well informed of everything pertaining to the "interests of the Society of Friends" both at home and abroad; of their progress as a Society upward and onward; and their increasing devotion to works of active benevlence, we thought perhaps you would welcome a few words of greeting from the Monument City, and be glad to learn that we, in our small measure, are striving to emulate the example set us by our brothers and sisters

in other places, and endeavoring to perform our part in the "good work."

"As iron sharpeneth iron, so does the countenauce of a man that of his friend;" and though we are not permitted to mingle with these socially, or share in their noble enterprises wet we may hid each other. enterprises, yet we may bid each other "God speed," and extend the "right hand of fellowship." The knowledge that we have the earnest sympathy of our friends and co-workers strengthens our hands and enables us to labor with renewed dili-

Of the "Friends' First-day school of Baltimore," most of the readers of THE JOUR-NAL, perhaps, may have heard; but no description of it, no commendations of the manner in which it is conducted, can tell of the unconscious influence for good that we have reason to believe is there exerted; of the "good seed" sown in the garden of the youthful mind, destined, we trust, to bring forth fruit in rich abundance, of which, even now, in the spring-time of life, many a fair promise is given. The almost many a fair promise is given. The almost unfailing attendance of the majority of the pupils, and the earnest attention given to instructions of their teachers, proclaim their great interest in their school, and their increasing reverence for sacred things; and we earnestly trust that this institution will be the means of accomplishing much real, practical good.

Next in order is our mission school. Several of our young Friends have nobly devoted themselves to improving the condition of the little poverty stricken ones of our city; and every Seventh-day afternoon they collect as many of these neglected ones as they can take charge of; and while culti-vating the morals, inculcating the duty of order and cleanliness, and showing the 'beauty of holiness' with untiring patience, they teach the little fingers to ply the needle and fashion many a little garment for

I have mingled much with children, and have been present at many of their festive gatherings, but of all these none so touched my feelings as a scene which I witnessed the other day at this same mission school.

At the hour appointed, these little ones, to the number of 125, assembled, dressed in

to the number of 125, assembled, dressed in their best attire, (their garments clean and whole, though often old and faded) class by class, preceded by their respective teachers, and filled the scats reserved for them.

A fresh, green Christmas-tree, very simply adorned, and a table laden with "good things," such as few of them probably had ever partaken of, gladdened their hearts. It brought tears to my eyes to hear hearts. It brought tears to my eyes to hear these little ones, destitute and neglected as they were, with scanty clothing and insufficient food, repeating, with so much earnestness, the inspiring words:

"In some way or other the Lord will provide;
It may not be my way,
It may not be thy way,
But yet in Ilis own way,
The Lord will provide."

After they had repeated some beautiful After they had repeated some beautiful scripture texts, appropriate to the time and occasion, and recited in concert the 23d Psalm, the apples, cakes, nuts, &c., were distributed among them; and many a child stributed among them; and many a child something that night, with sought her humble home that night, with

teachers had already experienced the blessedness of giving; and in striving to minister to others, they themselves had been ministered unto, and for their toil had received a rich reward.

I cannot close without saying a few words concerning our "Library and Literary Association" in which some of us feel deeply interested. The active membership is not large-many of those whom we would gladly welcome to our midst, and who would be a great help to us, have other interests and amusements—but there are a few earnest, living members who are always at their post unless duty imperatively calls elsewhere, and who exert themselves to make the even ings spent at the Lyceum, seasons of plea-

sure and profit.

It has been our high privilege to correst pond with some other literary bodies, and often have we been encouraged and strength-ened by their cordial greetings. They have They have been mindful of us, when the banquet was spread for them, and often have they sought to share their good things with us, for which we feel truly grateful. Not only do we desire a continuance of these favors, but we would greet other literary societies who may feel interested in our efforts, and would extend a cordial invitation to them to assist us, assuring them the letters, essays, etc., with which they may favor us will be duly appreciated and gratefully acknowledged.

Hoping that THE JOURNAL may continue to prosper, not only increasing in interest, as it has done, we think, in a marked degree during the last six months, but that the circulation also may be greatly increased, I remain respectfully thy friend,

BALTIMORE, 1st mo., 1874.

#### For The Journal. UNIVERSAL PEACE UNION.

Joseph Gibbons—Esteemed Friend: The New York branch of the "Universal Peace Union" held a meeting on Seventh-day evening, the 10th instant, at the "Rose Hill" Methodist church, on Twenty-seventh st., between Second and Third avenues. John W. Onderdonk, President, in the chair, and Maggie Onderdonk, Secretary. Opening remarks were made by the President. The minutes of the last meeting were read, also letters from absent invited speakers, viz., Alferd H. Love, Rev. John Dickinson, Rev. W. H. Wardell (the pastor of the church where meeting was held) and Amanda Deyo, all expressing regret at their in-ability to be present, and their interest in the cause. Dr. C. S. Lozier then addressed the cause. Dr. C. S. Lozier then addressed the meeting briefly, but to general satisfaction. A little girl (Nanna Jenison) recited a poem, by Content Whipple, "Speed the Good Time Coming," showing some ability for public reading. The next speaker, Lillie D. Blake, spoke cheering words for the good cause. Caroline A. Soule read a yeary able paper in the interests of pages in very able paper in the interests of peace in families, neighborhoods, churches and na-tions. I wish it could be printed for general circulation, as I cannot attempt to give an abstract which will do it justice. Dr. Robert Hallock made a short speech, the evening being far spent. The President called for a time of silence before closing, during which Rebecca Collins, a minister of Orthodox Friends, knelt in supplication, invoking the blessing of the "All Father" on the labor in which we were engagedafter which the meeting closed.

E. H. U. 235 East Twenty-seventh street.

## FRIENDS' HISTORICAL ASSOCIA-TION.

Believing that many manuscripts, diaries and other works left by those who have pre-ceded us can be collected and preserved, or

copies thereof secured, so as to facilitate a better understanding of the history and posi-tion of Friends during the past two centuries, it has been thought advisable for the furtherance of this end and for the cultivation of social relations, to form a "Friends' Historical Association."

For some years Samuel Parrish has had this subject on his mind, and S. Mason Mc-Collin being also much interested, they with radiant face and thankful heart, unsefishly saving a goodly portion of her little store for a baby brother or a sick sister, so that the dear ones at home might have a "good time" also. I felt assured that those devoted

evening of Fifth-day, 12th mo. 4th, 1873, when after an interesting comparison of views and information being given as to where material could be found, some of which might possibly be secured to such an organization, it was concluded to appoint a committee to propose a plan, and Samuel Parrish, S. Mason McCollin, Samuel L. Smedley, and Joseph M. Truman, jr., were

At an adjourned meeting held at the same place, 1st mo. 8, 1874, Wm. J. Jenks in the chair, and Nathaniel E. Janney, acting as secretary, the draft of a constitution being submitted by the committee was considered, and after some alteration adopted.

The association admits of the membership of "those interested in the Society of Friends and its history," and contemplate honorary and corresponding members throughout this

country and in Europe.
"Religious or theological discussions" are to be checked as being out of order and out

of place.

Both these meetings were very interesting and encouraging to the new movement, and a committee consisting of Jos. M. Truman, jr., S. Mason McCollin, Samuel Baker, Samuel Parrish, and Wm. J. Jenks, were appointed to propose the names of officers and committees for election at the first stated monthly meeting to be held 2d mo. 9th.

If the readers of THE JOURNAL through-

out the country having or knowing of writings favorable or adverse to Friends would give such information, or furnish copies thereof, it will very much aid the work which the association has been formed to carry out.

J. M. T.

#### FRIENDS' LYCEUM.

Friends, we believe, are retiring in their habits, condemn display, and make no effort to proselyte. This may explain in some degree the apparent decline of the Society. Their principles, however, live Society. Their principles, however, live and move and have a being. As their appearance indicates, they work quietly, and it may not be generally known that they have a library connected with their school on Lombard street, in this city, out of which has grown "Friends' Library and Literary Association," which hold their meetings weekly. We attended on New Year's eve, and were interested in the proceedings A communication from Dr. Brotherton, o California, was read, which was full of in terest and pleasant recollections of his in tercourse with the Socie y. The beautiful original poem, which we publish by permission, was read by Mrs. Sarah J. Dare:

#### THE DYING YEAR.

BY SARAH J. DARE.

Read before Friends' Literary Society, Lombard street, Baltimore, New Year's Eve, 1873.

Passing away, away, away, Never more to return-

Passing away, away, away,
Never more to return.

Is the music that comes from Time's great bell,
As peal on peal, the funeral knell
Telis of the dying year.
Away, away, on Time's great river,
'Tis shoating back to the arm of the Giver;
The shades of even leave a glory
On his head all worn and hoary,
And the silent evening hour
Wraps him in her gentle power
Like the mother wraps her child
From the elements so wild,
Like she clasps it to her breast
Thou art folded into rest.
Sister spiris come to meet thee,
'Neath the lamp of heaven greet thee,
And on wings of gentle love
Bear thee up on purest pinlons And on wings of gentie love
Bear thee to the courts above;
Bear thee up on purest pinions
into those unknown dominions,
Far above the stars of night,
tileaming in their splendor bright;
Far from the eaver, loving grasp
Of hearts that fain would longer clasp
And hold thee, for the sweet redressing
Of many wrongs, so that thy blessing
Migst leave its charm upon the heart,
And rob the farewell of its smart.
Put we cannot stay thy flight;
Ont up on the chilly night
We can teet thy low putse throbbing,
And the winds, in g-nile sobbing,
And the winds, in g-nile sobbing,
And the winds, in g-nile sobbing,
The new year comes and the old is gone;
That unto us new hours are given
To be accounted for in heaven;
New hours, blest glit to mortal,
More steps unto the heaven pertal.
Oh, may they be directed right,
Nor stumble when approaching night
Lets down her veil, and dims the eye,
And clouds the way of destiny.
As o'er the past we look to-night,
Where mem'ry paints her pictures bright,
Of loving forms with hopes screen,
All hidden in the grave's dark screen,
We cannot feel the darkest woe

Is that our loved ones from us go;
'Tis but a little while before,
They've landed on the other shore;
They wait in jy, reunion sweet,
And miss the pangs we lingerers meet.
Now, while the old year's dying breath
Grows fainter in the arms of death,
More visions of the past return
From mem'ry's never failing urn—
Visions of hours unused and wasted,
Of stores of knowledge left untasted;
And while we mourn the chances flown
We feel all good resolves our own.
Nor let us trace them in the sand,
But reach up to that higher land,
Where wind nor wave shall interfere,
For God alone is ruler there.
And while we feel each good resolve,
In beauty, through our minds revolve,
Remember 'tis the dawning ray,
The morning flush of opening day,
That finds us fresh for every duty;
The advancing hours may mar the beauty
With waich life's work appeared to wlow,
In summer flowers, or broidere i snow,
Unless on energy divine
Within our own desire entwine.
On then may all the virtues co.ne,
And make in every heart their home:
Forgiveness, with thy magic wand,
Press kindly every alien hand;
Humanity, spread wide thy store
Unto the suffering and the poor;
Open the vates of knowledge true,
And help the eager spirits through.
The world has much of pressing need,
Much for both hands and hearts to feed;
The hungry look, the asking eye
We often pass unnoticed by,
Nor dream the appeal is not for bread
But for the famisned heart instead.
Sweet mercy, take the erring's plea
Up to those higher courts with thee;
Take it where justice sits enthroned,
Nor let the suppliant be disowned.
Kind sympathy, twin sister thou
Of mercy, with thy radi and brow,
Come like a sunbeam glittering through
The thick mists of the ether blue,
Cheer the dark way of those who mourn,
Gently extract the festeding thorn
That pricks the heart, injures the soul
When nothe motives lose control.
As I silently watch the old year go,
And solemnly feel time's onward flow,
The rushing tide in my heart will well
While I bid old '73 farewell.

#### Jor the Journa'. MEETING GLEANINGS.

On First-day morning, 25th instant, at Girard avenue, a communication was delivered by Edward Hopper (who seemed inspired for the occasion) reviving the ancient testimony of Friends and his personal recollection of prominent ministers in the Society. He said he remembered when heart, and heart h

that in sitting that is a sitting that in sitting the sitting that is sitting that it is sit in the sit is sitting that it hearted and dedicated servant of the Lord to whom he referred (Abraham Lower), he could not withhold the exercise that pressed upon him. He then briefly alluded to the establishment of the Mouthly Meetings in this city, of their increasing wealth and influence, until spiritual pride and a desire to govern proved that high professors hold vocacla ·
vocacl

in earthen
in earthen and an person; that he statute, and commanding in appearance; his body only

a type of his spiritual perfections, who, without flinching, stood firm, against persecution and false brethren—traduced but tante in trose and still "Triends to the thinte in trose and said "Triends, to

that Christ who was never crucified, to that Christ who never died, and to the words of his grace, I commend you."

He also remembered the last time he ever He also remembered the last time he ever heard him speak; it was in New York, when over eighty years of age, commencing: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding!" In a few days he was reported paralyzed; shortly after which news came that he was deceased. Then, in his fancy, did the speaker follow him to the world of spirits and see him stand before the throne, (Continued on page 406.)

## THE JOURNAL.

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### 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.

Soon after the issue of No. 52 a neat title page and index will be printed for the use of such as wish to bind Volume I.

A limited number will be published, and those wishing a copy will please notify us to that effect.

ALL persons desirous of procuring back numbers to complete Volume 1, are invited to send their orders; and to persons willing to aid the Journal, we will be pleased to send packages for gratuitous distribution .-

#### ERRATA.

In "Friendly Items," page 405, No. 55, owing to an error in punctuation, (the semicolon should come before the names of the schools instead of after) the names on the Visiting Committee are assigned to the wrong schools; also, the name at the close should be Harrison Streeter.

WE refer our readers to the interesting article of our friend Gideon Frost, on the subject of the "Formation of Coal," which will be found in this week's JOURNAL.

We hope the writer will give his own theory of the formation of coal, and not confine himself to a refutation of the theory

It will add very much to the interest of such a discussion if some of our scientific readers will give the other, and generally received opinion of scientific men, on this disputed question.

MANY of our readers, and some persons who are not subscribers to THE JOURNAL, will receive this week, and occasionally for some weeks to come, small packages of our

gratuitous distribution amongst laturous uistribution laturous uistribution laturous uistribution

#### CIRCULAR MEETINGS.

The Committee on Circular Meetings, of Philadelphia Quarterly Meeting will meet on Second-day evening, 2d mo. 2d, at 71 in Race Street Monthly Meeting

MUTUAL AID ASSOCIATION.

Stated Meeting in Race Street Monthly Meeting room, on Sixth-day evening, 1st mo. 30th, at 8 o'clock.

ALFRED MOORE, Clerk.

### FRIENDS' BOARDING HOUSE.

Managers and Canvassing Committee will meet on Sixth-day afternoon, 2d mo. 6th, at 4 o'clock, in Race Street Monthly Meeting room. JOS. M. TRUMAN, JR.,

Clerk.

#### "EARLY QUERIES."

We take this occasion to refer to the contribution of J. M. T., in THE JOURNAL of this week, under the above caption, looking upon it and the reports which accompany it as among the most useful additions to the literature of the Society of Friends which this paper has laid before our mem-

It is noteworthy, that in the same year, and soon after the Continental Congress proclaimed the glorious doctrine of human equality, our Yearly Meeting carried the same doctrine into practical operation by abolishing slavery within her limits.

It should not be a matter of surprise, however, that the divine idea of human brotherhood remained contemned and dis regarded by both Church and State in our land for three-quarters of a century after Friends had made it a rule of every-day life, when we reflect that the former were floundering in the darkness of ritualism and priestly rule, while the latter were seeking to be guided by that Light "which lighteth every man that cometh into the world."

In those palmy days of our religious Society, we find love and unity universally prevalent, and that all our meetings are well attended. Indeed, we are entitled to conclude that in those days the wearing of the badge of discipleship, to wit, "having love for one another," the care that that love should extend to the whole human family, in that they should go about doing good, and the keeping themselves 'unspotted from the world" in their dealings with it, constituted, in the estimation of Friends, the whole of true religion.

Whence, then, came the departure? What broke the heavenly charm which then encircled our church? Plainly, we think, the practice which arose among Friends, of entering into disputations upon matters of theological opinion, about which the world had disputed for ages without arriving at any common ground or satisfactory conclusion. Our early Friends saw the futility, as well as the danger, of such discussions; they did not agree about everything themsolves, but considering the subjects upon vion, agreement upon which was not essary to happiness, either here or eafter, they did not discuss them, and nestly advised the Society, as is seen from these Early Queries, to abstain from

the Society, Friends' disobedience to this upon abstract questions of theology, such the trinity and the atonement, a thorough

that act, it introduced discord and sorrow where peace and happiness had before

We do not intend to discourage free discussion. Upon matters which can be settled. or concerning which some conclusion can be arrived at, it is eminently useful; about questions of theology, eminently useless. It is a notorious fact, that men's opinions upon these subjects do not affect the conduct of their daily lives; then what profit arises from discussing them? Far better is it to use our time in doing something which will benefit either ourselves or others.

#### REVIEWS.

PRESCOTT CONCLUDED.

Like many men of his Cortes displayed in youth none of the great qualities which were destined to make famous his manhood. Idle and dissolute. he went like any other penniless and worthless adventurer, to the New World, which he was about to fill with the splendor of his achievements.

One of the most remarkable events in the history of this remarkable man is his destruction of the ships which brought his army to Mexico, in order that the disaffected, having no chance to return, might be forced to fight their way to victory and conquest. Avarice and fanaticism, two of the strongest passions in human nature, seem here to have had full play. This incident is rendered more remarkable by the fact that Cortes succeeded in inspiring his soldiers with the same feeling which filled his own breast. Finding themselves thus stranded in a country of whose wealth they had heard so much, and whose inhabitants were heathens, they gave rein to their imaginations and saw before them much gold for themselves and many converts for mother church.

Prescott's severe and judicial impartiality, which renders him one of the most reliable men that has ever written history, is nowhere more finely displayed than in his account of the massacre of Cholula. This ancient city, capital of the republic of that name, lay about twenty leagues southeast of Mexico. To it the conquerors came on their way to the capital. While there Cortes discovered a conspiracy to surround and destroy his little army. This was encouraged and abetted by ambassadors from Montezuma, the Aztec Emperor, who were then in the city. On learning of this plan, Cortes took every precaution against surprise, and the next morning, having posted his artillery and soldiers in such a manner as to command the public square of the city, and having enticed the unsuspecting Cholulan caciques or chieftains with their men into the square, ordered his men, at a given signal, to fall upon and slay the almost defenceless natives. In this horrid work, the Spaniards were assisted by their Tlascalan allies, who flocked into the city by Cortes' orders and cut off the retreat of the miserable Cholulans. Prescott says: "The General, in his letter to Charles the Fifth, admits three thousand slain, most Was not that which broke the charm of accounts say six, and some swell the amount love and peace which had before encircled yet higher." In order to enable the reader to judge this action of the Spaniards imadvice? May we not liken our discussions partially, Prescott places before him the manners and beliefs of the age and country in which they lived. In the fifteenth and nowledge of which has been reserved by sixteenth centuries, the right of conquest, uniscience to himself, to the eating of the as far as it affected heathen countries, was

This was the direct result of that abominable religious dogma which asserted that every man, woman and child in the world. who; whether through ignorance or a system of education, was an infidel, deserved condign punishment in this world, and eternal torture in the next. Believing this, the plain duty of every believer was to conquer heathen countries and convert by whatever means experience proved most effect. ual the inhabitants. For this purpose did Pope Alexander Sixth grant the west to the Spaniards and the east to the Portuguese. This belief it was that animated the Spanish soldiers. Join to this, which made Cholulu and everything in it theirs by right, the fact that they knew that a conspiracy to destroy them was on foot, and we see how easily a cruel and vindictive soldiery could convince themselves of the rightfulness of the course which they, under their commander's orders, pursued. Prescott compares their conduct at Cholula with the cruelty of the British and French during the peninsular war, and the comparison is sufficiently disgraceful to our modern civilization. Commenting upon all this he says: "The consideration of these events, which, from their familiarity, make little impression upon our senses, should render us more lenient in our judgments of the past, showing, as they do, that man in a state of excitement, savage or civilized, is much the same in every age. It may teach us—it is one of the best lessons of history-that, since such are the inevitable evils of war, even among the most polished people, those who hold the destinies of nations in their hands, whether rulers or legislators, should submit to every sacrifice, save that of honor, before authorizing an appeal to arms. The extreme solicitude to avoid these calamities, by the aid of peaceful congresses and impartial mediation, is, on the whole, the strongest evidence, stronger than that afforded by the progress of science and art, of our boasted advance in civilization." Would that the amiable historian had

lived to see still stronger evidence which the present generation has seen of the advance which he hoped for so earnestly!

After restoring tranquillity in Cholula, Cortes resumed his march to the capital. The account of this progress and of all the subsequent events of the conquest, and of the life of the conqueror, are given in a style worthy of the subject-careful and dignified, yet graphic and eloquent. The reader, able in imagination to see the events of which he reads, takes up the history with pleasure and lays it down with regret.

More than three and a half centuries have elapsed since the Spanish conquest of Mexico. The beautiful valley, which, covered with forests of oak, sycamore and cedar, with fields of maize and maguey, and dotted with shining cities and flourishing hamlets, burst, like a vision of Paradise upon the astonished gaze of the Spaniard, has become a prey alternately to the Saxon and the Frank. The former, coming in the name of a sister republic, dictated terms to the Spaniards in the halls of the race which he conquered, and snatched from him his fairest provinces, for a purpose even more disgraceful than that which led him to take them from the Aztec-the perpetuation of human slavery. The Frank, led by the generals of Napoleon III., attempted to establish in Mexico an empire which should be more magnificent than that which once acknowee of knowledge of good and evil? Like one universally claimed and acknowledged. his enterprise, he left the land as much a

prey to priestly bigotry and political insubordination—those terrible results of despotism—as he had found it, and thus it remains. The conquered and the conquerors have shared the common degradation. The miserable Indians crouch slaves in the halls in which their ancestors strode despots. Timid, treacherous and unprincipled, they are the victims alike of degrading superstition and tyrannizing faction. The descendants of the conquerors have retained the spirit, without the power, of despots. Having broken loose from the mother country. they are unable to establish a stable gov ernment among themselves; revolution follows revolution, and the country is given over to an anarchy more terrible than was the despotism of Spain in her most powerful days. Should a recital of the calamities which the vices of conquerors and conquered have entailed upon their descendants, teach the people of America to place a just valuation upon the inestimable blessings which they enjoy-complete civil and religious liberty, free schools, and a free press—the labors of the historian will not have been in vain; and should it teach no full repay care full perusal by every American student.

"Lars, a Pastoral of Norway," by Bayard Taylor, comes from the press of James

R. Osgood & Co. In this, his latest poem, the author relates in blank verse, very much like Tennyson's Idyls of the King, the adventures of a young Norwegian, who, having slain one of his comrades in a jealous quarrel, fled to the Friends' settlement in Delaware county, Pennsylvania. Having been hired by a Friend, he joins the Society, and loves, woosl and finally marries the caughter of the house. The story of their married life is gracefully and beautifully told, as indeed are all the incidents of the story. The author, without attempting any ambitious flights, has recounted in a simple and natural manner the story, old as the world of the conquering of "the old man Adam," by those twin children of Heaven, love and religion. The rough Norwegian manners of Lars are completely changed and softened by the gentle and subtle influence of the "still small voice" speaking through the beautiful lives of his Quaker exemplars.

In his descriptions of the life and manners of our religious Society, Bayard Taylor has been more accurate here than in several of his former works. In "The Quaker Wi-dow, a poem published many years ago, a marriage which took place, according to the story, 50 years before, was performed in the meeting-house, although one of the parties to it was "Ilicksite" and the other "Ortho-Does not the author know that it is not yet fifty years since the separation, and that, according to a rule of discipline, but lately changed, no two persons could pass meeting who were not both members of our

Society?

Lars, as we have said, seems free from inaccuracies, and we can recommend it as well worth perusal.

From the same publishers come "Child Life in Prose," and "Child Life in Poetry," by John Greenleaf Whittier." In these colightful compilations the Quaker poet has endeavored to bring together all in our literature that is most switched for a hild-reserved. literature that is most suitable for children to read. The prose sketches and poems which he has chosen are alike free from childishness, and from that excessive piety which is unnatural and therefore uninteresting to good, healthy, human children, and revolting to the common sense of the adult reader. The books have been prepared for hearty, happy children, not for those abnormally developed unfortunated who have been prepared for hearty, happy children, not for those abnormally developed unfortunated. who, happily, are soldom met outside of "Sunday School" books.

"Child Life," as the poetical collection is

called, was issued first. Among other ad-outnins "The Pied caned, was issued first. Among other admirable selections it contains "The Pied Piper of Hamelin," by Robert Browning; "The Swan's Nest Among the Reeds," by Elizabeth Barrett Browning, and a very amusing little poem by Edmund Lear, intended for the edification of very youthful readers, beginning,

The owl and the pussy-cat went to set In a beautiful pea-green boat, e.c. "The Pied Piper" is an amusing version of an old German legend, adapted to read-its of any age. Of "The Swan's Nest among the Reeds," we need only say that it is worthy the genius of its author.

"Child Life in Prose" was compiled in having an aversion to politics, and the only consequence of the favorable reception which "Child Life" met with, and it is fully equal in the interest of its articles and the taste displayed in their selection, to its predecessor. It contains "Stories of Child Life," "Fancies of Child Life," aud "Memories of Child Life." Among the first named collection are the exquisitely graceful sketch "The Baby of the Regiment," by Thomas Wentworth Higginson; a story by Helen B. Bostick, entitled "Mrs. Walker's Betsey," which if not true, has an air of Betsey," which if not true, has an air of vraisemblance calculated to deceive the shrewdest story reader, and "The Cruise of the Dolphin," a very touching sketch by T. B. Aldrich. Here we find also the perfectly simple and beautiful first chapter of Paul and Virginia, "Boots at the Holly Tree Inn," by Dickens, and many others.

Among the "Fancies of Child Life," one of the most amusing and entertaining is

of the most amusing and entertaining, is Harriet Beecher Stowe's account of "The Hen that Hatched Ducks." How quaintly are the follies and absurdities of our social

life satirized in his little fable!
"Memories of Child Life" contain the early recollections of some very famous men and women. The most touching among these are Frederick Douglass' recollections of himself as a poor little slave boy in Maryland. We thank John G. Whittier maryland. We thank John G. Whittier most heartily for inserting this in his collection, because thereby the children of this generation who read "Child Life," and we trust they may be many, will learn in some degree to know and abhor the system which came so near destroying the liberties of their country.

"Common Sense in Religion" is the title of a very interesting volume, by James Freeman Clarke, the beloved minister of the Indiana Place Unitarian church, of Boston. A native of Hanover, New Hampshire, where he was born in 1810, Clarke gradu ated at Harvard University, and then at the Divinity School, and was first pastor of a Unitarian church in Louisville, Kentucky, and afterward of the Church of the Disciples. He is considered an advanced or "liberal" Unitarian. For many years he has been one of the overseers of Harvard college, and in 1872 presented a minority report to that body in favor of the admission of women to the college. He has written much. Among the works for which he has the highest claim to our gratitude, are "Memoirs of the Marchioness D'Ossoli, (Margaret Fuller) which he wrote in connection with Ralph Waldo Emerson and W. H. Channing. In these he has preserved, for all time, the history of the most wonderfully intellectual woman that America has ever produced. His "Ten Great Religions," is also an admirable work.

The present volume is intended, as the title indicates, to apply common sense, or the judgment which men use in the ordinary affairs of life, to the consideration of the subject of religion. Among its many admirable treatises, "The Bible and Inspiration" is especially worthy of notice. In this the author shows, we think, conclusively, that the doctrine of "plenary inspiration," as commonly taught in the Protestant church has done great harm to the Bible. No book is interesting to the reader about which he or she is not allowed to use private judgment. He says, "As long as we look at the Bible with awe and reverence only, we do not really love it. We put it on our centre-table, we present copies of it as birthday present copies of it as originally presents and wedding gifts, but seldom read it. \* \* \* We may read the libbe as a duty or study it as a task; that is all." He shows, furthermore, that the Bible itself lays no claim to "plenary inspiration," and for that reason the absurdity of making such a claim for it.

In concluding these reviews, especially to recommend Whittier's compila-tions and "Common Sense in Religion" to our Friends who are collecting libraries for First-day schools. They will find few books that so thoroughly combine what is useful with what is entertaining.

## THE NEW CHIEF JUSTICE.

Morrison R. Waite, of Ohio, is to be Chief Justice of the Supreme Court of the United States. Mr. Waite is a gentleman United States. Mr. Waite is a gentleman of about fifty years of age, a lawyer of extensive practice, originally a Whig and now a republican. He has never held public office,

place in which he has figured was as one of the counsel on the part of the United States at the Geneva arbitration. It is stated that he there rendered efficient service to the Government, and fully answered the ex-pectations of the President and of the gentleman associated with him as counsel. He is not a brilliant lawyer, like William M. Evarts, nor a man of great and universal learning, like Caleb Cushing, but he is represented by gentleman of the Ohio delegation, who know him well, as a good lawyer, a man of sound judgment, entertaining correct views on all constitutional questions, and especially sound on the reconstruction acts and other measures growing out of the late rebellion. It is believed the President has at last fixed upon a nomination that the Senate will confirm without hesitation. The only objection to Judge Waite appears to be that he is not what might be termed a national man, and has not hitherto figured prominently in the affairs of the country. Of his capacity to fill the position of Chief Justice there seems to be no question. name was among those first considered by the President in connection with this ro ition, and his nomination came near being sent to the Senate in place of that of Judge Williams. He is at present president of the Constitutional Convention of Ohio, now in session at Cincinnati. It is understood that before his name was sent to the Senate, the President communicated with him for the purpose of ascertaining whether or not he would accept, and that he returned a favorable reply. - Phila. Press.

#### GOOD WORDS.

To Jos. Gibbons, publisher of The Journal: Please find \$2.50, my subscription THE JOURNAL, for the coming year.

I feel like saying that I have been much pleased in reading the many interesting and instructive articles found in THE JOURNAL last year, and especially a series of articles signed John B. Willard. They alone would be worth the price of the subscription. But there are numerous others

also very good and profitable.

I hope Friends and others who have had the privilege and pleasure of reading thy valuable paper, will see to it that it may be continued, and that its usefulness may be extended. Thy friend, J. S. H. MOUNT HOLLY, N. J., 1 mo. 17, 1874.

## FRIENDLY ITEMS.

Anue S.Clothier, accompanied by her husband, Caleb Clothier, attended Stanton Meeting, Delaware, on First-day, 1st mo. 11th. Usually it is attended by about twenty-five persons, but notice having been given, the house was well filled, a number of whom were members of other religious societies. It was a very satisfactory oppor-

Philadelphia Monthly Meeting was held on 21st. Certificates for about a dozen (including children) were accepted; four received certificates to other meetings, and one resignation was accepted. The three one resignation was accepted. proposals of marriage presented last month were allowed of, and one was now re-ceived, and a certificate on account of marriage applied for. The Committee on Girard Avenue Meeting proposed for the better accommodation of Friends, that a gallery be constructed at the west end of the meeting-house. After consideration it was referred to the next Monthly Meeting. like action resulted in Green Street Monthly Meeting next day.) The treasurer's report showed that over \$4500 had been received. A committee was appointed to collect \$3500 for the use of the meeting the current year.

Anne S. Clothier returned the minute

granted her for service in Concord and Western Quarters, having satisfactorily at-

tended thereto.

The subject of change of time of holding the Monthly Meeting laid over from last month, was introduced by a report from women's meeting, declaring that they did not unite with it, but favoring the Monthly Meeting being held at ten o'clock. This, it was thought, would create confusion, and the whole matter was dismissed.

In the meeting for worship, Mercy K. Johnson, Wm. P. Sharpless and Lucretia Mott, had some remarks to offer—the latter having been absent for several weeks on account of her health.

The following is extracted from the American Republican, West Chester:

Concord Quarterly Union of Friends Firstday schools, consisting of delegates from all the schools within the jurisdiction of Con-cord Quater, held its regular meeting in the West Street meeting-house, Wilming-ton, Delaware, on Seventh day the 10th The following report of the proceedings we take from the Wilmington Com-mercial: Mordecai T. Bartram and Matilda Garrigues acted as clerks, and read the reports submitted from ten of the eleven schools within this district. The delegates appointed from all the schools were present, with but a single exception, and also a number of other interested friends. The reports were varied in character, and bore principally upon practical points, relative to methods of teachings, adopted in different schools. These gave use to much remark and consideration, and doubtless great benefit can be derived from hints thrown out. Especial commendation was expressed of the "Question" method adopted by Darby, where there is a very active and lively school. Also of the plan of Providence, where select r adings by the pupils are called for on very First-day.

Dr. Edwin Fussell, of Providence school, gave a plea for practical teaching; something that would interest young minds and be of benefit to them. The great "Scripture" of nature should be opened and interpreted to them by intelligent instructors, and by this means teachers, as well as the taught, will find advantage.

Considerable discussion was had upon the subject of books, and the selection of them for the school libraries, some desiring to have a fixed list from which all should select, which should be examined and approved by a committee, while others wished to exercise their individual judgment in the matter, selecting such books as the needs of the school demand.

The great number of excellent books published gives ample room for a varied choice.

The question of the utility of these Union meetings was raised, and a satisfactory justification of them assumed in the value of such discussions as had already taken

An essay upon the objects of First-day schools from Ann S. Paschall, of West Chester, was read. It recommended the committing to memory by little ones, of some pure and simple poetry, containing a good lesson, which is a sermon lasting in its impression upon the mind, far beyond the mere repetition of a hundred texts, not fully understood by the child. Another essay giving encouragement and hope, was acceptably sent from Friends in Providence.

The following details from the First-day schools in Chester county were presented:

WILLISTOWN .- There is a pleasant influence in the meeting and school, and high aspirations for better understanding of life and its meanings. Reference is made to the removal by death of two young girls from the first class. Lewis Smedley, Supt,

WEST CHESTER .-- Some new exercises have been introduced, giving increased interest. The school has one hundred pupils. Teachers' meetings are held every two weeks. A sewing school meets at the library room of the meeting-house on Seventh-day evenings, attended by children of the working people. Garments are cut out by the teachers and sewed by the children. A Christmas festival was given the pupils, including a little gift to each. Much good is believed to be done, both in a spiritual and practical way. Lydia H. Hall, Superinpractical way.

No report given from Goshen.

The Visiting Committee appointed at last meeting, reports some work satisfactorily done. A committee was appointed to decide upon the time and place of holding the Union Meetings.

The next one will be held in the 4th mo. at Concord, Delaware county.

Simple refreshments were provided for the Friends in the lyceum room, of which many partook, both before and after meeting, which closed about half-past one o'clock.

(Continued from page 403.)
inquiring: "Lord, what have I done but given obedience to thy commandments? Wherein have I eried? Have I not kept thy testimonies and thy statutes?" He wished that the youth, especially, could be made better acquainted with the life and beautiful character of Elias Hicks, as well as with the history and writings of the as with the history and writings of the

Society.

There were many others who might be named, among whom were Edward Hicks, and that profound and sweet-spirited man, and that profound and sweet-spirited man, Edward Stabler. The martyrs of the Society were also alluded to, those who had lost not only their reputation, but their lives, for similar testimonies, particularly that beautiful and accomplished woman, Mary Dyer, who left England to find a land of religious liberty in this country, and sealed her testimony with her blood on "Boston Common"—a disgrace to Massachusetts never afoned for; although she, in a measure, had done what she could, by supplying the world with her Channing and other noted persons, who, although not Friends, had assisted in a measure to popularize their testimonies.

He distinctly declared, that Unitarians

He distinctly declared, that Unitarians were not Friends, nor Friends Unitarians; neither did he desire it. He had nothing to say about other denominations. The youth especially were appealed to said the youth especially were appealed to and the view held out that if faithful to intimations of duty, ministers in the Society would be

and occurs connected was a second reference which are comes configurate was not according to a second secon George Truman alluded affectingly to the

## REMINISCENCES. No. 25.

WEST-TOWN BOARDING-SCHOOL IN 1806

The school building was large and comi shan not deserve the house and grounds, as they are well known by many, and various alterations have been made since I was there; anew house has been farm built, and the farm much improved, it hav-

ing long since passed into the possession of the "Orthodox" part of the Society.

At the time of my entrance into the Seminary, it was under the care of the following persons, viz.: Joshua and Ann Sharpless, supprinted the Europe Land Sharpless, superintendents; Enoch Lewis, mathematical teacher; Joseph Black, reading teacher; John Baldwin, writing teacher. Girls—Martha Barker, reading teacher; Martha Sharpless, sewing teacher; Hannah Albertson, writing teacher; Sarah Woodward, assistant writing teacher; Sarah Jacobs, geography and astronomy teacher. Arithmetic was taught in the writing school. All the foregoing

entered room No. 22, the highest in the entered room No. 22, the highest in the entered room No. 22, the highest in the house, under the care of Enoch Lewis, a thorough mathematician, whom I soon found was capable of teaching me all.

and enchanted me, having never seen

such a perfect system before.

Thus time went on pleasantly, and for three weeks I was under the same discipline as the smallest boy there; at the end of that time, I was appointed moni-tor, and so it was announced to the scholars from the gallery. This gave me more privilege, and I was introduced into the company of about a dozen young

men in the same capacity.

Our business was to note all disorder among the boys, and report weekly to the teachers; this caused war to be declared against me by the boys generally, and my path become rougher now than it was before. We had lectures once a week from our teacher on moral philosophy. from our teacher, on moral philosophy, which was highly gratifying to me. Two months passed on in this manner, and I began to dread that my time was so fast hastening away when I must leave such a pleasant situation. It so happened that John Baldwin was over-burdened with the duty of teaching writing and arithmetic at the same time, and needed an assistant. An offer was made to me to assist him in teaching arithmetic, and that my time as a scholar should cease while thus employed, and that the teachers should do all in their power to perfect me in that branch. This was a joyful offer to me, as it would prolong my stay at the school.

at the school.

Let me here speak a little of Joseph Black, the boys' reading teacher; he first put me in the fourth class, and I was improved under his care, and had much to regret that his stay at the school was so short; being in a consumption, it was necessary for him to leave, and go to his home, where he died. This made one teacher less in the institution. They were now in want of a teacher, and the question was, whom should they engage were now in want or a teacher, and the question was, whom should they engage that was suitable. There were about a dozen of us trying to qualify ourselves for teachers, but which of us would volanteer for the vacancy? They all with one consent refused to offer themselves. At length, when the committee reached the school, I plucked up courage, and let them know that I had something to say

In the evening they assembled, and inormed me of their readiness to hear me. went before them with very solemn feelings, and offered myself as one of the teachers of that school, in such department as the other teachers should con-moder me most capable of filling, and they momised me an answer after Yearly Weeting, which would be in a short time. Which it was agreed I should attend. I accordingly went to Philadelphia, and was well entertained, and nursed in the lap of friendship during the week. At the close, I was waited on by one of the committee, and informed that they had agreed to employ me as a teacher, and gave me a letter to the other teachers, informing of my appointment. This made me feel thankful, and my mind was greatly humbled under the prospect. I returned to the school, and delivered my letter as directed. The teachers, I believe, expected my appointment, and received me with the best grace they could, but oh the boys! the boys! how could they bear such a change? Could they come under the direction of one who had been a scholar

with themselves? Impossible!
I commenced as teacher. I had now ved at the height of my ambition. 1 become a teacher of one of the best ools in the United States, and was asmy sincere prayer was to be rightly

orget to mention that soon after I ed the school as a scholar, the superadent invited me to come into the br on First-day evenings, whenever I

that should be my companions. But most at "The Arlington," in the city of Washof the boys received me with determined hostility. There were a few, however, who loved me, and continued my firm friends

while I remained at the school.

During the summer I made a visit of about a week to my mother, and returned to the school, fully expecting to remain there and make it my future home. As I kept a diary while at the school, which will fully detail particulars, I shall pass over a general recital of events as briefly as possible.

(To be continued.)

## THE WORTH OF CHARACTER.

The leading event of the last ten days has been the nomination of "Caleb Cushing, of Virginia," for the office of Chief Justice of the Supreme Court of the Uni-Justice of the Supreme Court of the United States, and the subsequent withdrawal of his name by the President. The opposition to Mr. Cushing was on several grounds. He is an old man. To-day is the seventy-fourth anniversary of his birth, we believe, and it is nearly fifty-source very sorre below. seven years since he left college. He was once a Democrat, and has been scarcely a neutral of late years. But his health is still vigorous, and the bench of the Supreme Court is not the place for a par-

The fatal objection to Mr. Cushing has been a doubt of his integrity. His ability is unquestioned, and his learning unsur-passed, but his career has not inspired the people with faith in his reverence for justice and devotion to truth. His character is lacking in ethical foundations. He has depended more upon intellectual acuteness than upon moral power. Having no exalted standard of duty, he has been a man of selfish expediencies, to whom the noblest qualities of manhood have seemed visionary and impracticable. On this account, chiefly, he was unfit for the high place which had been assigned

The first quality of a judge is fairness, uprightness, a ruling passion for justice, a supreme desire to have the will of God done on the earth. Important as learning, shrewdness and tact may be, they are secondary qualities in a jurist. John Marshall had not one-tenth of Caleb Cushing's attainments, but he excelled him, immeasurably, in the simplicity of his nature, and the unswerving honesty of his purposes and deeds. Therefore he is enshrined in the hearts of his grateful countrymen. There is a fine flavor in the incident related of Marshall's handing his associates his decision in an important case, with the playful remark, "Gentleman, I am not sure that this is law; perhaps Story can tell better about that; but I know it is justice."

His failure to make righteousness his 'early, only choice" has been the ruin of Cushing. It made him indifferent to the wrongs of the slave. It caused him to overrate the power and to misread the destiny of the Southern oligarchy. It betrayed him into that secret sympathy with enemies of the national government which aroused the instinctive distrust of a man of Gov. Andrew's sensitive loyalty, and, now that his treachery has been brought to light, has dashed from his lips the sweet cup of honor and power which he had thirsted for so long.

To all able and ambitious young men, who are led by current maxims of ex pediency, or the apparent success of the unscrupulous, to doubt the necessity of justice and the wisdom of truth, we com-mend the striking lesson Caleb Cushing's shameful and bitter disappointment.

CHRISTIAN REGISTER.

#### INDIAN AGENCIES AND MIS-. SIONS.

A conference between the Board of In-In the evening we had grammar school, liege tot allowed the other scholars; so and John Comly's grammar delighted that I hoped that I was in favor of all

ington, on the 14th inst. our Mission Rooms, was present to represent the M. E. church. There were present also Rev. J. C. Lowrie, of the Protestant Board of Missions; J. M. There were Protestant Board of Missions; J. M. Ferris, of the Reformed Missionary Society; James B. Simmons, of the Baptist missionary Society; Samuel M. Janney, Richard T. Bentley, B. Rush Roberts, James Saunders, and Wm. Dorsey, of the Northern Superintendency of Friends; Dr. William Nicholson, Benjamin Fathans and Dr. J. E. Rhodes, of the Central Superintendency of Friends, representatives from the Creek and Cherokee nations; Hon. M. A. Buckingham, Chairman of the Senate Committee on Indian Affairs, and Hon. Averill, chairman of the House Committee on Indian man of the House Committee on Indian Affairs and the following members of the Board: Hons. Felix R. Brunot, Nathaniel Bishop, W. E. Dodge, John D. Lang, Robert Campbell, John V. Farwell, and Thomas K. Cree.

There were also present representative men from various Indian tribes, and some chiefs. A son of the famous John Ross was present, and Mr. Meacham, whose name has a world-wide notoriety from having barely escaped from the Modoc slaughter, of which General Canby and Dr. Thomas became victims.

Mr. Brunot occupied the chair, and called upon the representatives of the Societies in order, who spake at length. The conviction was universal that the present policy is doing more for the Indian than has ever before been done, that if it can be has ever before been done, that if it can be continued experience will so perfect its operation as to add vastly more yet to its efficiency. The agencies are being so manned as to make them civilizing and Christianizing instruments as well as mere business offices. Under this policy the tribes are improving dishenesties are the tribes are improving, dishonesties are diminishing, expenses are lessened, the comfort of the individual Indian is being promoted, and more and more is the likelihood of collison and bloodshed diminished. On the subject of transferring the work to the War Department there was but one sentiment, and that against it. Great stress was laid upon the importance of education, and especially of object-teaching for beginners, as it was found that oftentimes pupils had become good readers and penmen of the English language without being able to understand a word they read or wrote. The pay of agents, transportation for their families and for subordinates in the agencies, and other matters of like kind, were matters of inquiry and discussion.

A public meeting was held in the afternoon. Rev. Mr. Whipple was called to the chair, and Dr. Reid appointed secretary. At this meeting the same and other topics were freely discussed. Many an earnest protest was uttered against transferring this department to the War Office, and the following, offered by Dr. Reid, was adopted:

Resolved, That we view with great satisfaction the beneficial results thus far of the present policy of the Government in respect to the Indians, and we hereby express our unabated confidence in the ultimate and complete success of which the happy unity that has thus far existed between the Interior Department, the Board of Indian Commissioners, and the various missionary organizations, is a most grateful indianted. ful indication.

Mr. Meacham lifted his voice for the peace policy. He affirmed in emphatic tones, that it was the wrongs and injuries inflicted with the wrongs and injuries inflicted with the wrongs and injuries in the wrongs are the wrongs and injuries in the wrongs are the wrongs and injuries in the wrongs are the w inflicted upon the Modoes by the white man that led to the slaughter of the Lava Beds. He claimed that, believing that he had a right to say it, Captain Jack was not the houte hair controller extended.

not the brute he is so generally esteemed.
Colonel Adair, of the Cherokees, and
Colonel Porter, of the Creeks, put in
carnest and eloquent pleas for the inviolability of their territory, given to them lability of their territory, given to them in fee, and for which they have patents. They denied the justice of our disregarding our

retain the right of self-government, and not to be compelled to accept of territorial organization. In like manner spoke Mr. Jones and Mr. Ross.

Jones and Mr. Ross.

The sacredness of our treaties and the rights of the Indians to the Indian territory were offered by the meeting in resolution. It appeared from the discussions that the Cherokees, Creeks, and some other nations, had progressed so far in industrial pursuits that they could furnish the agencies near them and the forts nish the agencies near them and the forts with all the agricultural products that are needed there. The meeting deemed it due to humanity that the Indain should be encouraged in his essays at agriculture by finding the government a prompt and fair purchaser of his pro-

The meeting was one of much interest, and at a late hour adjourned with prayer by Dr. Reid.

## THE SOCIETY WHOSE FIRST PRESIDENT WAS BENJA-MIN FRANKLIN.

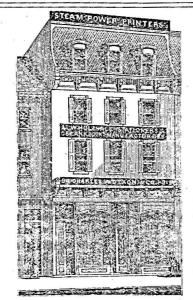
The Pennsylvania Abolition Society (as it is now known, but this is not its corporate title) was organized in 1755, and after operating for a while in relieving free negroes unlawfully held in bondage, the revolutionary war caused its suspension (as a society) till after peace was declared. The active workers have in a great measure been Friends, or that way inclined; among them may be mentioned Thomas Harrison, Joseph Moore, Dr. Thomas Harrison, Joseph Moore, Dr. Isaac Parrish, Thomas Parker, Thomas Wistar, Dr. Caspar Wistar, Dr. S. Powell Griffith, Isaac T. Hopper, Samuel Bettle, William Master. Thomas Shipley, Abraham L. Pennock, Benjamin Lundy, Dr. Jos. Parrish, Dr. Edwin P. Atlee, Dr. Leng Preston, Lange West, Thomas Dr. Jonas Preston, James Mott, Thomas Earle, and many others.

At the annual election held 12th mo. At the annual election held 1211 mo. 29th last, the following officers were chosen for the ensuing year: President—Dillwyn Parrish; Vice Presidents—Benjamin Coates, T. Ellwood Chapman; Secretaries—Jes. M. Truman, jr., Wm. Heacock; Treasurer—Caleb Clothier; Librarian—Jos. M. Truman, jr.; Acting Committee D. Dawish, Passmora Wil-Librarian—Jos. M. Truman, jr.; Acting Committee—D. Parrish, Passmore Williamson, Mordecai Buzby, Alfred H. Love, Henry M. Laing, O. Howard Wilson, Wm. Still; Board of Education—B. Coates, T. E. Chapman, D. Parrish, Benj. P. Hunt, W. Heacock, J. M. Truman, jr., W. Still, M. Buzby, H. M. Laing, Marcellus Balderston, O. H. Wilson, Wm. Whipper, A. H. Love; Committee on Property—C. Clothier, Wm. J. Mullen, T. E. Chapman; Counsellors—Edward Hopper, Geo. H. Earle, William M. Levick, Jos. R. Rhoads, Jos. J. Lewis D. Newlin Fell. D. Newlin Fell.

Since the abolition of slavery the society has devoted its attention and applied its income in aid of education among the colored people, mainly in the Southern States.

Ogner, 1st mo, 22d, Emma C., wife of Charles S. Ogden, and daughter of the late Henry C. Corbit, a member of the Monthly Meeting of F. iends of Philadelphia.

ASH. 1st mo. 21st, in Buckingham, Mary, daughter of Robert Ash, aged 40 years, a member of Buckingham meeting. Interment at Darby, Pa.



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COMMENCING TUESDAY, September 16th, 1873.

Trains will leave Philadelphia, foot of Market street (upper Ferry), as follows:
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

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.

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

CAMDEN, Sept. 13.

## FRIENDS'

## ALMANACS,

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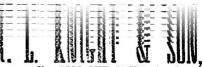


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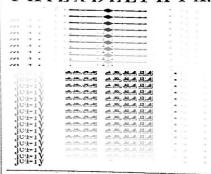
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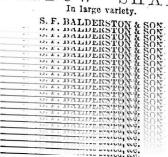
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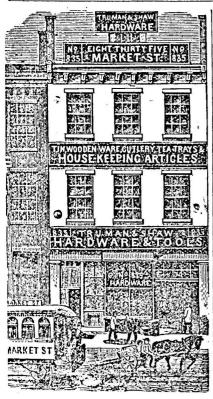
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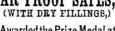
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