

THE JOURNAL.

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

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No. 14.

RELIGION—TWO PICTURES.

[For The Journal.]
Sitting at my window,
Gazing on the street,
Taking in my vision
All it chanced to meet,
Letting roving fancy
Soar where e'er she list,
Heedless of by-passers,
Thro' the fog and mist;

Dreaming, I went backward
O'er the waste of years,
Filled with joy and sorrow,
Laughter and with tears,
Memory brought before me
A vision of my youth;
A form with gloomy visage,
Yet wore the garb of truth.

Who bade me up and follow
On thro' fear and dread,
O'er the thorny pathway,
Where her footsteps led,
Where the verdure faded
On her dreary way,
And the flowers withered
At her touch, for aye.

Sounds of joyful music
At her bidding stilled;
Every germ of beauty
Too, was crushed and chilled,
While with breathings dismal,
Every vale was filled,
In stern tones she uttered,
"E'en thus, has God willed.

"Shun all social pleasures
As allurements vain;
Mirth give place to sadness,
Heaven if we gain.
Shun, too, all amusements,
Him if we would please,
Enjoyment all forbidden—
The tempter but to please.

"Every smile be banished
From this 'vale of tears,'
Naught by Him accepted
Save but sighs and tears."
Hopeless of attaining
Truth so dearly bought,
Down I sank despairing
At the chilling thought;

When there rose before me
One with mien so bright,
Darkness all dispelling
By her heavenly light,
While "effulgent glories
Sparkled in her eyes,"
As she pointed upward
Bidding me to rise.

Strains of richest music
Floated thro' the air,
Filled with joyful voices
In one grateful prayer,
For the blessings showered
Upon us day by day,
Which as we enjoy them,
So do we obey.

For such gifts of beauty,
(Not to cast aside,
Knowing He has sent them
Dare we seek to hide?)
Slowly as the anthem
Floated on the breeze,
Broke in gentle murmurs
Whisperings like these:

"Do justly and love mercy,
And thus our God adore;
These Truth's simple teachings,
And He requires no more.
And do ye unto others
All that is just and true,
Even as ye would have
That they should do to you."

Wilmington, Del. M. C. W.

CAPITAL PUNISHMENT.—No. 2.

[For the Journal.]
This subject may be advantageously contemplated under another aspect. Investigations respecting the constitutional organisms of our bodies, demonstrate that alcoholic liquors will in some individuals develop and call into action propensities which, in the absence of such stimulant, would have been controlled by those who unhappily are the possessors of those propensities.

Under the excitement of such stimulants, crimes are sometimes committed without any assignable motive, and which the perpetrators themselves, in their lucid moments, would abhor. A

young man was executed in New York not long since, under circumstances as above indicated. He persisted to the last in the averment that he had no recollection of having committed the crime for which he was about to suffer; and if he did, it was without preintention and without a motive. It may be added, that he was convicted principally upon the testimony of one witness, who saw him for the first time, and only for a moment, in the night, by the light in the street, while in the alleged act of perpetration.

The opinion has been expressed by able jurists, that a large proportion of violent crimes are committed under the influence of stimulating liquors. In the city of New York it has been said there are eight thousand places where such liquors are sold. Although very many of those who are thus engaged in the retail business occupy but a very subordinate position in the scale of respectability, still we cannot avoid the conclusion that so vast a pecuniary interest as is directly or indirectly represented therein, is shared beneficially by thousands who are sustaining the most respectable positions in the civil community, and in religious societies. An analysis of the subject, therefore, leads to the conclusion that what is termed the respectable portion of the community, contributes indirectly to the causation of the great moral and physical evils with which civil society is afflicted.

The opponents of capital punishment believe that the practice is contrary to the spirit of Christianity; that it is unnecessary and barbarous; and by depreciating the value of human life, increase the crime it is intended to prevent. The Empress Elizabeth, of Russia, upon ascending the throne, pledged herself never to inflict the punishment of death; and during her reign of twenty years she kept her noble pledge; and her successor, Catharine, was so well satisfied with the result, that she adopted it in her celebrated code of laws, with the exception of very rare cases of offenses against the State. Her sentiment was, "Experience proves that the frequent repetition of capital punishment has never made men better."

Dr. Franklin stated that in Tuscany, where murder was not punished with death, but five murders had been committed during twenty years; and the official declaration of the sovereign was, that "during that time, all crimes had diminished, and those of an atrocious character had become extremely rare. While in Rome, where that punishment is inflicted with great pomp and parade, sixty murders were committed in the space of three months in the city and vicinity."

Stephen Gullet, a well-known ministering Friend, corroborates the foregoing in regard to the high tone of morality prevalent in Tuscany, and its remarkable exemption from great

crimes, but relates, that having entered the dominion of the Pope, "he perceived the dismembered limbs of human beings hung up by the highways as a warning to other evil-doers."

The enlightened Livingstone, of New York, but who subsequently removed to Louisiana, and who was employed to draft a criminal code for that State, in his argument for the abolition of the death penalty, says: "In Tuscany, during twenty years, the punishment of death was altogether abolished by the Grand Duke Leopold. Bonaparte afterward had it restored. On comparing three successive periods, of twenty years each—in the first period, capital punishment existing; in the second period abolished; and in the third, again restored, as above mentioned—it is found that fewer crimes, and fewer murders were perpetrated in the middle twenty years while no executions took place, than in the preceding or succeeding twenty years, while the scaffold was in use."

In Michigan, the death penalty was abolished in 1847. The State Prison Inspector, in reply to an inquiry for information, informed that the result was satisfactory; that the total number of convictions during the three last years was but five, being the same number that occurred during the first three years, after its abolition, showing no increase, and the population had probably doubled.

In Rhode Island, the death penalty was abolished in 1852. The Secretary of State, who was addressed upon the subject, replied that the result of his inquiry into the subject was, that crime had not increased since the death penalty was abolished.

In Wisconsin, the death penalty was abolished in 1853. The State Prison Commissioner, in 1859, writes as follows: "There has been but one conviction in eighteen months. Of the nineteen now in confinement, about half committed the crime while under the influence of ardent spirits which others administered to them. Some of the number committed the offense under the influence of sudden passion, or under the pressure of supposed or real wrongs. Only three or four of them may be called deliberate murderers." He adds: "I doubt if any other State containing about a million of people, congregated from all parts of the world, where life is taken for life, can show less than one murder in eighteen months."

Joseph Phippo Cooper, a Friend, and who was a member of the legislature in 1859-60, when a bill for the abolishment of the death penalty was under consideration, in his speech upon the subject says: "Under the laws of England, which in former times punished forging with death, the number of offenses was much greater than at the present day, when the punishment has been so greatly modified. That Russia more than a hundred years ago

abolished the gallows, and that the crime of murder is less common in that country than in any other."

Chief Justice Blackstone bears testimony on behalf of the Portian law, which abolished capital punishment, in these words: "In this period, the republic flourished; under the emperors, severer punishments were revived, and the empire fell."

O'Sullivan, in his report upon the subject, says: "In ancient Egypt, under Sabaco, for a period of fifty years, as we are informed by both Herodotus and Diodorus Siculus, no capital punishments were inflicted, those penalties being changed with much success into stated kinds of labor."

The celebrated Chief Justice Blackstone, of British memory, says: "Life is the immediate gift of God to man, which man cannot resign, neither can it be taken from him, unless by command of Him who gave it."

Lafayette says: "I shall ask for the abolition of capital punishment, until I shall have the infallibility of human judgment demonstrated to me."

Although our own members may not need corroborative evidence in relation to this subject, it may yet be interesting, especially to the younger part of the society, to know that many distinguished persons, not members, have entertained the same sentiments that Friends do in regard to the wrongfulness of the practice. Additional extracts will be presented.

Dr. Hooper says: "We cannot be too cautious in depriving our fellow-creatures of that which God alone can give, and which it seems to me He alone has the right to take away."

Dr. Rush, of Philadelphia, says: "The power over human life is the sole prerogative of Him who gave it. Human laws, therefore, rise in rebellion against this prerogative when they transfer it to other hands."

Dr. Franklin says: "Laws which inflict death for murder are, in my opinion, as unchristian as those which justify or tolerate revenge."

Elizabeth Fry says: "In my early visits to Newgate (prison), I had formed no opinion upon capital punishment; but my intercourse with the prisoners led to a decided conviction of its evil tendency."

Richard M. Johnson, of Kentucky, says: "Your invitation to me to attend the anniversary meetings of the National and New York State societies for the Abolition of Capital Punishment is duly received. My heart is with you."

Cassius M. Clay says: "The experience of mankind has fully proved that a largely bloody code of laws has not been the most effectual to prevent crime."

Judge Edmonds, of New York, says: "The time has passed when criminals were looked upon as bound to make atonement for their offense, as if man should atone to man and not to God alone."

John Quincy Adams says: "Gladly would I co-operate with any society whose object is to promote the abolition of every form by which the life of man can be voluntarily taken by his fellow-creature man. I do heartily wish for the success of your efforts to promote the abolition of capital punishment."

D. O'Connell says: "Upon the practicable abolition of the punishment of death, totally and without reserve, my views coincide with the advocates of the measure."

Father Mather says: "I have been about thirty years in the ministry, and I have not yet discovered that the Founder of Christianity has delegated to man any right to take away the life of his fellow-man."

Vice-president Dallas says: "Time and reflection have confirmed the opinion cherished by me for many years, that in our country at least, no just cause exists for the infliction of death punishment, and that its abolishment will be hereafter looked upon as evidence of the moral character of nations, as they successively blot it from their moral code."

Jas. F. Clarke, Unitarian minister, says: "The time is coming when the gallows will be abolished, and when we shall look back upon the practice with the same horror with which we regard the auto-da-fe or the trial by torture; and our children will be astonished that such barbarities should have been so long tolerated in Christendom."

Jas. Marphy, D. D., Dutch Reformed, says: "I have deliberately adopted the opinion that the death penalty ought to be abolished."

Henry Christmas, Episcopal minister, says: "When I first approached the subject, I felt perfectly persuaded, that the punishment of death, inflicted by the civil magistrates was not only of universal obligation but of Divine appointment. That it is an error, I have no longer any doubt."

B. Tubelsh, Baptist minister, says: "I feel well persuaded there is nothing contained in the Gospel of Christ, authorizing the infliction of capital punishment."

Governor Tompkins, of New York: "I have always entertained serious doubts whether society has the right to take away life in any case. It is the vestige of barbarism."

Judge Porter, professor of law in the University of Alabama, says: "It affords me much pleasure to observe that my own views on capital punishment are the theme of the best men of the nation. I have, in every legislature of which I have been a member, pressed the subject, and used every effort, publicly and privately, to redeem my country from this barbarous sin. As an advocate, I have never received a fee for the prosecution of one capitally charged; and without reward I have defended, almost to the utter prostration of my health, nine-tenths of the capital cases of my circuit. As a judge, I have condemned a convict to death only to besiege the executive chamber, several hundred miles from the court, to obtain his pardon. No vanity prompts this statement. No discouragement, no scoff, no scorn shall hold me back. If there is a God in justice so also is there a God in mercy."

G. Frost.

Greenvale, Long Island.

(To be continued.)

THE UNITY OF ALL RELIGIONS.

TO THE EDITOR OF THE JOURNAL: Reading your exposition of the Passover and Easter festivals, I could not resist the call of duty to exemplify still further their origin, and the unity underlying all religions. For time doth but make more and more clear, that there may be and are "diversities of opinions, but is the same God that worketh all in all." As we review the history of the past, we can sum up the various religions under three divisions, so-called, of Heathen, Jewish, Christian. In the more ancient religions, they had gods and goddesses of good and evil, light and darkness, corresponding to the zodiacal signs, keeping step to the grand march of the stars in the procession of the equinoxes, and controlling the various phenomena incident to our earth. Hence, to the deities of goodness, of light, of protection, they offered up adoration and praise, and the sacrifice peculiar to the zodiacal sign, supposed to be pleasant and agreeable to the returned and exalted god of the season. For instance in the sign, Taurus (the bull) they would offer up a heifer without spot or blemish; in the sign Aries (the ram) a lamb, as a sweet-smelling savor, unto their gods. So with the deities of darkness, of destruction, of death; they would clothe themselves in sackcloth and ashes and offer up bloody sacrifices of animals and human beings to propitiate the wrath of the avenging gods, who were supposed to kill or bind, during the winter season, the gods of life and light. Therefore, the return of the vernal equinox in the sign Aries (the ram) was welcomed with festivals, songs and dances, and the sacrifice of the paschal lamb, to commemorate the return, exaltation and resurrection of the goddess of spring, of life, light, fruitfulness and joy.

Among the many names of the deities held sacred and worshiped at this season of the year, in some form, throughout the whole world, was that of the saxon goddess "Oostare," "goddess of spring, life and light"—from which comes our present Easter day, made a dogma of the Roman Catholic church, as stated in your paper, at the Council of Nice, A. D. 325, and celebrated (by the sacrifice of the paschal lamb) commemorating the resurrection of Jesus Christ, His overthrow of Satan and his host, and the return of life, light and joy of the world.

Quite similar to these, and, no doubt, originating in the same manner far back in antiquity, is the Passover, as kept by the Jews; occurring at the same season of the year, in the sign Aries, commemorating their escape from the Egyptian bondage, Pharaoh's host, and the destroying angel, and their salvation through Moses leading them out and on to the promised land of life, peace and plenty; and held sacred and celebrated by the sacrifice of the paschal lamb, as in the other festivals. Here we see these various religions united in sentiment, offering up sacrifice, adoration and praise to the God that gives good gifts unto the children of men, each breathing forth their thanksgivings, prayers and aspirations for the life, light and joys so freely poured out upon all, and coming to every one in exact ratio to his or her

capacity to receive. We find welling up in every human heart the same deep longings, the same spiritual experiences, the same fervent aspirations after purity, truth and goodness, and the journey onward toward the promised land. For, as after the Jews, humbled and oppressed by their hard task-masters, weighed down with the galling yoke of bondage and slavery, persecuted and scourged until from the depth of their afflictions and with broken hearts they cried out for a Saviour from the cruel oppressor's yoke, and were told to retire to their homes and there, with loins girded, sandals on their feet, and staff in hand, await the passing over of the destroying angel, and the dawning of morning, that they might start on their journey; so will all human souls in bondage to the carnal passions, enslaved by the lusts of the flesh, sensuality, licentiousness, drunkenness, debauchery and riotings, or bound by tradition, bigotry, superstition, creeds, ordinances, ceremonies or sectarianism, be afflicted and scourged by these various passions and evils until they offer up the sacrifice of a pure heart, become humble and contrite of spirit, and cry out for the living God! Then will they too hear the still small voice calling them home to the inner sanctuary of their own souls, to await the lulling of the passions and prejudices, the departure of the satanic crew, and the dawning of the light of truth to lead them on the way toward the Celestial City.

As the Jews were led down through the depths of the Red Sea, and backward and forward, to and fro, in the desert, until they became obedient and faithful, and every vestige of the generation of evil had died out and passed away before they were permitted to enter the promised land, so must each individual soul pass down through the deep waters of judgment and self-condemnation: travel to and fro in the wilderness of doubt, misgivings, backslidings and despair; drink of the bitter waters of Marah, until meek, humble, regenerated, faithful; our wearied spirits reach the borders of the land of promise, partake of the living waters flowing freely forth from the rock of eternal truth, and revel in the peace, the joy, the heavenly joy, of an emancipated soul, freed from the law of sin and death, that it may walk obediently to the law of the spirit of life as revealed in each mind. When we come to walk in strict obedience to this divine Guide, this Divinity within us, then will we reach the kingdom of heaven, be in the kingdom of God; for it is within, being a condition of our spirit, not a state or locality in some particular part of the universe—a condition, a dwelling in purity, in truth, in charity, in goodness—in love of all that is good, and true, and beautiful. Then will our ears be unstopped to listen to the celestial harmony of the spheres; our eyes unsealed to behold the glories, the majesty, the power, the wisdom of the living God, as manifested in all His works, as revealed in unspeakable joy, and deep peace in our own once storm-tossed souls, but now anchored safely, securely in the haven of eternal rest. Then will we fully realize the fatherhood of God and the universal brotherhood of man—that all these various manifestations in time past, as now, are but the diverse opera-

tions of the self-same Spirit, calling man up from his earthly state, that he may unfold his spiritual perceptions, become pure of heart and know God; know that he is Spirit, and must and can only be worshiped in spirit and in truth. Then will we realize that he is eternal, "the same yesterday, to-day and forever;" and that the laws governing man and the universe are fixed and unchangeable, and that every violation of a law, spiritual, moral or physical must and will, sooner or later, bring down the inevitable punishment for transgression. Hence, man desiring happiness, life, peace, contentment, heavenly joy, must live in obedience to the eternal laws governing his being—must travel ever onward and upward from the bondage of our carnal self to that glorious condition of spiritual freedom where the truth doth make us free, and we become at one with God—the "promised land" foreshadowed throughout all these various religions, under the diverse symbols peculiar to their age and clime. It should be our duty, then, to seek for the harmony and unity underlying all religions, instead of magnifying their differences; seek to break down the barriers separating man from his fellow-man; coming together in the spirit of charity, that we may compare views and experiences, and rise above the petty sectarian alienations so long dividing us—rising, still rising, until we indeed become true sons and daughters of God, and in unity of spirit and the bonds of peace journey joyfully on in the fulfillment of our various missions. For all have their allotted tasks.

"The high, the low, the great, the small, Each, are but parts of the stupendous whole, Whose body nature is, and God the soul."

B. E. H.

Cincinnati, Ath. mo., 23, 1873.

LETTERS ON THE DISCIPLINE.

VI.

The third rule of discipline treats of births and burials, and, since the latter are conducted by Friends in a manner differing very greatly from that of almost every other religious society, this rule is a very interesting one, and worthy of extended attention. In the opening paragraphs, from the first to the sixth inclusive, Friends are advised to be moderate in the entertainment provided at funerals; it is recommended that one or more suitable Friends be appointed by the monthly meeting to attend these. Friends are cautioned to maintain our Christian testimonies "when attending the burials of those not in communion with us;" provision is made for the holding of formal meetings at funerals; regulations are laid down in regard to the interment in Friends' ground of those not in membership with us, and due solemnity at funerals is recommended.

The seventh and eighth paragraphs refer mainly to the subject of graven stones, and some curious bits of history are connected with their adoption. In the early days of the Society, monuments were placed over the graves of Friends very much like those with which other religious organizations honored their dead. William Penn's grave has a monument over it, and so have those of several other early Friends. In a few years, however, the great tendency to extravagance in these matters was

[For The Journal.]

CONTROVERSY ON THE SCRIPTURE.

If our greatest fault is abusing the blessings bestowed upon us, and if the greater the blessing the greater the sin in abusing, then our greatest sin must be debating or disputing with each other; having the Bible the subject of dispute.

This holy book is certainly one of the greatest blessings ever bestowed by the Divine Giver upon man, and it was given as a guide to peace and harmony; so we most assuredly do abuse it when we make it the theme of dissension. A great number of the world's most intellectual men spend most of their time in getting up debates upon the Scriptures and religion. We seldom hear of a debate upon any topic, but what one or both parties get angry and abuse each other, and the debates upon the Bible are no exceptions to this general rule.

It seems to me that one debate of this kind does more toward increasing the number of infidels in the world, than a whole volume of skeptical writings could. It says to the unbeliever, "If you wish to escape censure from both sides, you would better stay where you are."

There are parents, men of great natural abilities, who might employ their leisure hours in drawing their children around them, and conversing on some interesting subject, thereby imparting knowledge and goodness to them, and increasing the happiness of their families, besides adding merit to themselves; for there is as much religion in making one's own family happy, as in anything else. But these men of whom I write do not do this. On the contrary, they put their children and their children's mother off with as short answers as possible, and spend the time, that should be devoted to their families in preparing for debates upon some points in the Scripture. By so doing they may triumph for a time in the eyes of the world, but does this course bring them the happiness that they would have enjoyed by pursuing a different one? I think not. "But" they reply, "Somebody is wrong in his belief, and shall we not try to right him?" If your own views are right, you should certainly endeavor to prove them to be so, but you will never accomplish this by engaging in acrimonious debates. You must make yourselves examples of your thoughts. Teach your children to live uprightly, and to revere all things that are good, and above all else, teach them to love and revere the blessed Giver of the Bible. M. N.

Salem, Ind.

THE ghastly treachery of the Modocs took off a valued minister of the Methodist church in Rev. Dr. Thomas, one of the murdered commissioners. He had been pastor, editor and agent of the Book Concern on the Pacific coast for nearly twenty years, and he had been placed upon the Indian Commission there on account of his experience and fitness for its special duties. His loss will be keenly felt in the California Conference, of which he was one of the oldest members. General Canby was also a member of the Methodist church.

observed, and, in an old copy of the Discipline, the first issued in this country, I believe, we find the following: "This meeting doth give it as their judgment that it is wrong, and of an evil tendency, to have any grave or tombstones or monuments, placed at or over any grave in any of our burying-grounds; and those monuments, either of wood or stone, which are already set in the burying-grounds of Friends, should be removed and no new ones erected; and if any Friend opposes this sense and direction, he or she ought to be dealt with as disorderly.—1706, 1707." Another article was adopted and confirmed in 1729, 1731, 1732 and 1733, making more stringent regulations, and requiring all gravestones to be taken away. Ezra Mitchener's excellent "Retrospect of Early Quakerism" says, (pp. 233 and 235): "1676—If I have correctly read the extracts taken for me from Thirdhaven Monthly Meeting record, that meeting recommended Friends to buy convenient burial-plates, to be placed upon the coffins of their dead. Possibly it was then the general custom. See a minute below, of Concord Monthly Meeting for 1729." This minute says: "Whereas it hath been upon the minds of some Friends to suppress all superfluous practices of putting of names and dates upon coffins; and it is the mind of this meeting, that for the future Friends desist from all such idolatrous practices."

As will be noticed, the extract from Thirdhaven Monthly Meeting records was adopted thirty years before the one doing away with tombstones entirely, and that of Concord twenty-three years afterward. London Yearly Meeting ordered all tombstones to be removed in the year 1717.

This total obliteration of tombstones led, as might have been expected, to great neglect of burying-grounds, particularly in country places. Finally, in 1852, Philadelphia adopted the present regulations which allow gravestones six inches in height, sixteen inches in width and four inches in thickness. The discipline of New York Yearly Meeting says that they shall be eight inches in height, five in thickness and sixteen in width. In 1857 Baltimore Yearly Meeting adopted a rule which defined improper monuments to be only such as are of a character involving our testimony for plainness and forbade the erection of any such, but did not tell just what size is allowable.

I think that modern Friends have shown more wisdom in this matter than their predecessors did. There can be little doubt, as was said before, that the total doing away with all marks upon graves, by which they might be distinguished, led ultimately to the repulsive neglect with which many Friends' grave-yards were, and are, treated. In many instances, people did not know, or were not certain where their own relatives were buried, and being thus ignorant, naturally grew indifferent to the appearance of a spot which had for them so few associations. It is impossible for the human mind to separate its thoughts of those whom it has once known from its remembrance of their mortal frames. Hence the feeling which we naturally have for the spot where the bodies of dear ones are laid and the respect which we love to show toward it, although

we know very well that all which is there has long since turned to dust. This feeling and respect are, I think, perfectly natural and proper, and need not necessarily savor of idolatry toward the lifeless clay. To gratify these feelings, the last resting-places of the dead are, or should be, kept in good order, and some simple memorial erected over them to show whose dust lies underneath.

"Sorrow for the dead," says a beautiful American writer, "is the only sorrow from which we refuse to be divorced." This is indeed true, and this sorrow often finds a natural relief, or at least amelioration, in the task of adorning the spot where we took a last farewell of that tenement, which having once held the spirit which was so congenial, is indissolubly associated in our minds with that spirit. This desire to beautify the last resting-places of our friends, while it sometimes leads to unmeaning and foolish extravagance, as often, provides for us a lovely spot, where withdrawn from the noisy, bustling world of care and business, we can muse upon the examples or warnings contained in the lives of those whose bodies lie beneath us and thus learn better how to live ourselves.

Who that has read Gray's "Elegy Written in a Country Church-yard" can desire that all records of the dead should be taken away from their graves, or that these graves should be neglected? How many different ideas, all beautiful and profitable, did the country church-yard cause to arise in the poet's mind! What lessons he draws therefrom of the worthlessness of earthly power and glory, and of the need of simple faith and trust.

Then let us all, as Friends, take care that our humble burying-grounds are well attended to, kept in neatness and simplicity and made so that the idea of death, as connected with them, may be robbed of all its horrors and made food for reflections which shall teach us how to live more worthily here, and prepare us for that great hereafter of which the grave is but the portal.

ESSAY FROM HOCKESSIN, DEL.

READ AT THE FIRST-DAY SCHOOL MEETING, 1ST MO. 18, 1873.

It has been said, by some interested and intelligent ones among us, that we "must build up a literature suited to the requirements of Friends."

Now what are these requirements and what is this material?

Thought, which is rightly wrought upon in the liberal and enlightened power of Christian truth and love, is going to compose acceptably to Friends, this reality of literature.

Its standard must be high as the purity of our faith itself, and yet simple and plain as the teaching of the Master. Lately a member of our meeting, one of a plain and valued family, while looking over a collection of First-day school books, said sadly, "They are not what I expected they would be; they are just little stories." This expression from one, the mother of little children, led me to reflect upon "what kind of food shall we give to these?"

The preconceived ideas of Friends generally are against all kinds of truth conveyed under the form of assumed

character and story-telling. They forget, it seems to me, that our Saviour continually made use of allegorical figures in impressing His truths upon the minds of His hearers. How often do we read His words, that "a certain man did" such and such things, and through this form of giving words by others persons' lips, He brought His meaning more clearly home to the thirsting and wondering multitudes around Him than He could have done under the plain words of counsel.

Now the minds of children are not often to be acted upon by sober reasoning. It is example, it is feeling, it is their warm sympathies springing out from the innocent heart in the fullness of God-given love, the "first love" of the soul that sinks into the memory and is engrafted unforgettingly upon the action of the after life. And in no manner can this be set before them so well as in the assumed characters of a well-told story. We know that that which is written under the guiding influence of spiritual life will be understood and received by that life wherever it is met, and we know that it carries with it a power to subdue and convince even in darkness. And when we take the little incidents of the old Jewish Bible history and also those of the later historical world, as well as the continually interesting events of our days, and weave these into the beautiful story, truths which, touched by the spirit of grace that is given to us are made to convey lessons of love and holy beauty and priceless knowledge to the young mind, shall not our reward be one of peace? and shall not the offering be one acceptable to Friends?

And equally with these should our subjects for school literature be drawn from natural science. In this, there is large room for judicious work. To open a knowledge and a love for the immediate works of nature around us, is always conferring a pure and lasting blessing upon those who receive it. There is no pleasure more great, no enjoyment more thoroughly delightful, than to walk through forests, rocks and flowers, to look upon the sky, and breathe the winds and comprehend their meaning, to know their names, to unseal their mysteries which are mysteries no longer to the earnest seeker, and to trace through these, the unseen workings of our Father's hand, and read the lesson of our own dependence, our own power and our own weakness. I do hope that in building up this literature there will be a laying down of self continually, sought for by those who feel it their duty to engage in it; a clear seeking for the true light alone for ability and guidance; an earnest determination to let no sectarian views be mingled in our teachings to lay the foundations of bigotry and darkness in the growing mind, and that in all things we will turn to the inward light alone; and, seeking there the will and wisdom of our God, be enabled to give out our portion in pureness of spirit, confident that, although unseen by us, it will do its appointed work and fulfill its appointed destiny.

L. P. Y.

A DISPATCH received at the Treasury Department, during the past week, announces the safe arrival of the Syndicate party in London. The party carried out \$12,000,000 in bonds.

The Journal.

Philadelphia, Penna., Fifth Month, 7th. 1873.

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

PERSONS writing for THE JOURNAL, must observe to write *only on one side of their paper.*

THE conductors of THE JOURNAL do not hold themselves responsible for the peculiar opinions of their correspondents.

It is expected that arrangements will be made by which a most interesting and graphic account will be given of the proceedings of the Philad'a. Yearly Meeting to be held next week. We hope to publish a portion of it in our next week's issue.

FREEDOM OF EXPRESSION.

The kind interest of our friend A. J. P., of Clarksboro', N. J., in our effort to establish the JOURNAL, has been known to us from the day the proposition was first made to the present, and has been appreciated by us, and we look upon his favor, published in our last number, page 100, as an evidence of the continuance of his desire for the success of our undertaking. We believe, however, that upon closer scrutiny of the article of B. E. H. he will find that he has taken its author rather too literally.

The article of B. E. H., page 85, No. 11, says: "Keep your columns open to every shade of opinion *when expressed in sincerity, charity and truth,*" to which we can see no objection, nor do we see how our friend A. J. P. can.

This paper, it is hoped, will always be free to all such communications, and to decide what are and what are not of the character named, the editor and our Advisory Committee will exercise the best judgment they possess, and will always be thankful for the hints and advice of such worthy friends as A. J. P., B. E. H., and any others who may feel free to give us their assistance.

HENRY W. RIDGWAY.

"Well done, good and faithful servant, enter thou into the joy of thy Lord."

One of the crying needs of to-day is individual integrity and uprightness.

He who possesses it is worthy to be honored above the most famous of earth, and his place, when left vacant cannot easily be refilled. For this reason, more than any other, do we deeply mourn his loss of whose life we are about to give an account. Henry Wright Ridgway, son of Joseph and Esther (Coates) Ridgway, was born in Philadelphia, on the 5th day of 7th month, 1804. His father was a tailor by trade and both he and his mother were members in good standing, and highly esteemed in the Society of Friends. The subject of this sketch was the eldest of thirteen children, ten of whom survive.

Henry was a bright, active and energetic boy, displaying at an early age the peculiar traits of character which distinguished him through life. He received a good education, mostly in the Friend's schools of the city, and at the age of sixteen was sent to George Truman, of this city, to learn the trade of a carpenter. Here he remained several years until George Truman was forced, on account of his ill health, to give up the business. He was a great favorite in his master's family, with no member of which was he ever known to have a disagreement. After leaving George Truman he went to Charles H. White, and learned cabinet-making. He did not engage in either of these trades long, but went, at his father's urgent request, with him to learn the tailoring business. He learned to cut out and do the general business of the counter. The father and son had a large establishment on Market St. below Third. In the year 1827 he married Elizabeth, daughter of George Woolley, of Philadelphia, a woman of great strength and excellence of character. Three children were born to this marriage, two daughters and a son, all of whom survive.

During Henry Ridgway's adult life, until several years after his marriage, he was rather fond of gay company, especially that which gathered around the race-course, being and enthusiastic admirer of a good, and especially a fast horse. Besides this temptation, he had a very quick temper which he found difficult to control. This last peculiarity, although apparently a curse, proved a blessing in disguise, since one of its paroxysms led to a change in his spiritual condition and manner of life as sudden and complete as the manner of it was remarkable.

In the year 1831, shortly after his return from a tour to the West, he went one Seventh-day evening to settle a money account with a man with whom he had transacted business. The dishonesty and duplicity of this person exasperated him to such a degree that he felt as if he would like to kill him— as if, if he had the power, he would

strike him dead. On his way home, while filled with such thoughts, a voice from the depths of his soul suddenly said to him: "Suppose thou hadst done it, what then?" This simple question seemed to open before him the gulf into which he had so nearly fallen, and from that moment he was a changed man. He went quietly home and the next morning went to meeting (where he had not been for several years); and spent the whole sitting in great solemnity of feeling. The venerable Friend to whom the author is indebted for many of these particulars, says that he remembers very well the impression which his unexpected entry into meeting made upon him.

A few months afterward one of the young men in his store spoke to him of a plain coat which had not been called for. He replied that he would take charge of it and see that it reached its proper destination. This was his own person. The next morning, being First-day, he came into Cherry street meeting-house clothed in this garment. The house was so arranged that in coming in he had to be seen by nearly every person in it. Few ever forgot that morning. After his funeral, a Friend, one of his associates, told my informant that the sight of his formerly gay companion coming into meeting thus openly bearing the sign of the wonderful change which he had experienced, marked a turning point in his life.

He now felt unwilling any longer to "dress up fashionable men." Undecided what to do, he went to George Truman, who was through life his cherished friend. Under his direction, and with his aid, Henry completed a house which his employer had had begun next his own. This was his re-introduction into the carpentering business, in which he remained several years. Finally, however, he concluded to remove to the country, and went on the 17th of 3d month, 1838, with his family, to live near Crosswicks, N. J., where he spent the rest of his life.

A few years after going there William Garrigues, of Moorestown, having given up his school for boys, Henry Ridgway opened one in its stead, which he taught until within three years of his death.

He entered the ministry a short time after the spiritual change recorded above and continued to the end of his life a very acceptable ministry. Duty called him, in the course of the ministry, at different times, to Western New York and Canada, and also through Ohio and Indiana.

About three years ago he had an attack of pneumonia, and, while yet in his sick-room, a stroke of paralysis, which affected his speech for some time. Partially recovering from this sickness, he still continued active in the work of

First-day schools and the ministry, often going to take charge of his First-day school, when really unfit to do so. Last winter he obtained a minute from his monthly meeting, Burlington, to travel in the ministry. The exposure incident to this duty brought on another attack of pneumonia and paralysis which terminated his life on the night of Second-day, Fourth month, 21st, 1873.

Henry Ridgway was a man of great energy, strength and force of character. He believed with all his heart that religion consists in performing well the simple duties of each day, and hence his sermons were always of an eminently practical character. He had the ability to present his ideas in an original and interesting manner, and to clothe them in simple and forcible language; hence his communications were listened to with interest by all and were peculiarly acceptable to many minds.

As a teacher he was peculiarly acceptable. His dignity and force of character obtained for him the respect and obedience of his pupils, while his affectionate disposition and earnest efforts to promote their welfare claimed their love.

In the cause of First-day schools he was a deeply interested and active worker, and among his fellow-laborers in this cause has left a vacancy which will long be felt.

Thus lived and died this humble, earnest worker in the cause of Truth. Although passed away from earth, he has left behind him an influence which will endure until time shall be no more. The many mansions of his Father's house have opened wide their pearly gates to receive him, and the influence which he spread around him is rising, like sweet incense, to the throne of God. May those who have known him tell their children and their children's children the story of his life, so that the latest generation may learn to imitate his virtues and thus know the peace which he knew, and may inherit the bliss which was set apart for him and such as he, from the foundation of the world.

COMMON RELIGION.

Probably one of the most common mistakes in regard to religion is the idea that it is something entirely out of or beyond ourselves, something to be attained, if at all, only after years of struggle and trial. Although the life of the conscientious man or woman is a continual warfare against the evil influences which threaten to dim the brightness of the Divine light within, yet this very struggle is religion, and while it is waged, the person thus struggling is not merely trying to be religious, but has already become so.

This erroneous idea in regard to religion springs from two methods of treating the subject, as different as are

the phases of religious thought which have given rise to them. The ministers and teachers of religion commonly called orthodox or evangelical, lay great stress upon certain theological tenets, the acceptance of which entitles a person to be considered religious in this world and to a hope of happy immortality in the next. Faith, which, with them, too often means only belief, is enlarged upon with great energy and eloquence, while works are correspondingly depreciated.

We remember very well the feeling of horror with which we once heard the pupils of a school, which was under this influence, sing a hymn, two lines of which were:

Lay all your *deadly doing* down,
Yes, down at Jesus' feet!" etc.

If "doing" is "deadly," why, we thought, did the disciple say: "Faith, without works, is dead"? These people preach and teach so much about redemption through Christ and concerning the next world, that their pupils and hearers forget that they must "work out their own salvation with fear and trembling," and that in order to have any assurance of happiness hereafter we must "deal justly, love mercy and walk humbly" in this present world. Forgetting this, religion is to many of them but a "Sunday" garb, very becoming on that day, but exceedingly inconvenient and not to be thought of on any other. This being the state of the case, need we wonder that we so often hear the remark: "In business affairs give me a man to deal with who does not make any profession of religion, rather than one that does; he is a great deal less likely to cheat me?"

The other method of which we speak (with all due respect be it said) too often pursued by some ministers and teachers in our own Society. These make religious experience such a wonderful and mysterious thing, and separate it so thoroughly from ordinary life that their hearers are inclined to be discouraged and think that their little, humble turnings toward good, and endeavors to shun evil, are not worthy of the name, and that they are never destined to be "good" like those who set up in the gallery and speak to them. Some, again, lay great stress upon verbal inspiration, as if this were the only, or at least the strongest, evidence of spiritual growth and progress, when perhaps the secret travails which many pass through are as purifying and beneficial to their spirits as the experiences which others express in words are to theirs.

The result of this is that they are inclined to neglect the "still small voice" of the Spirit while waiting and hoping for some wonderful manifestation thereof, and thus pass by opportunities to begin to live a higher life which may, perhaps, never return.

Religion, too, seems to us, if it means anything, means the conscientious discharge of the common duties of life, to be honest, just and upright in all our dealings with each other.

This is the religion that is most needed at present. To prove this we have only to listen to business men and hear them say: "Business is such a cut-throat matter nowadays, that it is impossible to be exactly honest," or, "We know it is wrong to tell lies and drink, but you must tell a man business 'libs' and 'treat' him if you want to sell

goods to him." This is a terrible state of affairs and calls loudly for change. The only reformation which will be effectual is one which shall begin in the pulpit and the gallery. If preachers and teachers will come down from the lofty heights of platitude which too many of them occupy and speak to their hearers of the ordinary duties of life, urge them to be truthful, honorable, upright, just and pure, they will help on with this reform and thus assist in bringing about the incalculable blessings of which it will be the forerunner.

[For the Journal.

WESTERN QUARTERLY MEETING.

The attendance at this quarter, on the 22d ult., was not as full as usual, yet the interest and life evinced in the sessions was an encouraging feature. It is proper to state, however, in the interest of the truth, that the meeting was disturbed by late comers to such an extent that, had it been required to make report in that regard, the usual phrase, "the hour nearly observed," could not have been applied. A Friend from a neighboring quarter criticised this serious fault at the time, in a few pertinent remarks, stating that he had been an admirer and observer of punctuality, and quoting a saying of Lorenzo Dow's, "Late to meeting, late to heaven." The exercises of the first meeting embraced several short, lively sermons and an earnest prayer.

The business meeting opened of course with the reading and answering of the queries. The answers to the first, disclosing as they did very candidly the chronic habit of absenteeism on the part of a large portion of the members, elicited a lively interest in the meeting both as to the cause and remedy.

One of the answers noted a slight improvement in attendance, which was attributed by a member to labor of a character different from that pointed out by the discipline, which he thought if persevered in would prove very efficient. The labor alluded to was doubtless individual in character, prompted by a sense of duty.

One of the reports responsive to the third query noted a decided improvement in the reading of the Scriptures in those neighborhoods where First-day schools were held. A Friend urged the importance of requiring obedience on the part of children—not in a declamatory spirit, but with firmness tempered by love. The effect of the opposite course was that many of the youth became a curse to themselves and to society. We must practice self-denial ourselves and train our children to it also.

When the fourth query was being considered, a Friend called attention to the fact that while we reported year after year that Friends are clear of the distillation and sale of spirituous liquors, we are yet far from occupying the position which our profession as a religious society demands on this question.

A proposition was introduced from Kennett Monthly Meeting proposing to so change the discipline as to dispense with the holding of separate meetings for transacting the business of the society, which, owing to some informality in the action of the monthly meeting, was returned to it for correction.

The usual appointments pertaining to the quarter preceding the Yearly Meeting were made, and a large committee named to decide upon and have made whatever repairs and improvements are required to preserve and make comfortable the building in which the quarterly meeting is held, a matter that is too often neglected by the society.

The cheerless exterior, and lack of comfort in the interior, of many of the places of meeting have much to do with the neglect of attendance thereat.

A committee having been previously appointed by men's meeting to make arrangements to hold circular meetings, information was received from women's meeting that a like appointment had been made by them for the purpose of joint action. M.

SCIENTIFIC NOTES.

PREPARED EXCLUSIVELY FOR THE JOURNAL.

Westinghouse's air-brake, which was first tried on the Pittsburg terminus of the Pennsylvania railroad, is gradually working its way into favor on some of the most important European railways. In an experimental trip on the South-eastern railway, England, the train consisted of an engine, tender and six carriages. The brake was first applied when the speed was thirty miles an hour, and the train was stopped in eighteen seconds, in a distance of 149 yards, up a gradient of 1 in 142. The second stop was made on a rising gradient of 1 in 120, the speed being the same as at first. The stop was effected in 16 seconds, in a distance of 107 yards. The third stop was at a speed of 55 miles an hour, on a falling gradient of 1 in 120, in 32 seconds. The fourth, at 60 miles an hour, on a level track, when the train was brought up in a distance of 400 yards.

The Portland Breakwater, England, was begun in July, 1849, and finished in August, 1872. It commences with a pier 1,900 feet long, at the end of which there is an opening 400 feet wide, having a minimum depth of 45 feet, to admit of the entrance of ships of war of the largest class. Beyond this opening the breakwater proper commences, and is carried out to sea for a distance of 6,000 feet, making a total distance of nearly one and two-thirds miles from the starting point. The width at the base is 300 feet; at low-water level, from 90 to 100 feet, and at the top, 60 feet. Average height, 70 feet. Sheltered area, at low-water line, about 2,100 acres, or nearly three and one-third square miles.

An alcoholic solution of fuchsine introduced into a hollow prism produces a highly anomalous spectrum, which, instead of proceeding regularly from the red to the violet, like the ordinary solar spectrum, stops at a certain point, turns backward, then stops again, and resumes a direct course to the end.

Prof. Young, of Dartmouth College, has reported some curious experiments with a powerful Holtz electrical machine. When in a darkened room the eye is screened from the direct light of the spark, the illumination renders everything in the apartment perfectly visible; every conspicuous object is seen twice

at least, with an interval of a trifle less than one-quarter of a second, the first time vividly, the second time faintly. Often it is seen a third, and sometimes a fourth time. That the phenomenon is really subjective, and not due to a succession of sparks, is easily shown by swinging the screen from side to side. The black cross, at all the periods of visibility, is apparently stationary. The interval between the successive intants of visibility being measured by a tuning fork, was found to vary between 17 and 39 hundredths of a second. Prof. Young calls the phenomenon "recurrent vision."

Asbestos has been proposed as an excellent and durable substitute for hemp or flax in the stuffing-boxes of steam-engines, because it resists the joint action of friction, humidity and high temperature. M. C. Tellier has found that water may be cooled down to from 5° to 7° below the freezing point, and it will not freeze even when the vessel containing it is very violently stirred or shaken. But if the slightest particle of ice is inserted, congelation immediately ensues, just as in a supersaturated solution of sulphate of soda. This proves the necessity of water containing ice if it is desired to cool it precisely to the freezing point.

Some officers of the Austrian navy have made experiments for causing the smoke of steamships to be discharged under water by the aid of a blowing machine. A more active and regular combustion is obtained, and the chances of fire greatly lessened, while the funnel or iron chimney, one of the most vulnerable parts, is rendered unnecessary. The experiments appear to have been successful in every respect.

M. Collet reports the spontaneous combustion of a beam of oak in a French building. It was directly exposed to the sun's rays on a hot summer day, and the combustion, although slow, was quite distinct, but was not attended with flames; the smoke, however, had a peculiar appearance, and, on blowing the wood, it burst into flames. The fire appears to have been owing entirely to the simple heat of the sun.

Mr. W. H. Preece, a practical electrician and telegrapher, of Southampton, Eng., thinks that ordinary galvanized iron wire, $\frac{1}{4}$ inch in diameter, topped with a gilded brass point or cone, is a sufficient lightning conductor for an ordinary dwelling-house. The conductor must be solid and continuous; its connection with the ground must be sound and good; each conductor, if there be more than one, should have a separate subterranean conductor, and they should all be connected below the earth's surface; the lead roofing and all external masses of metal should be connected with them; all joints and connections should be soldered; it is best that each chimney should have its own conductor, and should be periodically examined to see that their points remain uninjured, and that their metallic continuity is perfect.

Prof. Carl Semper has shown that by separating individuals of the same generation, and by rearing them under the same conditions, the separated individuals grow more rapidly than those which are reared together. The difference has been attributed, at least in part, to the presence of minute portions of some important substance, such as chloride of calcium, which acts in the

organism as oil does in the steam-engine. The molecular forces are therefore believed to play an important part in the growth of animals and animal tissues.

M. Georges Pouchet, in studying the changes of color in fishes and crustacea, according to the color of the objects by which they are surrounded, finds that the change is dependent on impressions made on the nervous system through the organs of vision. It does not take place in blind turbot; and in the seeing turbot, if the nerves are divided which communicate between the eye and the skin, the change does not occur. If the fifth nerve is divided, the change takes place in all parts of the body except that to which the nerve is distributed. These facts indicate a curious connection between the nerves of sensation and the formative energies.

SELECTED.

A CERTAIN Norwegian hunter, who was one morning keeping watch in the forest, saw a fox cautiously making his approach toward the stump of an old tree. When sufficiently near, he took a high and determined jump on to the top of it, and after looking round a while hopped to the ground again. After Reynard had repeated this knightly exercise several times, he went his way, but presently returned to the spot, bearing a pretty large and heavy piece of dry oak in his mouth; and thus burdened, and, as it would seem, for the purpose of testing its vaulting powers, he renewed his leaps on to the stump. After a time, however, and when he found that, weighted as he was, he could make the ascent with facility, he desisted from further efforts, dropped the piece of wood from his mouth, and coiling himself upon the top of the stump, remained motionless, as if dead. At the approach of evening an old sow and her progeny, five or six in number, issued from a neighboring thicket, and pursuing their usual track, passed near to the stump in question. Two of her sucklings followed, somewhat behind the rest, and just as they neared the ambush, Reynard, with the rapidity of thought, darted down from his perch upon one of them, and in the twinkling of an eye bore it in triumph to the fastness he had so cunningly prepared beforehand. Confounded at the shrieks of her offspring, the old sow returned in fury to the spot, and until late in the night made repeated desperate attempts to storm the murderer's stronghold; but the fox took the matter very coolly, and devoured the pig under the very nose of its mother.

CHARLES DICKENS was unquestionably a man of catholic love. He generally sympathized with men and women of all creeds, all conditions, all nationalities. His humanity was perfect, his benevolence was unbounded, his love of the people was genuine, his aversion to privilege, rank and power, was instinctive and uncompromising. Yet it was noteworthy that during his famous career and at his death the organs of Roman Catholic opinion were more than cold to him. They disapproved of him—and this disapproval covered hostility, that was simply responsive. For Dickens was hostile to them and theirs. They knew the feeling against the Roman Catholic religion which he contracted during his

residence in Italy, Switzerland and France, full evidence of which is recorded in his letters, published in Forster's "Life" of the great writer, in these strong paragraphs:

"I don't know whether I have mentioned before, that in the valley of the Simplen, hard by here, where (at the bridge of St. Maurice, over the Rhone) this Protestant canton ends and a Catholic canton begins, you might separate two perfectly distinct and different conditions of humanity, by drawing a line with your stick in the dust on the ground. On the Protestant side, neatness, cheerfulness, industry, education, continual aspiration, at least, after better things. On the Catholic side, dirt, disease, ignorance, squalor and misery. I have so constantly observed the like of this, since I first came abroad, that I have a sad misgiving that the religion of Ireland lies as deep at the root of all its sorrows even as English misgovernment and Tory villainy." [Almost the counterpart of this remark is to be found in one of the later writings of Macaulay.]

"I don't know any subject on which this indomitable people have so good a right to a strong feeling as Catholicity—if not as a religion, clearly as a means of social degradation. They know what it is. They live close to it. They have Italy beyond the mountains. They can compare the effect of two systems at any time in their own valleys; and their dread of it, and their horror of the introduction of Catholic priests and emissaries into their towns seems to me the most rational feeling in the world."

"If I were a Swiss, with a hundred thousand pounds, I would be as steady against the Catholic cantons and the propagation of Jesuitism as any radical among 'em: believing the dissemination of Catholicity to be the most horrible means of political and social degradation left in the world."

THE REPUBLICAN MOVEMENT in England is certainly increasing very rapidly. There are twenty-eight Republican clubs in England, Wales, and Scotland together, four of which are in London, one in Wales, two in Scotland, and the rest in the provincial cities of England. They hang together well, have no dissensions among themselves, and stand by their men. The fine recently imposed by Judge Brett upon Mr. Odger (indirectly, by making him pay the heavy costs of his suit for having said the Prince of Wales could never succeed to the throne without a protest), has been promptly paid for him, P. A. Taylor, M. P., and Thomas Hughes, M. P., being among the subscribers. The Republicans are just now circulating large numbers of a pamphlet, by Mr. Austin Holyoake, entitled, "Would a Republican Form of Government be suitable for England?" The inclusion of woman suffrage in the Republican programme shows that the Radicals have no faith in the contention of Disraeli that it would be a conservative measure. They will gradually be more willing to risk the measure than the Tories, when it comes to the point. The crisis of this question is approaching, and a vast number of ladies have petitioned both Disraeli and Gladstone to support it. Some hope has been gathered from the fact, that Mr. Stansfeld has been equal to the innovation of appointing a woman to be one of the local

Government Board Inspectors, with the usual salary. The lady is Mrs. Nassau Senior, widow of the distinguished author. Her duty is to inspect the dwellings and general treatment of children who are boarded out.—*Moncure Conway, in Cincinnati Commercial.*

THE FOOLISH FRIENDS.—In the depths of a forest there lived two foxes who never had a cross word with each other. One of them said one day in the politest fox language, "Let's quarrel." "Very well," said the other, "as you please, dear friend. But how shall we set about it?" "Oh! it cannot be difficult," said fox number one; "two-legged people fall out; why should not we?" So they tried all sorts of ways, but it could not be done, because each one would give way. At last, number one fetched two stones. "There!" said he, "you say they're yours, and I'll say they're mine, and we will quarrel, and fight, and scratch. Now, I'll begin. Those stones are mine!" "Very well," answered the other, gently, "you are welcome to them." "But we shall never quarrel at this rate!" cried the other, jumping up and licking his face. "You old simpleton, don't you know that it takes two to make a quarrel, any day?" So they gave it up as a bad job, and never tried to play at this silly game again. I often think of this fable when I feel more inclined to be sulky than sweet.—*Children's Hour.*

RELIGIOUS NEWS.

OVER twenty-five hundred dollars were contributed to the treasury of the Home Missionary Society last year from the Women's One Cent Societies of the New Hampshire churches. Some \$6,000 have already been raised from this source, the interest of which goes to aid needy congregations in the State.

SINCE the great fire, Chicago's Swedish population has increased so rapidly that its church accommodation (Lutheran) proves wholly inadequate. Both ministers and meeting-houses are needed, and the question of supply is not readily solved. The three or four churches that have been rebuilt are flourishing, one of them having more than twelve hundred communicants.

ONE of the subjects discussed at the recent meeting of the Oswego Congregational Association in New York State was the plan of making weekly offerings for benevolent purposes, and the fact was brought out that in one instance a church which had adopted the system found its collection increase from an average of \$3,000 to something like \$9,000, while another church reported its receipts doubled.

"OLD SOUTH CHURCH" of Boston is on its feet again. The new chapel on Dartmouth street, commenced soon after the fire, was last week completed and dedicated. With it is a parsonage, and very soon ground will be broken for the main church, which, with the other buildings, will cost \$500,000.

IMPORTANT union projects are meditated both by the Presbyterian and Methodist bodies in Canada. The former are represented by four branches, which have now succeeded, through a

joint committee, in adopting a basis of union, which remains to be ratified finally by the several General Assemblies. There seems to be no doubt that their action on the subject will be favorable. As to the Methodists, the Wesleyan and the New Connection Conferences—both of them influential—have taken such steps as to render their union a certainty, and that speedily.

THE fidelity of the Jew to the faith of his fathers was perhaps never more strikingly demonstrated than by the last report of the society for their conversion, in this city. Its local missionary states that during the past year he made 334 visits, officiated on 264 occasions, preached 76 times, distributed 22,000 pages of tracts at a large expense, and yet he cannot rejoice in the conversion of a single Israelite to Christianity.

An urgent call for more missionaries comes from Japan. J. D. Davis, of the American Board, writes from Kope that since the whole empire has been opened to foreigners and Christianity is to be tolerated, a large force of missionary laborers should enter that field at once. "We wish," he says, "we had to-day workers enough to put a station in each station of a million souls. We need the twenty men asked for last summer. All the arguments then presented are now upon us with increasing power. To all human appearances, unless we are speedily and largely reinforced, the golden opportunity for Japan will be lost. Now, when we seem to need a score of men, fully trained and ready, we have only five on the ground, and most of us beginners only."

KING LUNALILLO of the Sandwich Islands certainly makes commendable speeches, whatever he may have been in his private life before his elevation to the throne. He recently told the people of Hilo to persevere in the right, eschew the ignorant ways of the olden time, obey God, and forsake every form of idolatry.

BOSTON'S Young Men's Christian Association has a temperance society connected with it, which has just established a Home for Inebriates. A separate building has been rented for the purpose, and thirteen of the leading churches in the city have pledged themselves to furnish each a room, while private individuals have promised to defray the running expenses. The home is superintended by an ex-officer of the navy, who was himself once the victim of strong drink, but who now finds it his duty to rescue his fellows from the same misery. Already some thirty individuals, who a few weeks ago were reeling about the streets of Boston, have been cared for and placed in respectable employment by this new institution.

As a token of brotherly fellowship, Spurgeon's Church has contributed one hundred guineas toward the building fund for Newman Hall's new Surrey Chapel in London—Baptists helping Independents.

THE Chinese Sunday-school connected with the Third Congregational Church of San Francisco has an average attendance of between thirty and forty scholars, who, during the past year, have made very perceptible progress.

THE Brooklyn Unitarians have entered a field of Christian work which might be occupied more extensively. By means of an association, of which Universalists and Liberals are also members, they are enabled to gather about 150 boys together every evening and instruct them in the elementary branches; and a reading-room, free to the public, provides its visitors with relaxation and mental entertainment. The Unitarians are the principal supporters of the association.

A COLONY of "United" Presbyterians, mostly from Pennsylvania, is about to settle in Mecklenburg county, Va., on Staunton river. It is pleasant and encouraging to see that the colonists, instead of being regarded with jealous aversion, are meeting a warm welcome from the people among whom they propose to settle. The "United" Presbyterians are an honorable branch of the great Presbyterian family, and the colony will be a valuable accession to the population of the "Old Dominion."

THE religious statistics furnished by the last census differ in some cases very materially from the figures presented by the denominations themselves. The Methodists, Congregationalists, and nearly all the other ecclesiastical bodies in the United States are credited with fewer churches or communicants than they claim to have. It appears that the discrepancy is owing chiefly to the strict definition of a church made at the Census Bureau, which has not counted a body of worshippers as necessarily a church, while the denominations have. The *Religious Telescope*, representing the United Brethren, stoutly denies the accuracy of the census in the case of its own congregations, which are far more numerous than the official report makes them. It gives many instances where the census gatherers have made glaring mistakes; for example, in Henry county, Indiana, where the United Brethren have at least six houses of worship, and as many societies, the "sworn officers of the Government" allow but one church, organization and so on in other western counties. The census gives the denomination 1,445 churches in the country, while the latter claims 3,753.

THE WEEK IN BRIEF.

STOKES, who murdered Fisk, in New York, almost two years ago, is making a vigorous fight for life. His last appeal is to the Oyer and Terminer, but the chances that he will be granted a new trial by this court are small indeed. After failing here the next step will be to the Court of Appeals, and if unsuccessful there, then to the Governor.

A PANIC just now prevails among the dangerous classes of New York. The thieves and burglars are dismayed at the sentence Recorder Hackett has been fining on those who have been so unlucky to be tried before him. Recently he received a letter notifying him that if he gave any more "cruel long sentence to prisoners, such as twenty years or fifteen years for very trivial offenses, or for ordinary offense of burglary, etc.," his career would be cut short in a manner least expected. The Recorder has been "interviewed" about the matter, of course. He expresses no fear, and says that he is always heavily armed.

AN investigation confirms the recent statement that some of the committee to the Vienna Exhibition have been guilty of irregularities. The great scandal occupies public attention in Vienna, and the subject is being discussed in all the journals. An editorial in the *Nieuw Frie Presse*, quoting Minister Jay as its authority, and evidently inspired by him, alleges that large sums were paid to the suspended commissioners before leaving America by a number of firms for various concessions. Thus we go; one disgraceful transaction following fast upon another.

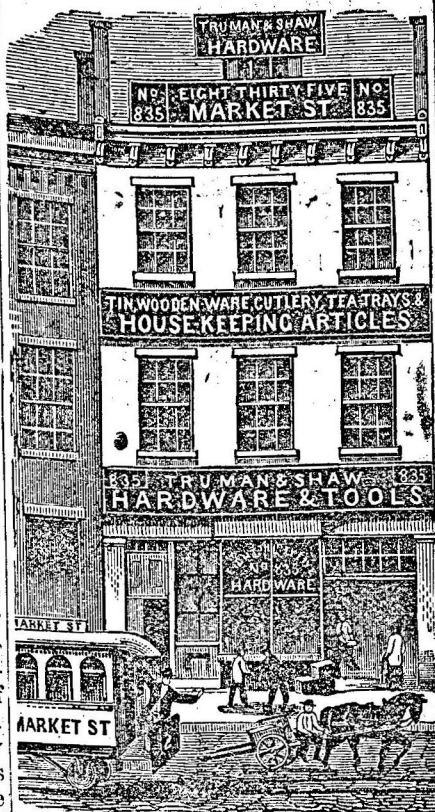
REVIEWS.

The *Galaxy* for the current month is before us. This is one of the best monthly magazines now published, since it contains more solid information than *Harper's* and is not so "heavy" as the *Atlantic Monthly*, and, therefore, better suited to the general reader. The present number opens with a very interesting sketch, by Justin McCarthy, of the National Assembly, at Versailles. The author thinks that the Assembly will not endure long, since it holds its place in defiance of the wishes of the people, and consists of men, a majority of whom, although elected to represent a republic, are striving to make a republic impossible. "The Four Seasons" is a pretty little poem, and does to fill up space. "The Wetherel Affair" drags its slow length along, being about as interesting and profitable reading as the average of serial stories. Thurlow Weed shows us that age has not impaired his desire to satisfy the curiosity of his fellow-creatures, by giving us an article on the "Letters of Junius." He holds to the opinion that Sir Philip Francis was the author of the letters, an opinion which seems now to be shared by most of the literary world. The other articles, including Gen. Custer's sketch of "Life on the Plains," are up to the usual standard of the *Galaxy*, if they do not go beyond it. "Drift Wood" and "The Galaxy Club Room" are interesting as usual.

Lippincott's Magazine for this month is quite an interesting number. The "Rouin in Kabylia" is a good paper on Eastern travel, adorned with some of the best wood-cuts that we have ever seen in an American periodical. "Our Home in the Tyrol" begins well and promises to be an interesting series. "Wilmington and its Industries" is the concluding paper of a series which has given a very interesting account of the various manufacturing establishments, public buildings, etc., of our thrifty and enterprising neighbor in "Little Delaware." Want of space precludes our noticing the other articles in this number, many of which are excellent and will sustain the reputation already acquired by *Lippincott*.

The *School Journal* for the present month contains several good articles. The subject of "Compulsory Education" is treated from several standpoints by as many teachers in different parts of the State. "Our Country's Hope"—the public schools—is the subject of a well-written essay by a teacher.

FRIENDS residing within the limits of Baltimore Yearly Meeting can obtain *Friends' Books and Literature*, and First-Day School Books, at publisher's prices, of H. P. & P. D. Lovegrove, No. 201 North Eutaw Street, Baltimore. Any books not on hand will be furnished upon application.



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