

THE JOURNAL.

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

VOL. I.

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No. 6

[From Manchester (Eng.) Friend.
UNCERTAINTY.

BY H. R. PROCTER.

Oh, but to know the road!—the day is spending
The long tree-shadows slant across the wood,
The distant gray of sky and hills is blending,
A shattered cross lies where the guide-post
stood.

Afar (they say) the bridal feast is spreading,
The bridegroom comes with shout and harp
and song,
And happy guests the merry dance are tread-
ing,
And round the fair bright bride her maidens
throng.

But over me the shades of night are falling,
I fain would join them if I knew the way;
In the dusk twilight I can hear men calling,—
“This is the way” and “this”—but who are
they?

Here will I stand,—perchance across the forest,
The gleam of lamps may flash athwart the
night;
It may be that this way the Bridegroom cometh,
And I shall follow in his own clear light.

WORDS OF ENCOURAGEMENT.

The following is part of a communi-
cation sent us by a valued friend. We
take the liberty of publishing it, hoping
that it may encourage our friends to aid
us in the work as it has incited us to
greater effort therein. * * *

* * * As THE JOURNAL
will be an acceptable messenger to the
family circles of Friends and others,
and disseminate good or evil seed in
the minds of thousands of the rising
generation, how very important it
seems to be that its columns be filled
only with such useful knowledge as
shall be acceptable to the great Giver
of Life, in whose hand of power our
breath and life are, that the children
and youth may be nurtured for God,
our religious society and the good of
the whole human family. I humbly
desire that while THE JOURNAL continues
in being, all who are engaged in filling
its columns, may be favored with, and
so abide in the life, light, power and
wisdom of God, as to see, feel and dis-
criminate between the precious and use-
ful and the vile; for as children, youth,
and adults do daily hunger for their
necessary food, so does their intellectual
nature after useful worldly knowledge,
which is in accordance with the will of
God as expressed by the lips of the
blessed Jesus, who was a mouth for
Him, and said: “Be ye wise as ser-
pents and harmless as doves.” So also
does our spiritual nature, in and by the
word of grace, hunger and thirst after
more than this world with all its riches,
can bestow, even after the living, sav-
ing knowledge of God, and how to ob-
tain it, and continuously retain His
adorable presence.

I have desired, and still do humbly
and earnestly desire, that it may yet be
said among us: “The Lord has blessed
us more abundantly;” and this by
means of THE JOURNAL, by concerning
us to feelingly say, in and by a living
faith derived from His word of grace
the truth: “Come brother, come sister,
let us build up the walls of salvation
round about us, of supreme love to

God, and love and good will to all men,
that our religious society, collectively
and individually, may be set upon the
holy hill of Zion with the revealed will
of God in her midst and reflecting it to
others.” Let every one of us rebuild
before his own door and set up the
gates of life, so that the wild beasts,
birds and venomous serpents with their
forked tongues may no more prowl in
our borders; and the Lamb of God
slain from the foundation of the world
and the foundation of faith in us, who
is the Lord of lords and King of kings,
the only wise God, our internally arisen
and indwelling Saviour, the one Saviour
for all and in all, and God over all, the
Life, Light and Salvation of our souls
from willful transgression and sin, may
reign in and over us, now, henceforth
and forever. * * *

As the telegraph is continuously con-
veying intelligence to many parts of
the world, so may THE JOURNAL con-
vey useful intellectual and spiritual
knowledge for the good of the human
family. Let us daily commit ourselves,
our religious society and the whole
world to God as it will bring us to feel
near to each other as brethren.

With a salutation of love and good-will
to thee, I am seriously thy friend, and the
friend of all men, in and by the grace
of God, though a mere worm of the
dust before Him. B.

2d mo., 28, 1873.

TENETS OF THE QUAKERS.

NUMBER TWO.

We hold that these Divine impres-
sions are conveyed to us through Christ,
the Son of God, and who we under-
stand to be like the Father—spiritual
in character, and to be that power “by
whom He also made the worlds.”
(Ileb. i.2;) to be that rock of which
it was declared of the children of Israel
“that they did all drink the same spir-
itual drink; (for they drank of that
spiritual rock that followed them, and
that rock was Christ. (1 Cor. i.2.)
We hold this Christ to be Divine, a
portion of the God-head, or an offspring
of God; the only begotten Son of God,
through whom we are to obtain a
knowledge of God the Father. “No
man knoweth the Son, but the Father;
neither knoweth any man the Father,
save the Son, and he to whomsoever
the Son will reveal him.” (Matt. xi.28.)
This spiritual Christ we understand
then to be the Saviour and Redeemer of
men. The accusations alluded to by
“Z,” that “we deny the Scriptures and
the divinity of Christ,” probably arises
from our not accepting the popular idea
that the manhood, or body, in which
Christ dwelt when among the Jews, in
that particular and peculiar mission, to
be a part of Divinity. We accept the
idea, and fully believe it, that that body
was of Divine origin, miraculously
created by Divine Power for the true

Son, and sent of the Father, the spiri-
tual Christ, to dwell in its fullness, and
that the body was only prepared for
that great manifestation which was to
do away the Mosiac law by fulfilling
it, and introducing the higher dispensa-
tion under which all men were to be
immediately taught of God. In this
we think we are borne out by the testi-
mony of Jesus, who frequently declared
that all His powers were derived, and
who bore testimony, when speaking of
His character as Divine, as having exist-
ed long before the appearance of that
body—as in John xvii. 5—“And now, oh
Father, glorify thou me with the glory
I had with Thee before the world was.”
“When ye have lifted up the Son of
man, then shall ye know that I am he,
and that I do nothing of myself; but
as my Father hath taught me, I speak
these things.” (John viii. 28.) “Why
callest thou me good? there is none
good but one, that is God.” (Mark xix.
14.) I might refer to many other texts
of a similar character, but it would oc-
cupy too much of the space to which
these articles are limited, but these are
sufficient to show the idea. We then
do not deny the Divinity of Christ, but
but differ from the evangelical churches
(so-called) as to what that divinity con-
sists in. We simply claim that the
humanity was not Divine, but was the
body, miraculously prepared for the
Saviour to dwell in, to show man that
by suffering this Christ within the hope
of glory, to govern and control the
passions of an animal nature, we should
be saved from sin, and that the Son of
God, the Christ of God, is truly and
only Divine.

The Scriptures we most emphatically
believe in, and hold that every truth
therein contained which is of any value
to the human mind was given forth by
direct inspiration. And we also hold
that man by his unaided powers as man,
cannot clearly or rightly understand
the full meaning and bearing of these
truths, and hence, they are not to be
accepted in the literal definition of the
terms therein employed, but are to be
opened by the same inspirational power
by which they were penned. And that
as men listen to this immediate revela-
tion of God through Christ of which I
have before spoken, they will be opened
as fast as is needful for our spiritual ad-
vancement. I have thus briefly hinted
at the religious tenets of the Society of
Friends as referred to, and given a few
reasons therefor, though I am aware
that the space allotted is too limited for
a full discussion of the subject. Hoping,
however, it will throw some light upon
the inquiring mind, I am respectfully,
your friend. JOHN J. CORNELL.

[For the Journal.

VISIT TO THE MODOC IN- DIANS AND THE LAVA BEDS.

After the recent defeat of the United
States troops by a band of Modoc In-
dians, under the leadership of Capt.

Jack, peace commissioners were ap-
pointed to treat with these dissatisfied
inhabitants of the lava beds, inquire
into their wrongs, listen to their com-
plaints and the recital of injuries they
have received from the Indian agents
and other whites, and as far as possible
lay a foundation for a permanent peace.
In view of this prospective peace em-
bassy, the New York Herald despatched
a reporter to the scene of the negotia-
tion, for the purpose of being present
at the conference between the peace com-
missioners and Capt. Jack.

The reporter arrived at the Lava
Beds, (as that locality is termed) in ad-
vance of the peace commissioners, and
having had an ample opportunity with
Capt. Jack and his associate chiefs,
made up a hasty report, despatched it
by express to New York Herald office,
in which paper, in a condensed form, it
was published on the 28th ult. This
report is more valuable from the fact
that the Herald has not been classed
among the apologists and defenders of
the red man. As the dispatch contains
some unique incidents, some verbatim
extracts from the report will herein be
given:

HEAD-QUARTERS CAPTAIN JACK'S }
CAMP, LAVA BEDS, Feb. 26, 1873. }

“I write this dispatch in Capt.
Jack's cave, in the Lava Beds, having
at last reached this spot, though not
without considerable difficulty. In my
last dispatch I stated that John Fair-
child, Bob Whittle and the two squaws
Matilda and Artine were to leave on
the 24th for Capt. Jack's camp, to ar-
range a meeting the Peace Commis-
sioners and the Modocs.” The re-
porter accompanied these parties, and
his experiences are detailed as follows:
“The road became worse and worse,
and the country more hillish-looking,
every minute. It defies description,
and I can now perfectly understand
how these forty or fifty Indians so de-
moralized the three hundred regular
troops and volunteers that attacked
them on the 17th of January. The
Modocs appeared to skip nimbly over
the rocks, but our horses were com-
pletely nonplussed, and my quadruped
required considerable persuasion to in-
duce him to move forward. * * I
followed our guide on foot, and after
clambering up the rough walls of one
chasm, we walked, or rather crawled,
about one hundred yards over some
broken rocks, when the guide suddenly
disappeared down a dark hole; the
Herald correspondent followed, but not
being acquainted with the nature of the
country, went down faster than neces-
sary and found himself in a large cave,
lit up by the blaze of a fire which was
burning in the center, and gave suffi-
cient light to enable me to see some
fifty or sixty Modocs, seated round in
circles four or five deep. Edging my
way through this motley throng, I came
to a vacant spot in the front circle, but
before sitting down shook hands with
Capt. Jack and Scar-face Charley, on

whose left, with considerable courtesy, I was placed. I took my seat there like the rest. It was a *strange scene*, and a fit subject for some figure artist, for certainly no troop of Italian bandits could have made a wilder or more picturesque picture. As soon as I had recovered from the first flutter which the presence of so many celebrities had excited, I ventured to take a quiet look around, and found that I was the object of general attention, and judging from the favorable glances received, it appeared the party were inclined to tolerate my presence.

"Mr. Fairchilds, one of the commissioners, explained that I was a paper man, and that I had come from far off, from the big city by the sea, and that I was anxious to hear from the Indians, their own story of their troubles. This speech was translated by Bogus Charley and was received with general approbation, expressed by a chorus of grunts.

"Capt. Jack looked very sick, and was sitting with a blanket around his limbs, and supporting himself by resting his hands on the handle of one of their root-diggers, which was stuck in the ground before him. Bogus Charley acted as interpreter and sat on the right hand of Capt. Jack. Several of the Indian celebrities, together with Fairchild and the *Herald* reporter, were seated around. The rest of the Modocs were seated around in circles; and I noticed that many had washed off their paint and had come to the council without their arms.

"Shortly after my introduction, Mr. Fairchild produced his instructions from the peace commissioners, and read them by sentences in English, and Bogus Charley translated them. They simply informed Captain Jack who the peace commissioners were that the President had sent, and how they were willing to delay the Grand Council until the arrival of Judge Roseborough and their friend Elijah Steele, of Yreka. (R. Steele had proved himself a firm friend of these Indians, and they wished him present when they were in conference with the peace commissioners.)

"John Schonches, brother of the old chief then spoke about the first fight on Lost River, when the citizens attacked the Indians. He said: 'White chief (meaning, the reporter), I want you to tell your white people, that white men shoot first. I tell no lie. I give away all—my country, keep a little piece on Lost River, yet they shoot me I don't know what for, I thought, I gave them all my land, grass, water, everything; I don't charge nothing for my country; give away all, yet they shoot me; I want a little piece on Lost River. I don't like fight; I told them so. They shoot squaws, children, little girl.' * * The Council was then adjourned until morning. I then adjourned to my house, got some supper, and then gave an audience, etc., and received John Schonches, Sear-faced Charley, Bogus Charley and several others, and heard more about the manner in which the Indians were treated on the reservation.

"They were removed three times from place to place, were only given half a blanket, and the squaws none at all. It was the winter season. They were given no food, and had to dig in the hard frosty ground, for camas roots, and kill their horses for meat.

"Before lying down, I went back to Captain Jack, who presently commenced to talk. He said I see M. Meacham a long time ago at Fort Klamath. I don't know what may become now. (He) got plenty soldiers. I afraid, I don't know him. May be he don't feel good. I got one heart, may be Meacham got two hearts.

"My thoughts straight—I don't want Meacham to be scared—all come, don't be afraid—I tell my one heart, other chiefs sometimes lie. I don't know I have done lad—I tell truth—I conceal nothing—I am not ashamed to talk to white people—I did not steal their horses—Meacham may be got two tongues—I talk with one tongue—Mr. Meacham got too many friends. May be half white good, half white bad—I want no Indian law, want same law for white and Indian."

Capt. Jack then went over the story of the fight on Lost River, and directly denied that the Indians shot first.

In regard to the approaching Peace Conference, Capt. Jack said all his boys wanted to hear the talk; that white men might come, but no soldiers—soldiers make his boys feel bad. Want newspaper man to come. Keep soldiers where they are—come soon—tired waiting—want to talk.

In relation to the foregoing the *Herald's* correspondent says, "From what I have seen of the Indians in the Lava Beds, and from what I have heard of their history, I think they have been badly treated, and that the origin of the war can easily be traced to a few Oregonians. The Californians have never had any trouble with these Indians. They hold themselves innocent of any crime, as after white men attacked them they do not consider it any wrong to kill white men; and when they made their raid, they spared the women and children. If the peace commissioners expect them to give up the Indians that killed the settlers, they need not for one moment flatter themselves of obtaining such a result, as the Indians will fight to the last man, they believing they have done no wrong.

"They are, however, willing to go on a reservation, and if the whites will only keep faith with them, and the agents do not rob them of their supplies, they will remain quiet like the rest of their tribe, and give no further trouble. It is very doubtful, however, whether the present commission will do any good with these Indians, as I am satisfied from what I saw in the Lava Beds, that they distrust them."

The fear expressed in the last paragraph was, however, not realized, for the terms of peace appear to have been agreed upon without difficulty. There is, however, strong presumption that the reporter having forestalled an interview with the Indians, and disseminated through the country, the favorable result of that interview in advance of the action of the peace commissioners, contributed not a little to the readiness with which all differences were adjusted, for the wrong doings evidently lay upon the side of the whites. It is not an unreasonable inference that, these victims of the cupidity of the whites were removed from one reservation to another, subjected to the horrors of starvation, and exposed to the rigors of winter with incompetent clothing, for the purpose of compelling the half-distracted

creatures to rebellion, and thus finding a pretext for their extermination. There is no reason to doubt that if the whites had been victorious in the battle alluded to, that every Indian of Capt. Jack's band would have been slaughtered unless concealed beyond discovery. White men make no Indian prisoners, they slaughter them on the spot.

Peace Commissioner Meacham, whom Capt. Jack describes as a man having two tongues, was evidently hostile to the reporter, and peremptorily forbid him accompanying the deputation to Capt. Jack's cave; but he evaded the commissioner's order, and by a circuitous rout, overtook the deputation and accompanied them as stated.

The highly gratifying result of this additional peace effort, favors the prospect, that the defamers of the Indian race, and their would-be exterminators, will, ere long, have no material to build an argument upon.

GIDEON FROST,
Greenvale, Long Island.

FIRST-DAY SCHOOLS—THEIR ORIGIN AND USE.

There are but few people in these days who think and speak slightly of First-day schools. They are recognized by almost every one as an important agency in the social and intellectual as well as in the moral and religious growth of the community.

Beginning in the benevolent efforts of private individuals, and the results becoming favorably known, they were afterward made the basis of society organization, through whose wider influence their benefits were much extended. Religious denominations soon learned and acknowledged their potency for good, and for nearly three-quarters of a century—ever since 1809—they have made them the efficient accessories of the church.

Enterprising congregations vie with each other in establishing missions in every available locality.

Is a manufactory projected in some out-lying suburb, simultaneously with the almost magical erection of the dwellings for the operatives goes up the neat, tasteful, little chapel and Sunday-school room, and every child's name is soon enrolled; while young men and women are willing and glad to take early and long walks on First-day mornings to teach them. Instead of lazily roaming the streets, perhaps fighting and swearing, and some coming inevitably to the gambling and drinking house, these children are washed and dressed, and brought into an atmosphere of quiet and refinement; habits of neatness and attention are formed, their minds and hearts alike are benefited, and not for the present alone, but they and society in the future will be the better for it.

Previous to 1809, the time when the modern First-day school was first made an auxiliary of the church, at Pittsburg, Pa., and when the change from *paid* to *voluntary* teaching was made, the First-day school was the result of private philanthropic effort, unconnected with any church organization, and directed entirely to a wretched and neglected class of children, who either had no caretakers, or who could not be spared from their daily labor through the week to attend school, or to receive instruction in any way.

The heart of the truly pious and benevolent Robert Raikes, was first touched by the sad condition of the poor children in Gloucester, where he lived. In 1781 he hired some women at a shilling a day each, to teach all the children he would bring to them.

When the little ones hesitated to go for lack of decent clothing, he told them the only requirement he should make was, that their faces and hands should be clean, and their hair combed. In 1783 he published some account of his undertaking in the *Gloucester Journal*, which he was then editing in connection with his father.

This effort proving so successful, others were induced to enter upon similar enterprises. In London, in 1785, William Fox, who had for some time been interested in schools for the poor, substituted First-day for week-day schools; and in 1786, as many as 250,000 children were receiving instruction in the First-day school of Great Britain. Indeed, until a comparatively recent period it was but the children of the higher classes that ever went to any other schools, and the advantages they gave, and the proficiency attained by the pupils is surprising.

Twenty-five years ago, two young orphan English girls came to this country to get employment as weavers in a factory. They were not more than twelve and fourteen years of age, yet I remember not only their skill in weaving, and the exactness and beauty of their sewing, as shown in their own neatly-made clothing, but that the correctness and plainness of their penmanship quite put my awkward chirography to shame. They were good readers and spellers too, and could count up rapidly. They never had been in any but a Sunday and perhaps a sewing-school in their lives, and they were not taught at home, for their parents were entirely uneducated; nor was theirs an isolated experience, hundreds of their associates shared also the same advantages.

Bishop Ashbury, of Virginia, in this same year, 1786, started the first school on Robert Raikes' plan in America.

Since that time what a luxuriant growth has sprung up, and with what gratifying and beneficial results!

In this older form of the First-day School, I believe there was nothing but secular preaching attempted, except, perhaps, the Catechism. More than a hundred years before, in 1674, there had been a school for catechetical instruction entirely, in Roxbury, Mass., but it was not for the poor, and was merely a preparation for theological study. Even as far back as the fourth century and up to the eighth, it is said that it was the custom to assemble the children in the church on the Sabbath for religious learning and services. There was a regular course of training adopted for these catechumens, as they were called, extending through three years; at the end of which time they were expected to be baptized, and to become active members of the church. This custom died out entirely for several centuries, but in the early part of the sixteenth century it was revived by Luther, in Germany, and in the seventeenth it was practiced to some extent in England.

Reading and writing were the only branches taught, the object being, especially with Luther, that the people

might learn to read and judge of the Bible for themselves.

On the continent, these schools found great favor, and even became important institutions of learning, where not only all the common branches, but many of the higher ones, were well taught. De la Salle established Sunday-schools for secular instruction in Paris, and there were those of the same kind founded at Rome, Vienna, and other places.

These were all however for the higher classes, and did not include any effort for the neglected, vicious and poor. To Robert Raikes belongs the honor of the benevolent attempt in their behalf, which has resulted in such a wide-spread influence and success.

He may truly be called the *father* of the First-day school in its fundamental form, where the teaching of the simple elements of an education was *free to all*, untrammelled by any church dogma, and unconnected with any sectarian influence or belief.

Though for convenience and for the better advantages which organization can give, it is better, doubtless, that churches have taken them under their control, yet it is certainly very necessary that we should keep near to the central and original idea of absolute freedom of individual belief in religious matters.

The simple truths of morality, the lessons of neatness, cleanliness, refinement, health—of intellectual quickening and of social uplifting, are the fruitful seeds of an abundantly good harvest, without trenching on private belief, or peculiar sectarian ideas. This necessity for *perfect free'tom* is recognized very largely now in most of such organizations, and we, who are forming new ones, will do well to build on the same foundation. There is enough to do, enough good that can be accomplished by the First-day school on its own ground, without resorting to doctrinal teachings and disputations, which seldom result in any profitable change in the life and works of individuals. Men work and live as they *feel* and *are*, and not as they *believe* on abstract points. To make the feeling, and the *being*, and the *doing* right, should then be the object.

Many members of the Society of Friends were among the originators of the movement in this country. In New York, in 1791, there was a First-day school society formed, of which the much-respected Bishop White was made the president. As individuals, and as members of these associations, Friends early saw the use of such schools, and accepted them as an able means of reform for the vicious, of education for the ignorant, and as promotive of the diffusion of moral truth, and of humane and Christian ideas among all classes. These obvious benefits, eliciting the warm co-operation of some of other denominations who desired special doctrines taught and certain forms observed, the Friends quietly slipped out of the current, and it went on without them. Only recently have they, as a body, returned to their old allegiance; but with the ardor of new adherents they are prosecuting their work in all directions, and with well-earned success; founding new schools, encouraging out growths in charitable undertakings, in sewing schools and missionary labors among the poor, in societies for intellectual and social improvement. It

has touched the secret spring of good, and gives work to the idle, interest to the inane, hope to the weary, and rest and peace to the turbulent spirit. It is one of the most useful and advanced of the many means employed to further the interests of children; and whatever takes into consideration the well-being and happiness of the "little ones," recommends itself immediately to right-minded, thinking people generally, and establishes itself unquestionably upon that higher plane to which we all aspire, and which we lovingly and reverently name as *Christian*. We love the artless innocence of childhood; we see in its exuberant life, its hope, its faith, its gaiety, the pleasures of our own lost Eden; and whatever brings us into close communion with it—with its questionings and unfoldings, with its doubts and its trust, lifts us into a region of higher perceptions, and of deeper sympathies, where our own nature grows and unfolds in purer, better form.

We learn from little children while we are teaching them; better than all philosophies, all learned theories as to the mental and spiritual composition of humanity, is the close and intimate study of a child's unfolding mind.

If "heaven lies about us in our infancy," then we who have passed the gates of that paradise never to return, can best learn of its glories from the experiences of those still within its charmed boundary. Let us learn the cunning devices, the innocent talismans that unlock that little throbbing mystery—the heart of a child! The world is new to them and life untried; we should lead them gently, reverently along the road grown dull and dusty to us, but which is illuminated again as with early light, by the freshness of their spirits.

Such work is not only its own reward, but it has the power within itself to prepare and consecrate the worker.

Among the most noteworthy instances of the formation of First-day schools was that of one in 1793, by Katy Ferguson, a poor African woman, living in a wretched quarter in New York city, who, seeing the vice and misery around her, felt her heart stirred with pity and sorrow for their condition.

Knowing nothing of Raikes, nor of Bishop White's society, never hearing of First-day schools, she yet, being filled with a desire to benefit these degraded people, instituted one which she taught herself and supported out of her own scanty earnings.

Looking back to that far time, how the figure and character of that earnestly good woman stand out from the dim background, and *shame* us of to-day, that we fail of heart and grow weary. *Herself* maintained and taught the school, while *we* hesitate to *teach* even, when the money for all expenses is freely given! Noble old Katy! would that some of thy self-sacrificing pity could animate us!

Two other women also have been connected noticeably and nobly with this work; it seems an enterprise peculiarly fitted to a woman's capabilities and gentle instincts. Mrs. Isabella Grahame and her daughter, Joanna Bethune, while traveling in Europe, and especially in England, where these schools were in the most flourishing condition, became greatly interested,

and made themselves thoroughly familiar with their workings. On their return to New York, in 1801, they founded a school at their own expense, and before 1804 they had three in operation, under their charge.

The good results of these undertakings were so obvious that they became a popular avenue for charity; all over the country schools on First-day were founded, chiefly by influential, wealthy people, and societies that employed teachers to attend to the work. In 1809, as said before, the Church, seeing the powerful agent it could be made, not only in the interests of charity and general improvement, but also in securing proselytes to her own special doctrines, seized upon the idea and established schools directly under her own fostering care.

Instead of *employing* persons to teach, this charge was given to those in unity and membership, who were thought worthy, and who voluntarily and gratuitously gave their time and services to the work.* It is an existing and "mighty power"; it is potential with children, for they love companionship and the excitement of meeting together; the more that is done to direct this power into the proper channels, to give it broader and deeper impulses, to prevent its narrowing into certain limits, and flowing in prescribed directions, by so much the more will truth be advanced and humanity uplifted.

Plainly, Friends have had to and will still more fully have to engage in it, else their children, led by natural instincts, will join other schools; where, little as doctrines are taught, there will yet be principles instilled, at variance with the truth as we see it. Parents, who watch the gentle unfolding of the religious element in their children, and see the unspoken yearnings, the unsatisfied questionings they have, will surely find this subject come very near their hearts.

E. W.

Wilmington, Del., 21 mo., 1873.

TEMPERANCE.

I offer the following circular for insertion in THE JOURNAL. Although I would have worded some parts of it slightly different, yet coming as it does from the young, I have deemed it worthy of encouragement, therefore have been willing for the first time in my life to sign the simple pledge attached, and would encourage others to do likewise.

I. M. T.

A PLEA FOR TOTAL ABSTINENCE.

It is generally admitted that intemperance is the greatest evil of our country at this day. Causing, as it does, nine-tenths of all crime committed, it not only imposes a heavy drain on the finances of the nation, but also lays its withering hand on numberless hearts, darkens by its presence many otherwise happy homes, and yearly sends thousands down, down, down, to a drunkard's grave.

Now here is the evil, and all over this land are thousands and thousands of poor and suffering women and children loudly calling for a remedy.

Evil grows of itself. It is natural for us to fall into sin; and if no opposition be made to this wrong, great as it

*It was a union of the religious training of the 4th and 16th centuries with the purely charitable teaching of the 18th.

is now, what will be its extent fifty years hence? We do not mean to say that no effort is being made, for many good men and women are laboring in this cause; but we young people *can* help, and if we labor earnestly, *can* do much good. In a few short years it will devolve on the young to take the place of their elders, and it is especially necessary that the young men, as the ones to whom the task of preserving the liberty and increasing the prosperity of our country will be intrusted, should think of this great subject seriously, and be brave enough to give it their support.

There have been various ways of crushing this evil proposed. Many cry, Moderation! Moderation! when they know not what they do—know not the utter impossibility of the application of this policy to the great body of the people; for what drunkard ever commenced but by moderation? A little cider, a little ale, a little wine—first step; a little brandy, a little rum—second step; and then the craving for anything, anything that will satisfy this awful appetite, until death ends a wasted life—third and last.

Moderation might do for some, but for the sake of this moderate use they exert all their influence against a movement which would benefit tens of thousands and increase the prosperity of the whole nation. Some say that an act of government should prohibit the manufacture and sale of this poison. But what is the government but the mind of the people, and if the people will not act, how can the government? We urge young men and women to throw off the indifference which so many feel on this subject and use their influence on the side of right. Many who profess to oppose intemperance themselves use hard cider and other light alcoholic drinks, thus fostering in the bud that which they condemn when it is full grown. Is this consistent?

There are some who can use cider with comparative safety, but of the vast number who *do* use it, a great proportion find it to be but a stepping-stone to poverty and trouble—the first step in the road to ruin. Some think it is not honorable to sign a temperance pledge. They say, "We can and will be temperate, but why should we sign a pledge?" We will try to tell them why. As it often happens, here are two young men, companions, influencing each other in right or wrong as it may be. One refuses to sign the pledge; the other following his example, does likewise, though he may not possess strength of character equal to that of the first. Temptation comes; one withstands it, *perhaps*; the other falls, God only knows how low. Why should we young men falter? Why should we hesitate to sanction a movement to help our fallen fellow man to throw off the chain which bind him? Do we lose any self-respect by so-doing? We may have to bear ridicule and scorn, but we do *right*. And why should we be ashamed to bring all the force of our moral characters to meet this temptation, which almost every young man *must* encounter? We will find temptation on all sides; let us forearn ourselves. No stand point is perfectly safe but total abstinence, and on no other rock will we build. We say to others, come and join with us in this cause, for

[Continued on page 45.]

The Journal.

Philadelphia, Penna., Third Month 5th, 1873.

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

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

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

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

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

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

MANY good Friends are asking what are your prospects? Do you hope to succeed? To all such we answer, our prospects are good, our list of subscribers increases apace, not as fast as we could wish but we believe surely. The approval of our paper is very general, and most of our agents in sending subscribers promise us more.

Friends! we ask your support. Give it to us generously, unreservedly, and we fully believe the cause of truth will be thereby benefitted.

CARD.

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

Jos. M. TRUMAN, JR.

In consequence of the sickness of the editor, we have been not only delayed in our issue this week, but at last compelled to go to press without the usual amount of original matter, which we regret exceedingly.

THE question of "License" or "No License," soon to be decided by the vote of the people in the State of Pennsylvania is one of such transcendent importance that all religious denominations in our Commonwealth and good men generally are interesting themselves to procure from the people a correct decision upon this great occasion.

David Tatum, a prominent minister among our Orthodox Friends, one whose experience in his capacity as a missionary entitles him to a respectful bearing, has written an article for the *Pittsburg Commercial Gazette*, which we publish in another column.

It is true, as he intimates, that a majority can only use their own rights so as not to injure those of others, and that Local Option laws seem to admit that a majority has the right to impose this terrible traffic upon a minority, which it has not; but the truth of this proposition in no wise releases us from the duty of crushing the traffic when the power to do so is conferred upon us as it is by the "Local Option Law" of this State. In view of this state of affairs, we earnestly urge upon Friends and all others to do their duty on the 21st of this month.

MINUTE OF MONTHLY MEETING OF FRIENDS OF PHILADELPHIA.

Samuel Parry died 1st mo. 25, 1868, and James Mott on the 26th; both were interred on the 28th, at Fair Hill. The next day, being adjourned Monthly Meeting, was a solemn season. The following minute was made: "The recent decease of two of the valued elders of this meeting having been feelingly alluded to, Edward Parish, John Saunders, Wm. Canby Biddle, Wm. P. Sharpless and Dillwyn Parrish, were appointed to produce to a future meeting, if way should open, a suitable minute to be placed upon our records expressive of the loss sustained by us."

They reported the following, 2d mo. 19th, which was approved:

"The recent decease of two of our beloved members and valued elders, James Mott and Samuel Parry, both of whom were interred on the 28th, 1st month, has spread over this meeting a solemn sense of the loss we have sustained in the removal of two Friends who for a long series of years have been faithful standard-bearers among us, and we have felt it right to place the following minute on record:

James Mott was born on Long Island, N. Y., in 1788, and came to this city in 1810. By birth a member of our religious society, he was early impressed with the value of its principles, which he exemplified through a long life. For nearly 60 years he has been connected with the monthly meetings of

this city, and has filled many important appointments. His enlarged and liberal views, clear judgment and loving spirit not only endeared him to his friends, but rendered him eminently useful in our society and in the general community.

Alive to whatever affected the liberty and happiness of his fellow-creatures, he was for many years identified with the efforts made for the emancipation and education of the oppressed people of color.

In 5th month, 1866, he obtained a minute of the unity and encouragement of his friends to visit all the monthly meetings belonging to our Yearly Meeting. This extensive service occupied much of his time until within a few weeks of his death, and on the return of his minute he expressed satisfaction in having nearly accomplished his mission.

While on a visit to his relatives in the state of New York, he was attacked with pneumonia, which in a few days terminated his long and useful life, a precious evidence resting upon the minds of survivors that has gone to his everlasting reward.

Samuel Parry was born near Westfield, N. J., in 1809. He was carefully educated by concerned parents, who were for many years members of our Monthly Meeting, and from early life evinced that sobriety of deportment and stability of character for which he was remarkable.

Having yielded to the visitations of Divine grace, he experienced its preserving influence not only in the performance of the duties which devolved upon him in religious society, but also in the management of a large business with which he was connected until his last illness.

He was an active member of our Monthly Meeting, and in the administration of the discipline, his judgment was much esteemed. In the treatment of offenders he was tenderly solicitous that they should be restored to and not separated from their friends.

A hemorrhage of the lungs confined him mostly to the house during the last eighteen months of his life, and although unable to be present at our religious meetings, his interest in his friends continued unabated. He bore a long illness with patience and resignation to the Divine will, and when released from the earthly tabernacle we doubt not he entered into the mansion prepared for him in the heavenly Father's house.

The removal of these valuable co-laborers has brought freshly to our remembrance many dear Friends who have from time to time been removed from among us with whom in time past we have taken sweet counsel together.

Among those whose loss we have had occasion recently to mourn are some who were active in the service of this meeting in the time of its trial forty years ago, and who have remained firm and steadfast to its interests ever since Richard Price the efficient and liberal friend of all that promised to benefit our society, the laborious and faithful advocate of our schools, and James Martin so long the loving and beloved elder among us.

One generation passeth away and another cometh; and it is our earnest desire that we who are now on the stage of action may individually occupy our respective gifts and fill up the measure of our duty, so that in the end

we too may be favored to enter into that rest which is prepared for the people of God.

LETTERS ON THE DISCIPLINE

II.

"For this important end, and as an exterior hedge of preservation to us, against the many temptations and dangers, to which our situation in this world exposes us, the following rules have been occasionally adopted by the society, and now form our code of discipline." Thus begins the second paragraph of the Discipline. The desire to withdraw into a separate body in order to preserve themselves against temptation was a very strong feeling among early Friends, as can be seen from their writings as well as their actions. At the present day the expression "to withdraw from the world" means, to many, to enter upon a life of asceticism, from which all pleasures, however harmless, are excluded. To Friends in the early times it meant something very different. The prevailing tone of society was then so corrupt and the great world of fashion, which gave customs and manners to all the rest, so filled with debauchery and wickedness, that complete withdrawal from it seemed to be the only course left open to those who desired to lead pure and upright lives. Then vice was fashionable and flaunted its odious colors in the light of day; now, the world has certainly grown better in that it is at least ashamed of vice and compels it to hide in holes and corners and shun the light.

The latter part of this second paragraph treats of dealing with those who are "found in a conduct subversive of its (the society's) order, or repugnant to" its testimonies—in other words—offenders. The manner in which Friends have always dealt with such is counseled and foreshadowed here, and shown by a quotation from the words of Jesus to His disciples, to be according to his will. In nothing have Friends shown themselves more worthy of the Christian name than in their manner of dealing with transgressors. To cause such to see their errors and win them back to the true path, rather than to drive them further away, has always been the object of the Society. Thus have Christian patience and forbearance been cultivated and Christian love and unity preserved among us, and many who might have wandered forever from paths of peace made to see the light and feel the love of God, to their own eternal profit.

"Put a barrel on your own back, you brute!" shouted an old gentleman with a flowing white beard and a cheery face, as a heartless truckman was lashing a pair of overworked horses that were staggering through the sloughs on William street. "Are you one of Bergh's spies?" was the surly rejoinder. "No, sir; but I am a Bergher, and if you'll come down like a man, I'll thrash you." The carman took up the gauntlet, and the old gentleman was as good as his word; and to the honor of the police be it said that they did not interfere, but allowed the driver to get his deserts.—*New York Tribune.*

(Continued from page 43).
 it needs support. We have now thirty signatures to the pledge, and if each that has signed would encourage one, only one, to do likewise, we would soon have an increase of numbers such as would help this cause among the young very materially.

Respectfully,
 CHARLES PAXSON,
 829 N. Broad St., Philada.
 WILLIAM A. COOPER,
 1733 Filbert St., Philada.
 Twelveth month, 1st, 1872, 30 signatures;
 Second month, 23d, 1873, 60 signatures.

CORRECTION.

In the very interesting report of the Colored Mission School, in Wilmington, Del., published in No. 3 of THE JOURNAL, allusion is made to a similar and "very flourishing one in Baltimore."

Baltimore would be very glad could this statement be allowed to stand as correct; but truth requires the acknowledgment that we have no claim to any such notice. How the mistake originated we do not know, but probably from a misunderstanding regarding our Mission Sewing School for white children, which has been upon the same general plan as those in Philadelphia, etc., and which has well repaid all the case bestowed upon it.

But in the present season we have been denied even the privilege of working in this, as, owing to fear of the threatening epidemic, we have had no place of meeting at our disposal. Therefore the unmerited mention for more than we ever could claim has come at a time when we are feeling particularly undeserving of any notice whatever; and we would suggest that it is well to be as cautious in reporting the works, as we would be before noting the failures, of those in whom we are interested.

BALTIMORE.

THE QUESTION OF STRONG DRINK.

REVIEW OF THE LIQUOR TRAFFIC—LOCAL OPTION AND LICENSE LAWS.

To the Editor of the Pittsburgh Commercial:

I notice in many of our States the absorbing question of intemperance and the liquor traffic, which is our greatest national and social evil, is claiming the serious consideration of the people. And there is an earnest inquiry after the most effectual means of relief from its fearful evil, either by suppression, local option or license, upon which I desire to communicate a few thoughts through your columns. Permit me first to allude to the character and extent of the business. It is a well established fact that the sale and use of strong drink is the most fruitful source of pauperism and crime, of social disorder and domestic wretchedness, deepening our moral degradation, and destroying over 60,000 precious souls yearly. Will we stop this commerce of death, or shall we perpetuate it by license and regulation, as a legitimate business? Lives are as precious, if taken away by the process of a month or year, as by that of a day.

Senator Seward in an address once said that "there is an irrepressi-

ble conflict between freedom and slavery." There is now a similar conflict between temperance and intemperance, and one will ere long rule our nation. If intemperance, through the liquor traffic in its moneyed interest rules, it will be to ruin.

Already the retail sale in this country is over \$700,000,000, and according to the best authority, it burdens the republic with 800,000 paupers, at an annual cost of \$100,000,000. The waste of grain, fruit, etc., is \$50,000,000. The loss of productive industry to the country by drunkards and tipplers, is \$225,000,000. The cost of crime is \$50,000,000. The support of insane and disabled is \$100,000,000, wasting our country's resources over twelve hundred million dollars yearly, and adding to the government revenue only \$50,000,000. But what is that waste to compare with the blighted hopes and sufferings of the broken hearted, and the oft neglected and pitiful condition of the drunkard's children, whose destitution should awaken the tenderest sympathies, and prompt us to rush to their rescue. There is no higher principle of philanthropy than to move out of the way of the tempted and the weak agencies of vice that lead to their downfall.

If we would stop the effect, we must remove the cause. Save the youth and we will soon save the nation. Destroy all intoxicating beverages, and thousands will come to the cross, and honor our Saviour, who otherwise will be lost to our country, to virtue and to heaven. Now it must be apparent to all that the educational, moral and Christian development of the people are essential to free government, all of which are retarded by the traffic in strong drink. And moral means are rendered comparatively powerless, when not sustained by correct legislation.

The first law enacted to regulate the sale of strong drink was by the Pilgrim Fathers, in 1633. Now 240 years of unsuccessful effort by our legislatures to regulate the traffic, should convince the American people that it cannot be done, to satisfy the principles of justice in civil or religious government, any more than we can regulate other crime.

And though the laws of many States provide against the sale of strong drink to minors and drunkards, they leave all other classes exposed to the baneful effects of their licensed dram shops, by which the States become partners in the crime of constantly adding new recruits to the ranks of intemperance, as its natural consequence, and then punish the victim by fine or imprisonment.

Now, if liquor must be sold, sell it to the drunken and fallen, those already ruined, and protect and save the virtuous and sober of our States, the hope of the nation and of future generations, to whom we must look for the development of the country, in all its highest interests, moral, religious, educational, political and commercial. If Christian people cast their influence for any form of license to the business, we cannot object to receiving the rumseller into church fellowship, as he only sells what we license to be sold. If we would labor to reform the inebriate whose soul is in peril, he may consistently extend to us the word of reproof, that

he only drinks what welicensed should be sold to drink.

It is a universally acknowledged maxim of law; that "no man has a right to use his own to the injury of his neighbor." But the License and Local Option laws of different States leave it to the voice of the people, by vote or petition, to license the dram-shop and regulate the sale of intoxicating drinks, by a majority of legal votes, in each town, district or ward, by which this infamous business, with all its demoralizing effects, may be imposed upon the minority of voters and upon all the women and children by the drinking class of community.

When the object of our government according to its founders, is for the protection of its citizens, to establish justice, and for the preservation and improvement of their morals, that includes both sexes, and all ages, and not simply voters. For women and children are amenable to law, and therefore they have the right to the protection of the law against the fearful evils of intemperance. And if the States have the right to license, regulate, or restrain the sale on certain days and occasions, which they now do, they have the same right and power to prohibit entirely. Then the dram-shop would witness against itself as an unlawful business, as much as a counterfeit printing establishment of government money, and would be much easier enforced than any system of license, local option or regulation. Many consider that impolitic, but early reformers did not act on the principle of expediency, or inquire whether their position was politic, but whether it was right, and on that principle they stood with God through suffering and in death, and purchased for us our civil and religious principles, and we honor their memory.

Now, as regards a civil damage act, however good in its intent, it is well to remember that it is not a law of prevention whereby a dram-shop may be closed and its evil effects averted by a wife or mother who sees its industrious work daily and painfully anticipates the end, but when injury can be made apparent, some money consideration may be had by law; yet that does not restore the virtue of the ruined, or relieve the anguish of the broken-hearted, or bring to life the dead.

And after years of labor in the cause of temperance and mission work, I am fully convinced that nothing will relieve us from the fearful evils of intemperance but to close the dram-shops, and prohibit entirely the manufacture and sale of intoxicating liquors for a beverage.

Governor Perham, of Maine, says in his message of 1871 that "the prohibitory law of this State, so far as I can judge, is as effective in the suppression of the liquor traffic as are other laws against the crime they are intended to prevent;" and all the Senators and Representatives in Congress from that State jointly testify that the law of itself, under a rigorous enforcement of its provisions, has created a temperance sentiment which is marvelous, and to which opposition is powerless. In our opinion the remarkable temperance reform of to-day is the legitimate child of the law.

And in conclusion, I would quote from the message of Governor McClurg, of Missouri, in 1871. "Can you legislate against this evil? There is noth-

ing wanting if there exists the proper disposition. The legal right cannot be disputed, as laws already exist intended to restrain it. It will not be denied that spirituous liquors are poisonous and destroy life and entail disease on other generations, and give to communities social disorder and moral degradation.

"Intemperance is slaying its victims in an equal degree with the sword. The process is not so speedy, but sure. It devolves on you, as statesmen, to consult the best interests of the people, and instead of being accessories to crime through legislation, to elevate humanity and bless your country, to enrich and not impoverish, to save life, and not destroy. Put an end to the licensed sale of poisons. Stop the flood-gates of intemperance and save the land from desolation."

DAVID TATUM.

SCIENTIFIC NOTES.

PREPARED EXCLUSIVELY FOR THE JOURNAL.

The investigations of Darwin, whether they be regarded as substantiating his theory or not, have at least shown that there are no invariable lines in nature. Even the primary distinctions of the naturalists, between the animal, vegetable and mineral kingdoms, and especially the two former, are so shadowy, that Prof. Haeckel, of Jena, has proposed a new kingdom of Protista, to include the low organisms which have been regarded both as animals and as plants, such as some of the Infusoria and Fungi, distinguished by the absence of sexes, and the mode of reproduction by budding or fission alone.

Even the power of voluntary motion, dependent on a distinct nervous system, is not an infallible characteristic of animal life. There are organisms which are regarded as animals by the best naturalists, whose power of motion is confined to the "contractility" common to all protoplasm, and which show no traces of a nervous system, and there are unquestionable plants, with spontaneous motions which appear to be precisely analogous to those of the lower animals. Although those movements are usually confined to a portion of a plant, there are some cases in which the whole structure exhibits them. A class of Algæ, called Oscillatoria, has a regular undulating motion, exceedingly like that of some of the lower animals. In certain fresh water Algæ, reproduction takes place by the formation of "zoospores," which result from the separation and isolation of the protoplasm in certain special calls. Mr. Thuret has observed that these zoospores, which are ovoid and extremely minute, are furnished with very fine cilia, varying from two to a large number. As soon as these minute bodies free themselves from the cell in which they are enclosed, the cilia begin to vibrate rapidly, the vibration being accompanied by a rotation of the bodies themselves on their axis, occasioned by rapid and spontaneous contractions. The result is a quick motion of the body through the water, continuing for a period varying from half an hour to several hours, after which they resume the character of ordinary vegetable cells, lose their cilia, and give rise, by cell division, to new individuals resembling

ling the parent plant. Those zoospores which have cilia only at one extremity, direct that extremity, which is destitute of green coloring matter, toward the light.

Closely resembling these zoospores are the "spermatozoa" of ferns, equisetums, and mosses. They are thread-shaped bodies, produced in the antheridia or male organs, by a modification of the protoplasmic cell-contents, usually presenting one or more spiral curves, and furnished with vibratile cilia. When released from the parent cells they move about with great activity until they come in contact with the opening of the archegonium, which they enter, and thus fructify the germ of the new plant.

Such bodies, though undoubtedly vegetable, remind one of the low animal forms known as Amœba and Gromia, consisting of shapeless masses of protoplasm, but possessing far more restricted powers of locomotion than the zoospores and spermatozoa, their movements being confined to the protrusion and retraction of portions of their mass by which a slow advance is effected. If the possession of consciousness and of a voluntary control over the bodily motions belongs to all forms of the animal kingdom, it is difficult to imagine any good reason for denying those faculties to the vegetable organisms which we have been considering.

The lowest animal forms are almost precisely identical in constitution with the protoplasmic elements of the more highly organized forms. If the Amœba and Gromia are admitted to be distinct individual animals, it would seem reasonable to admit to the same rank the white corpuscles of the blood of mammalia which present almost the same characters, and possess the same power of protruding and retracting a portion of their substance. The faculty of spontaneous motion possessed by detached portions of protoplasm which are endowed with the power of forming themselves into new individuals, appears to be but a form of the property possessed by all protoplasm, of constant motion in some form or other.

SELECTED.

Estanislao Figueras, the president of Spain, was born in 1819, received a university education, studied law, edited a newspaper, and finally was elected to the cortes in 1851, as a Republican, to which faith he has consistently and courageously adhered from the start, in spite of opposition and contumely. He is an able debater, a thorough master of parliamentary tactics, and an honest man.

A good conscience is better than two witnesses—it will consume your grief as the sun dissolves ice. It is a spring when you are thirsty, a staff when you are weary, a screen when the sun burns you, a pillow in death.

The Duke of Argyle once asked Edmund Stone how he, a poor gardener's boy, had contrived to be able to read Newton's *Principia* in Latin? To which he replied, "One needs only to know the twenty-four letters of the alphabet in order to learn everything else that one wishes!"

The later forms of practical philanthropy that thoughtful men and women, in and out of the churches, are beginning to organize in our large cities, are likely to take the name of holly-tree. Holly-tree refreshment rooms, furnishing simple and good food and drink at a low price, for workmen and women—for shop-girls, sewing-women, clerks and operatives especially—have proved their utility in Boston, Hartford and Brooklyn, and the tokens of their extension and multiplication come to us from various quarters. In Brooklyn, lodging-houses, as well as restaurants, have been established, and, though the capital for these enterprises is furnished by philanthropy, they are intended to be managed on business principles, and become at last self-sustaining.

We hail this new movement as an auspicious omen to the discerning eye, and one of the best signs of the times. Revival organizations and Y. M. C. A. conventions are well when conducted with reason, and we would not hinder them, nor any other development of a sincere and earnest purpose to help men toward a better life. But such movements are more or less sectarian, and necessarily limited and impeded by this fact. They will be watched with a jealous and distrustful eye, either as Baptist or Methodist, Orthodox or Unitarian, evangelical or otherwise. With all the good they can do, there will yet remain, also, a great multitude of publicans and sinners who "gang their own gait," and don't get personally acquainted with Christianity through these forms of introduction, and don't want to.

We have an idea that if Christ should appear in *propria persona*, we should find him mixed up somehow with publicans and sinners, in many outside places where the revival movement is not understood nor appreciated, and where the prayer-meeting is not inevitable. He would probably be found of them that sought him not, according to the customary evangelical phrases of invitation. It would seem very like him to visit these holly-tree refreshment-rooms, and have many effective interviews with people of the Samaritan stripe, however much the disciples might wonder at it.

In fact, this holly-tree Christianity is one of the most essential needs of the day. We believe that the Brooklyn ladies, especially, are on precisely the right track. Their \$10,000 investment in a popular, cheap, but good refreshment establishment, will, probably, be as productive of philanthropic and Christian results as if it had been devoted to foreign missions, and it has the superior advantage of vitalizing and utilizing our home Christianity in the very needful direction of leveling up our neglected classes. This kind of Christianity is just what they want, and it has common sense in its adaptations.

We do not understand these holly-tree homes to be the pauper soup-houses, or anything of the kind, but a sincere reaching out of the hand by the stronger and more highly-favored classes to those under social and circumstantial disadvantages, to help them up, to encourage their aspirations, lend them something of the taste and benefits of a social comfort—the unconscious education of better surroundings and acquaintanceships. It will, moreover, be a good economical experiment. These holly-tree rooms, if wisely managed, will show how much

of a really good thing, of real taste and cleanliness and comfort, can be had for a reasonable and paying price; for, after having been well established and advertised, they are expected to sustain themselves.

They may also help to provide a social education, to spread indirectly ideas of taste and comfort which will go far to permeate the lower social strata. They will be half-way places, where educated people of superior culture may meet the workmen and women on proper terms, without either party losing self-respect. These places will, of course, be under responsible control, and properly certified as entirely respectable. Whatever social advantage virtue has over vice can be openly shown, and in a much better way than books and sermons can do it. In such places the living epistles of Christianity will have their fairest opportunity. On the other hand, the powerful social instincts which draw the workman away from his family into the saloon, bar-room, or billiard hall will have here their better opportunities. He can take his wife and children with him.

There may and should be connected with these coffee-houses, reading-rooms, conversation-rooms, music, games, encyclopædias, books of reference, pictures, maps, models, curiosities, occasional familiar lectures—indeed, so many various processes of education going on, both directly and unconsciously, in these refreshment-rooms, as to minister refreshment not alone to the body but to the mind and the heart.

RELIGIOUS SUMMARY.

The Wesleyans (Methodists) have on the Fiji Islands 634 chapels, 654 other preaching places, 13 missionaries, 52 native assistants, 883 catechists, 2,372 day-school teachers, 814 local preachers, 2,828 class leaders, 24,413 members, 1,414 day-schools, and 109,250 attendants on public worship.

Twenty-four students, young local ministers, in the Boston Theological Seminary, are pursuing the study of Spanish under a native instructor, with a view to missionary work in Mexico and other Spanish-speaking populations in North and South America.

The *Lucknow Witness* mentions the arrival of no fewer than forty missionaries by the Genoa at Bombay, two weeks ago. It records great progress among the Southals, of whom 220 have been baptized by the agents of the Indian Home Mission, who depend on local support, being connected with no society. Seven villages have, in whole or in part, embraced Christianity.

The Moravians dedicated a new church at Lichtenau, Greenland, last fall. The society celebrates its centenary next fall.

Over three thousand six hundred persons have united with the temperance association representing the Catholic diocese of Pittsburg.

The chairman of the congregational body in Ireland, is in favor of its amalgamation with the Irish Presbyterian Church. This measure he advocates in the columns of the organs of congregationalism.

The old Huguenot Church of France, which lately held a synod, after generations of suppression, drew from Thiers

the remark, "If all Frenchmen were Huguenots, a republic might easily be established in France."

The late Episcopal Convention of the Diocese of Florida passed a resolution condemning most emphatically all fairs, balls, festivals, concerts, lotteries, theatrical representations, and all such methods of obtaining money for religious purposes, as lowering the standard of Christianity, and contrary to the teachings and spirit of the gospel.

The Israelites of Caux de Fonds (Switzerland) consecrated a new cemetery. As the weather was very unfavorable, the Protestant congregation offered them the use of the church for the celebration. The Protestant minister invited the rabbi of Wescoul to preach from his pulpit, and replied to the sermon by a few words, expressing the sympathy of the Christian population with the Jews.

President Burrows, of the University of Chicago, Baptist, is in favor of opening the door of the institution to women. The other members of the Faculty, as also the trustees, are also more than half persuaded as to the propriety of the movement.

There is much excitement in religious circles in Berlin, Prussia, on account of the attempt to put down Dr. Sydow for his recent rationalistic declarations as to the supernatural origin of Jesus Christ. Twelve of the Berlin clergy have notified the Church Council that they stand or fall with the accused.

THE WEEK IN BRIEF.

Pomeroy has been acquitted of the charge of bribery.

In the lower house of the Legislature the Centennial appropriation bill has passed to a third reading.

It is now reported that the frauds on the Bank of England will amount to \$2,000,000.

Yellow fever is ravaging Brazil. Rio Janeiro alone has from 35 to 40 deaths daily.

All is quiet now on the Mississippi. The Metropolitans and United States troops are masters of the situation in the Crescent City.

The National Senate has done nothing of importance since the extra session began.

President Thiers recognizes the belligerent rights of the Carlists.

The powers of Europe will not allow Spain to form a federal republic.

Considerable activity is reported among the politicians at Harrisburg over the State Treasurership. Mr. Russell Errett, it is said, wants the place.

The lower house of the Legislature has passed the local option bill.

Over 50,000 bales of cotton have been received at Liverpool within ten days.

Amadeus, ex-king of Spain, left Lisbon for his Italian home on the 3d of this month.

There is much speculation at the national capital relative to the President's Cabinet. The opinion most prevalent is that no changes will be made.

DIED.

WILSON.—On the 11th of 1st mo., 1873, at the same residence, in the same place, Mary Ann, wife of Joseph B. Wilson.

They were both members of Younge Street Monthly Meeting, which, in their departure, has met with a loss not soon to be forgotten, and their families and friends, one irreparable to them; but, from the evidence given, those left behind have the blessed assurance that it was their everlasting gain, for they were permitted to experience the blessed feeling that their day's work was done and that they were ready to enter into the joys of their Lord.

MYERS. Ruthanna J. Myers, daughter of Elida and Sarah H. John, died at her residence near East Jordan, Whiteside county, Illinois, on the 16th day of the Second month, 1873, aged nearly 38 years. She was a member of East Jordan Preparative and Particular Meeting. She bore her severe sufferings with much patience and Christian resignation, and frequently expressed that she felt a full assurance of soon being permitted to enter into her Master's rest.

She desired that everything connected with her funeral should be plain and simple, according to Friends' Order.

PANCOAST.—On the 16th of Second month, 1873, Sarah Pancoast, in the 93d year of her age; a member of Philadelphia Monthly Meeting (Race Street) in the family circle, this dear friend by her kindness, unselfishness and goodness, retained through a long life the love and respect of those with whom she daily mingled. Strictly temperate and moderate in all things, she often denied herself lawful indulgences, in order to assist others; and she obeyed the injunction, not to let her left hand know what her right hand did. She was a constant attendant of her religious meetings while able to go. For the last three years of her life she was confined to her chamber by the effects of a fall. A patient uncomplaining sufferer, she frequently spoke of the goodness and mercy of her Heavenly Father, in giving her so many blessings and comforts, and to her kind attendants she often expressed her gratitude. A short time before her death she said to a friend at her bedside that she "felt nothing in her way," and a life of unobtrusive goodness was closed calmly and peacefully.

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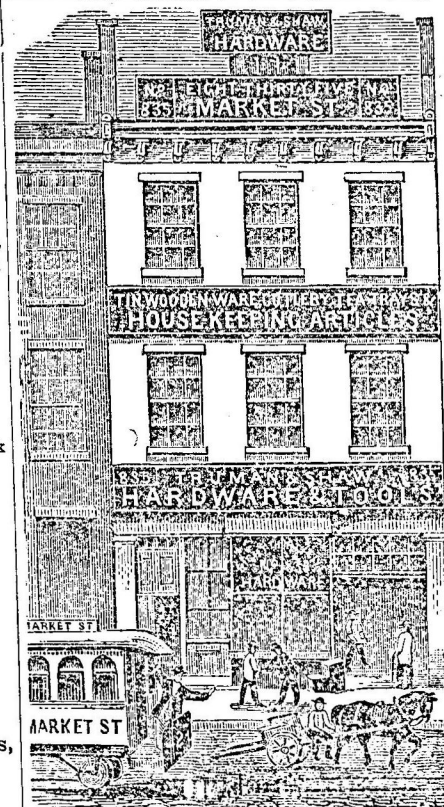
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