

# THE JOURNAL.

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

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## "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?  
When George exhorted thus, which of them did he mean?

Or light which manuscripts and printed letters give  
From Councils, Popes, 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 ed rays.  
But that 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 path."  
"A pillar 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 motto of several newspapers (THE JOURNAL) sent me from Philadelphia by an only beloved sister.

LOUISVILLE, Ky., Thanksgiving-day.

For the Journal.

## THE ORIGIN 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, however, 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geologists generally, during more than a half a century, that a considerable time will likely elapse before it will be superseded by a more substantial hypothesis.

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 abounding 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 obscurely defined, been waited 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 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 preternaturally abound; secondly, that a rich carbonaceous 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 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.

In regard to the alleged exuberance of carbonic 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 contemporaneous with, the carboniferous era, is a conclusive argument against the prevalence 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 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 matter, 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 bed a mingled mass of coal, sand, gravel, earth, and other extraneous matter.

The 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 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 utility 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, without decay, and in quantities sufficiently great, to form the extensive coal beds which extend over vast regions of the earth.

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. 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 merit a protracted discussion.

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

to the earth, are by the agency of heat, moisture, and worms, in a very few years reduced to a condition of humus, or vegetable earth, so that no trace of their vegetable 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 trunk-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 obstructing 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 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 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 Virginia 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 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 ennobling subjects than cats and dogs. As to originality, there is no such thing among men of learning.

The writer of this article knew a writer who said he did not read much, for fear he could not himself be original. We would like to see some of his writing. The truth is, a writer, to be original, must read nothing.

After this preface, I will endeavor to write an article; and without laying any claim to originality of thought or expression,

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 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 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 been written by inspiration of this word.

True Quakerism does not require profession of any faith. Its simple bond of union is an acknowledgment of every person's right to be guided in his belief and his interpretation of Scripture by the light within 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 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, 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.

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 hope for happiness beyond this life," was the expression of one, not a Friend, of the whole of his creed; and I think that it expresses the only true test of membership in our Society. This is our true bond of union—a true faith in God, and a hope of immortality—and has no more to do with the atonement, original sin, predestination, total depravity or purgatory, than a belief in the astronomical system of Copernicus, or the science of astrology.

George Washington was not the first patriot; neither was George Fox the first 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, perhaps, 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 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 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.

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 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 Unitarian, 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 demonstration 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 way in that direction. Dazzled by the commanding position that certain evangelical denominations have well earned by magnificent services to humanity, the Presbyterians, in the matter of universal education; the Congregationalists, in that of republican 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, although 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 the theological and ecclesiastical tyranny, that the devil was some ages in forging. Reprobation, election, total depravity, and the necessity 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 Penn-and-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 list of the most brilliant names New England 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 of older Orthodoxy. But stimulants are not 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. Swedenborgianism, one might have thought, would have attracted 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 have no taste for scholastic theology or dabbling in speculative metaphysical systems. They accept Jesus' sequence—first, "the will," 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," "or not do it; which don't matter much." Thus far the Unitarians are Christians. 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 the Unitarians are not a people of

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' difficulties. But when faith demands that the 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 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," 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 [condemn] 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 in. 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 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 Thomas F. Tipton, of the McLean county Circuit, at the Wesleyan University, in Bloomington, Ill., 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 nation and nation will be settled 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 University.]

"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 go back and take its place with 'trial by water,' 'trial by fire,' 'the ordeal of battle,'

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 thousand 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 arbitration 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 ordinarily 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 from them, 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-intercourse 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. They "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 ministry" or 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 destroying and 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, barbar-





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 government 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 lesson but this, his history will repay careful 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, woos and finally marries the daughter 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 Widow," 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 "Hicksite" and the other "Orthodox." 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 delightful compilations the Quaker poet has endeavored to bring together all in our 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 unfortunates who, happily, are seldom met outside of "Sunday School" books.

"Child Life," as the poetical collection is called, 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 see  
In a beautiful pea-green boat, &c.

"The Pied Piper" is an amusing version of an old German legend, adapted to readers 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 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," and "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 *raisemblance* 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 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 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 graduated 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 presents and wedding gifts, but seldom read it. \* \* \* We may read the Bible 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, we wish especially to recommend Whittier's compilations 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 of about fifty years of age, a lawyer of extensive practice, originally a Whig and now a republican. He has never held public office,

having an aversion to politics, and the only 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 rendered efficient service to the Government, and fully answered the expectations 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. His name was among those first considered by the President in connection with this position, 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 for 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., 1st mo. 17, 1874.

#### FRIENDLY ITEMS.

Anne 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 opportunity.

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 proposals of marriage presented last month were allowed of, and one was now received, 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. (A 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 attended 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.

Having continued in session till after one o'clock, the men's meeting adjourned to Fourth-day, 28th—(the women, however, completed their business).

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 First-day schools, consisting of delegates from all the schools within the jurisdiction of Concord Quarter, held its regular meeting in the West Street meeting-house, Wilmington, Delaware, on Seventh day the 10th inst. The following report of the proceedings we take from the *Wilmington Commercial*: 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 rise 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 readings by the pupils are called for on every 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 place.

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, Superintendent.

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.



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.

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 with all the agricultural products that are needed there.

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

THE SOCIETY WHOSE FIRST PRESIDENT WAS BENJAMIN 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.

At the annual election held 12th mo. 29th last, the following officers were chosen for the ensuing year: President—Dillwyn Parrish; Vice Presidents—Benjamin Coates, T. Ellwood Chapman; Secretaries—Jos. M. Truman, jr., Wm. Heacock; Treasurer—Caleb Clothier; 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.

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.

DIED.

Ogden, 1st mo. 23d, Emma C., wife of Charles S. Ogden, and daughter of the late Henry C. Corbit, a member of the Monthly Meeting of Friends 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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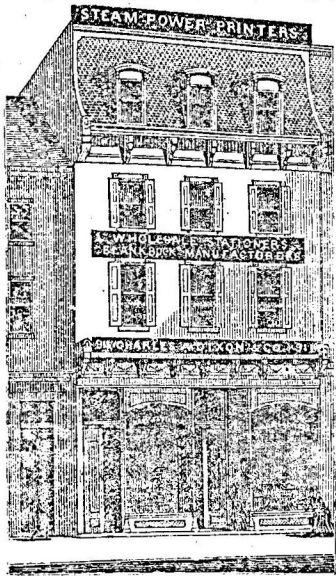
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The Trust Funds are kept entirely distinct and separate from those belonging to the Company. THOMAS RIDGWAY, President. SETH I. COMLY, Vice President. WILLIAM H. STOKER, Treasurer. CHARLES O. GROOME, Actuary. CALIB CLOTHIER, Secretary. Jan 21-4t]

CAMDEN AND ATLANTIC RAILROAD.

On and after October 1st, 1873, trains will leave Philadelphia, from foot of Vine street:

FOR ATLANTIC CITY: Mail..... 8.00 A. M. Accommodation..... 3.45 P. M.

TRAINS LEAVE ATLANTIC CITY: Accommodation..... 6.25 A. M. Mail..... 3.05 P. M.

LOCAL TRAINS. Phila. for May's Landing, 8.00 A. M. and 3.45 P. M. From Philadelphia for Williamstown, 8.00 and 10.15 A. M. and 3.45 P. M.

For Atco..... 10.15 A. M. and 6.00 P. M. For Haddonfield, 9.00 A. M., 2.00 P. M., and 4.45 P. M., from Philadelphia, and 11.30 P. M., from Camden. D. H. MUNDY, Agent.

WEST JERSEY RAILROADS.

FALL AND WINTER ARRANGEMENT. 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 Accommodation.

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

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

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

6.30 P. M. Woodbury and Wenonah Accommodation.

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

W. J. SEWELL, Superintendent. CAMDEN, Sept. 13.

FRIENDS' ALMANACS,

1874.

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It mo. 21st-3t.

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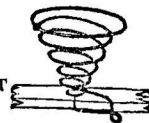
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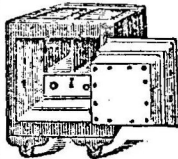
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