

THE JOURNAL.

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

VOL. I.

PHILADELPHIA, FOURTH-DAY, 4TH MO., 9TH, 1873

No. 10.

WATCH.

Watch therefore; for ye know not at what hour your Lord doth come.”—Matth., ch. XXIV. v. 42.

Watch; for ye know not the day nor the hour, When the Master shall call you away; It may be when night's curtain around you shall lower, Or at noon, or the dawning of day.

O watch and be sober, and earnestly pray, To Him the great Father of all, That each stain may be washed from your garments away, For He loves you and heedeth your call.

Watch! Watch! and permit not your eyelids to close In sleep; till you feel that His arm is around you, to shield and to guard your repose, To shelter and keep you from harm.

Watch and pray, and at last, when the summons shall come To call you away from this world; He will crown you with joy, in that beautiful home, Where the wings of the soul are unfurled.

Aye, watch for the Lord, for He watcheth for you, And His love is of value untold. He will keep you 'till earth shall be lost to your view, And Heaven's bright gates shall unfold.

There the “Shepherd of Israel” has gone to prepare A home where the weary may rest; No sadness, no pain and no weeping are there But the soul is eternally blest. —Coleraine, O., 3 mo. 8, 1873. C. H. C.

LIGHT NEEDED EVERYWHERE.

TO THE EDITOR OF THE JOURNAL:—The French scientists have lately been experimenting upon the subject of “Light and Life,” as affecting the animal and vegetable world. Their report is exceedingly interesting, conveying lessons of the greatest importance to humanity. Their experiments and researches show that animals as well as vegetables are healthy, strong, vigorous, fulfilling their highest functions only as they become freed from all overshadowing obstructions, dwell in the free, open air, and are continually bathed in the life-inspiring rays of the sun. They took several varieties of plants and placed them in a darkened chamber, where they had all their natural conditions excepting light. Here, in the due course of time, they germinated, shot out their various ramifications, yet in a sickly manner and colorless, and shortly died, bearing no fruit. Again, with others, a window was opened on one side, when they sprouted and grew with a little more life, inclining their stems and turning their leaves toward the point from whence the light came. Another window was opened on the opposite side, when the stems began to point and the leaves to turn to the aperture emitting the greatest preponderance of light. Again, a window was opened in the top, when the plants became erect, developed more life and vigor, and began to assume the appear-

ance and functions of their natural condition, while their congeners in the open field, quickened by the free air of heaven, and vivified by the light and rays of the sun, grew into the life designed by their Creator, and brought forth fruit in accordance with the laws of their being. In these various experiments it was clearly shown that the life was, as a rule, in exact ratio to the degree of light reaching the plant—they inclining and growing toward that point whence the greatest light came—but only reaching their highest life, health, vigor and fully developed functions, as they came out into the immediate full light of the sun.

Something similar came within the line of my own experience lately in a beautiful ivy plant belonging to our children, which they had brought into the house, placed in a corner of the room and neglected giving it proper attention. A few days since one of the little ones came running to me to tell me that the ivy plant was dead or dying, as all the leaves were falling off. Bringing it to the light, sure enough, most of the leaves had fallen off, and it was apparently dead. The earth around it seemed baked like clay, the stalk looked withered, and the case seemed hopeless. But we concluded to try to resuscitate it; so loosening the soil around its roots, we watered it well and carried it out into the yard, where the wind might blow freely and the sun bathe it in its glowing, beatific rays. To our surprise and gratification it soon began to revive, and is now again clothed in its beautiful garment of living green.

All these examples seemed to me to be a beautiful exemplification of our soul life. The soul being, as I conceive, the true garden of Eden—our paradise, the garden of God. Here are implanted all those gems of humanity, all those divine attributes which, as we progress in life, should germinate, grow, develop and expand into that full life—a life of truth, of love, of charity, of perfection, as designed by our Creator; a life devoted to the true, the beautiful and the good; rising above the baser passions of our lower nature, bathing our souls in the full rays of the Sun of Righteousness that our spirits may be cleansed from the dross, so as to develop the full fruits of a well-spent life, at one with God, our Father; for truly has it been said that, “If the spring put forth no blossoms, in summer there will be no beauty, and in autumn no fruit; so if youth be trifled away, manhood will be contemptible and old age miserable.” Hence the great importance of early turning the minds of the children to the cultivation of their garden, keeping them freed from the overshadowing weeds of evil, so that the godly plants may grow and expand; their buds exhaling the praise, their flowers reflecting the beauty, and their fruit declaring the glory, wisdom and perfection of

God. These implanted germs being of divine origin, it was ever intended that man should live in conformity to the laws of his Creator; that he should be happy, joyous and contented in the cultivation of that which has been placed in his keeping. And such would be the case if he kept his soul ever in the immediate light of the Sun of Righteousness, freed from dark bigotry, superstition and tradition. As we found those plants, sickly, colorless, fruitless, when deprived of light and shut up in the darkened room, turning their dying stems and leaves to that quarter from whence any light came, only becoming healthy, strong, vigorous and resuming their natural color and functions as they came into the pure light of the sun, so we find the soul of man enervated, diseased, dying, when hidden away in the darkened chamber of theology, of bigotry, of superstition, vainly, attempting to live by the reflected light of some of the ancient prophets or turning with renewed hope to some of the more modern and inspired leaders anointed of God, in hopes of being able to re-enter Paradise lost, but in vain. We must remove the many encrustations covering our true soul-life—must cast out this spirit of self, of covetousness, of hatred, of war, of pride, injustice, all that stands in opposition to the will of God as revealed in our own souls, then running the plowshare of love through the hardened soil of our stony hearts, water them well with tears of contrition, when lo and behold! the godly plants revive, again reflect the beauty, glory and wisdom of our Heavenly Father, rejoice in the free air of heaven and the immediate, in-shining rays of the Sun of Righteousness and admitting man into “Paradise regained,” the kingdom of Heaven.

When we pick up the daily papers, and read continually their burdened columns,—burdened with the sickening details of wars, of murders, of drunkenness, corruption, bribery, forgeries, intrigues, licentiousness and sensuality in all their most degraded forms, is it not too evident, that man has been cast out of Paradise, and is suffering the inevitable consequences of his departure from the garden of Eden? The effect of allowing his soul to become darkened, yea, blackened, by the base passions of his lower nature, the result of living in the reflected light of other times; in the dark, deep shadows of bigotry, superstition, tradition, observances, forms and ceremonies shutting out the true light and life, which can animate us only as it comes immediately from God!

With a world thus darkened, dying, almost dead, our own society languishing and suffering from this terrible blight,—how can we as professed followers of the “Christ within,”—pilgrims of the inner cross, how can we sit idly down, and quietly, serenely look on while this lovely garden of God is

being destroyed by the serpents of evil and destruction? Have we not also departed from the immediate guidance of our Heavenly Father? Are not we too dwelling in the dark valley of Egyptian bondage, vainly endeavoring to satisfy our starving souls on the husks of the earth? Let us arise and return to our Father's house; let us no longer stand idle, but go forth into the fields indeed white unto harvest; that these evils may be eradicated, man become reconciled to his Creator, and re-enter the kingdom, ever open and awaiting his return—“the kingdom of God within.”

Then

“Trust no future howe'er pleasant,
Let the dead past bury its dead;
Act, act, in the living present,
Heart within and God o'erhead.”

Cincinnati, 3d month 30th, 1873.

B. E. H.

OUR DUMB SERVANTS.

The following report was read at the annual meeting of the Pennsylvania branch of the Society for the Prevention of Cruelty to Animals, held in this city on the 2nd inst., by Caroline E. White, President of the Women's Branch:

It is with unspeakable emotions of gratitude to Almighty God, the Great Giver of every good and perfect gift, that we enter upon the fifth year of our work, for the strong desire of our hearts has been gratified, and the bill preventing cruelty to cattle and other animals in transit (that is when on their way from the great Western country to our Eastern cities), has passed Congress, and is now a law. We had scarcely hoped for the happiness of hearing this good news so soon, for the bill has been more than two years before Congress, and we had become accustomed to disappointment and defeat. It was first drawn up and introduced by the Massachusetts Society two years ago last fall, and the ensuing winter passed the House, but was lost in the Senate, although Mr. Fay, Secretary of the Massachusetts Society, went to Washington and saw the committee to whom it was referred, hoping to induce them to report favorably. At the next session of Congress it was again introduced and again passed the House. Fearing that a fate similar to that of the preceding year would befall it in the Senate, unless some attempt was made to influence that body, I went on to Washington last May, accompanied by one of the ladies of our society. We spent a great part of several days at the Capital, seeing a number of the Senators, principally from the Western and Southern portions of our Union, as we feared particularly their opposition to the bill. We met with much kind attention and courtesy from most of those whom we saw, and after our departure (when the bill was again brought up in the Senate) through the efforts of Mr. Frelinghuysen, of New Jersey, it passed, but with a slight amendment

which obliged it to go back to the House. This was so near the time of the adjournment of Congress, that although an attempt was made to bring the bill up again with the Senate amendment, it failed. That session of Congress, however, did not close until the 3d of March, 1873, so there was still some reason for us to hope. Mr. Chase, Secretary of the Pennsylvania Society, when in Washington, during this last winter, saw the Hon. John T. Wilson, of Ohio, who was the especial friend of the bill in the House, and urged him to bring it up, if possible, as it was so important that whatever action was to be taken upon it, should be before the fourth of March. Mr. Wilson gave Mr. Chase little encouragement; he said he feared that we should hardly be likely to gain what we all so much desired. The time of the House was subsequently, as is well known, entirely taken up with the investigation of the Credit Mobilier affair, until about the first of March. A few days before then I wrote to Mr. Wilson, entreating him to make one last effort, to rally all the friends of the cause in the House, and see if it was not possible to call up the bill while there was yet time, an appeal to which he nobly responded, for on the night of the 3d of March, the very last night before the close of the session, the bill, or rather the Senate amendment to it, was agreed to; so that now, as it has received the signature of the President, it has become a law. This is by far the most important public measure ever gained in this country by the Society for the Protection of Animals; never before has so wide-spread and so prolific a source of cruelty been checked. Never before has the fact that animals have rights and that they are entitled to good treatment, been acknowledged by the highest legislative power in our nation. Yes, truly do we say that words are scarcely adequate to express our feelings, when we reflect that no more will the horrible sights be met with that have disgraced our vaunted civilization. That in all the large cities between here and the far West, upon the arrival of cattle trains, no more can the eyes be shocked and the heart sickened at seeing hundreds of panting, suffocating, dying steers drawn from the cars with horrible wounds in their sides, where they have unavoidably gored each other in their efforts to obtain a little breathing space, and these not the only wounds, but, sad to say, festering sores, also, in the most tender portions of their bodies, from the stabs inflicted by the goad of the merciless cattle-tender. In order to keep them from sinking under their accumulated miseries, and when worn out and exhausted from hunger, thirst, heat and suffocation, falling down under the feet of the others, in which case they would soon be trampled upon until death put an end to their sufferings, this man goes in among them at each stopping-place, and pierces those that seem about to succumb, so that the exquisite pain may recall them to consciousness and animation. Yes! These are the revolting sights so common that they are to be met with constantly in all the great cities between here and Texas, upon the arrival of trains containing Western cattle. There is one source of suffering, too, of which I have omitted to

speak, and that is cold, which, in such a winter as this we have just passed through, is truly frightful in its results. I suppose there is scarcely one of you who has not seen accounts in the newspapers, within two months, of whole trains full of cattle, sheep and other animals being frozen to death in the West. Mr. Lucien Prince, who has been employed by the Massachusetts Society for the past nine months to travel through the Middle and Western States, investigating this subject of the treatment of cattle in transit, wrote to me in a recent letter "I shall enter upon this work, that is the work of endeavoring to mitigate the cruelties to which they are exposed, with the earnest desire to alleviate their forlorn condition by seeing that they have enough to eat and to drink, and if it need be, are protected in transit from the inclemency of such weather as we have had when the sufferings they have had to endure no tongue can describe."

But the days of the continuance of this abuse are numbered. The moans of these desolate, dying creatures in their miserable condition have arisen to the ears of the Lord God of Sabaoth and He has not been deaf to their appeal. He has put it into the hearts of good men, like John T. Wilson, of Ohio, men who employ their opportunities in the high position in which they are placed, not for their own interest or self-aggrandizement, but for the repeal of abuses, for the checking of oppression, cruelty and injustice, God has put it into the hearts of such men, I say, to work for our cause, and the bill to prevent cruelty to animals in transit has become a law. I have alluded to the sufferings of cattle during the past winter from the severe weather; how great, also, have been the sufferings of horses from the same cause! How distressing it has been to witness their struggles in the icy, slippery, snow-bound thoroughfares, particularly the horses of the city railway lines; but this has been, in many cases, the fault of the heads of the companies, who have not ordered four horses to be put in the cars when they should have done so, and if it was reprehensible to allow only two horses to pull the cars, in ordinary pleasant weather, on account of the ice, what was it to send out this insufficient number in a heavy snow-storm? Yet this was done by several of the railway companies, and again and again during this last winter have their lines been blocked and travel impeded on account of the absolute inability of the overtaken animals to draw the cars a step farther. We felt it our duty to take any measures in our power to prevent this outrage upon the rights that we consider horses have to good treatment, and we therefore had Mr. Peters, Superintendent of the Tenth and Eleventh Street Railway, arrested on account of cruelty to animals, in sending out his cars on the afternoon of Monday, January 27, in a violent snow-storm, with only two horses. This was an unusually strong case; in the first place, it had been snowing faster than we almost ever see it in this climate. Since before two o'clock, the snow accumulated so rapidly, that in spite of the snow plows, at a little after four two horses could with difficulty pull the cars, and between six and seven

blocked at various places along the route, because the horses could go no farther. Particularly this was the case in Eleventh below Pine, where two cars were stopped, and where it was found necessary to make all the passengers dismount, and to have the cars pulled off the track, on account of the condition of the horses. We had a number of witnesses, among them three policemen (men not accustomed to being carried away by their sensibilities), to testify that it was impossible for the animals to drag the cars; that they were entirely exhausted from their previous attempt to pull through the heavy snow, and that they were perfectly useless, so far as any further efforts went. It is distressing to think of what their sufferings must have been before they were reduced to this condition. The case was heard before the Recorder, who bound the defendant over to take his trial in court. The grand jury found a true bill, and so far everything went well, but I beg you to give me your strict attention while I tell you how we fared in court. Our witnesses were notified to appear on a certain day, and were in court with our counsel, who was all ready to proceed with the case, but the defendant did not make his appearance. A second day was fixed and the same thing occurred. The next day, without any notice, the case was suddenly called up by the District Attorney, when none of our witnesses were present except two who happened accidentally to be there, but their testimony alone was insufficient to make out the case.

(To be continued.)

The following article taken from the Philadelphia Press, of 3d month 27th, is inserted as worthy the perusal of our readers:

LOCAL OPTION.

LANCASTER, MARCH 27, 1873.

To the Editor of The Press:

SIR: In common with a large majority of the old friends and readers of the Press in this city, I was surprised and pained to see the position you assumed in your editorial of Monday, headed "Local Option." This surprise arose from the fact that the Press has heretofore taken advanced ground on all great questions of moral and political reform, and by its manly independence in discussing great issues involving the purity of political parties and the general good of society, had won the admiration of good men of all parties. Nor did the well-remembered fact that the Press was established to champion a great moral as well as a political question—the prohibition of the curse of human slavery—detract from this surprise. But when you say that the late election "proved that while the sentiment of the people is strongly in favor of abolishing the manufacture and sale of vinous, spirituous, and malt liquors, it is not strong enough to accomplish the thing itself," and then proceed to argue in such a way as to help to weaken that sentiment, already too weak, as you say, to accomplish a result so earnestly desired by all good men and women, it seems to me you lower the standard you have hitherto so nobly carried in the advance. If the sentiment against this terrible evil is not

strong enough to suppress it, surely that is the best of reasons why an independent press and independent men should come up to the help of the struggling Right against the mighty Wrong, and give their influence to help strengthen that sentiment.

I do not propose to answer your moralizing on "sumptuary laws," and legislating "to control the appetites and morals of men." Such plans have long since been overruled in the court of common sense. The friends of prohibition do not propose to control the appetites of men by legislation any more than you propose to control their passions by driving depraved women from your public thoroughfares. To rehash the stale dram-shop arguments of the opponents of prohibition about "the Blue laws of the Puritanical past," is unworthy of the Press, and its noble record in the history made during the last two decades. The very laws, my dear sir, now on our statute-books, which you assume to be good enough if enforced, fully recognize the principle of prohibition in its entirety. The State says, in effect, the traffic in strong drink is an evil which must be "regulated," a tiger which must not be allowed to go unchained. Else, why is not every citizen permitted to engage in the traffic, as all men may in the sale of groceries, dry goods, or any other occupation which is not injurious to society? If selling intoxicating drinks is a good thing, why not have it open to all? If it is a bad thing, why clothe it in the garb of respectability by a license from the State? All legislation on this subject, at least for the past hundred years, has conceded that the traffic is so full of danger, and followed with such sad consequences, that it cannot be, as it never has been, left free to all to engage in it. Hence permission is granted to only a select few to sell; all others are prohibited. Therefore it follows that if society, or the State, has a right to forbid this trade to all but a few persons, it has the right to forbid it altogether. This point was clearly settled by the Supreme Court of the United States many years ago (Sec. 5 Howard's Rep., pp. 577-632). Nor has it anything whatever to do with an attempt to "control the appetites of men and women" by legislation, any more than the law prohibiting the sale of tainted meat or unwholesome vegetables. If a man has an appetite for tainted meat, the law claims no right to enter his house and say he shall not indulge his singular taste; but it has an undoubted right to say that you and I shall not make a business of selling for gain that which is so manifestly injurious to the public health. Hence, Judge McLean held that "everything prejudicial to the public health or the morals of a city may be removed," even if it involves the destruction of property. Can you point to anything so prejudicial to the public health or morals as the traffic in intoxicating drinks, to say nothing of the poverty and anguish it inflicts upon the homes and the hearts of the innocent?

You are now doing a good work in demanding the suppression and prohibition of the "social evil" on our public streets. You approvingly quote a contemporary who justly speaks of the depreciation of property from this cause, "residents being obliged to keep their front windows closed during the sum-

mer nights, to shut out grossly offensive sounds and sights, and to prevent their children from being contaminated by hearing language and observing scenes of a demoralizing character." But do you not know, my dear sir, that drink is the handmaid of this social vice—that virtue falls before the intoxicating cup as the flowers of June fall before the mower's scythe—that, bad as the "social evil" is, the curse of drink is worse, because more respectable, and hence more prevailing, and always an adjunct of prostitution? Is the home more valuable for having a groggery next door? Are the sounds and sights issuing therefrom any more refining and elevating to our children? And yet, you who denounce "sumptuary laws" are calling upon the municipal authority to put down one branch of this demoralization by the most sumptuary measure known to civilized government—that police-power which is inherent in organized society for the suppression of a nuisance.

You have been contending nobly against the corruptions which have grown into and disgraced our partisan politics; but do you not know that the dram-shop and the beer saloon are the most potent of all the instrumentalities in the hands of the corruptionists who have wrought this terrible demoralization? Have the people no right to save themselves and their imperilled institutions from this fearful demoralization by the use of the ballot? Or is that highest prerogative of a freeman to be used only to vote one man in and another out of office, without any regard to the moral significance of the act? I am not a radical temperance man, belong to no temperance society, but I am prouder of the ballot I cast against the licensing of a great evil on last Friday, than of any I ever cast since we voted on the issue of the life or death of our nation during the late slave-holders' rebellion; for I know that had the "sentiment" which that ballot represented been "strong enough" (as you said it was not) to accomplish the end sought, it would have caused hope and joy to thousands of hearts now crushed beneath the curse of strong drink with a sorrow too deep for utterance. And yet you say "the ballot was never designed to serve as an arbiter in such contests," although you must know that drink has done more to corrupt the ballot itself than any other cause you can name! Surely, my dear sir, you cannot have fully considered the pregnant meaning of that sentence before you consigned it to the types!

So far as your strictures lie against the details of the "local-option law," as the means to an end, I have no demurrer to enter. It was not such a law as I would have framed. It was loaded down with objections which do not attach to a square prohibitory measure, such as has been adopted by the Constitutional Convention, and which I hope and believe will be ratified by the people when they come to vote upon the proposition. It was, however, the best that could be got from a grudging, partisan legislature. But has it been a "failure," as you say? As I write, sufficient returns are before me to show that the traffic has been prohibited in not less than half the territorial area of the State, from which the Government will no longer receive what the State

Board of Charities so aptly denominate "the price of blood." Is this a failure? Was it not worth the effort that a business heretofore owing its only status above a common nuisance to statute law, should be declared contraband and outlawed by the ballot in more than half the territory of the Commonwealth? How many more such "failures" would it require to make our success complete?

Pardon a few words on another topic suggested by your editorial. I have had some experience in doing just what you say the "Temperance Men" ought to do—enforce the laws we have. The Citizens' Committee of Forty-five was organized in Lancaster for just such practical work, and worked much in the way you suggest. They employed a competent attorney, and succeeded in suppressing the open violation of the Sunday Liquor Law. But the very men who, in their fear of "local option," shouted in praise of the existing laws, were those who combined against our committee, interposing obstacles in their way, even to insulting the officers and defiling their dwellings, and, finally, contributing to pay the fine and costs of any outlaw whom we were so fortunate as to convict. And even now these men re-echo your friendly counsel—"enforce existing laws, but let us alone." The greatest obstacle to an honest effort to enforce these laws is the "respectability" which is thrown around the traffic by the sanction of the license. A license to sell malt liquors is used as an excuse for selling all kinds of intoxicants, just as four years' experience proved it to be in Massachusetts under the beer law repealed this winter to make room for entire prohibition. It is ten times more difficult to prove a violation of the law than if there were no license at all. But, why say it is the duty of the "temperance men" to enforce these laws? Is it not just as much my duty and yours who are not "temperance men?" Are not the obligations of good citizenship resting upon you and me as solemnly binding as upon them? And, if upon us, why not equally so upon all other good citizens in proportion to their means and influence?

Pardon me for this my first trespass upon your columns. The best apology I can offer for its length is that I felt, while writing, as if I were holding a familiar chat with a dear old friend, whom I loved too well to see do injustice to himself or others without interposing a few words of friendly remonstrance.

G.

WILLIAM PENN.

(CONTINUED.)

By this law the female Quaker was allowed to keep her ears, but was whipped; but both sexes had their tongues bored. I do not understand this distinction, unless in those days the women were more apt to talk than to listen; and a whipping was a severer punishment than loss of ears. It would not, of course, be so now.

Another law was passed in May, and one in October, 1658, the latter more severe than any, as it made a return from banishment punishable by death; and several were executed under it.

Cotton Mather himself did not favor these laws. He says: "A great clamor has been raised against New England

for their persecution of the Quaker, and if any man will appear in vindication of it, let him do as he please; for my part, I will not. He was a wise and good counselor in Plymouth Colony who proposed that a law might be made for the Quakers to have their heads shaved. The punishment, I confess, was in some sort capital; but it would have been the best remedy for them; it would have both shamed and cured them, or perhaps the punishment which Aulus Cellius reports the Romans on certain special occasions used on their soldiers "to let 'em bleed," had been very agreeable to these Quakers. "A Bethlehem seems to have been better than a gallows."

Shaving a man's head and bleeding him do not seem, at the present day, very great steps in the principle of toleration, but it was the mildest restriction upon liberty of worship that a clergyman of the Independent thought it judicious at that day to suggest. Shaving the head of a man who never took off his hat, had, to be sure, some elements of merciful consideration in it, but blood-letting would have been as disagreeable to a Quaker as to any other denomination of Christians.

The truth of history requires us to admit that the Quakers of that day, perhaps driven to it by persecution, or led away by the general religious exaltation of the times, were by no means the inoffensive society which they subsequently became under the guidance of educated men like Penn and Barclay, under whom, to use the words of an English divine, "They have since been able, with the most extraordinary success, to infuse the spirit and essence of George Fox's teachings into the very veins, as it were, of the modern world. They have all but put down slavery, and they are on the way, I hope, to put down war."

The Quakers were originally an aggressive sect, and many of their practices were excessively irritating. They had a fashion of declaring the truth in "Steeple Houses," as it was called, which consisted in going into a church, and after, indeed sometimes before, the clergyman had concluded, denouncing him and his teachings to his own congregation. Then they had a way of doing very curious things by way of a "sign." Besse relates them in the list of the causes of Quaker persecution under the head of "Peculiar Cases." One of these "peculiar cases" is thus described on the 3d of the 3d month, 1655. Sarah Goldsmith being now moved to put on a coat of sackcloth of hair next to her, to uncover her head and put earth thereon, with her hair hanging down about her, and without any other clothes upon her excepting shoes on her feet, and in that manner to go to every gate and through every street within the walls of the city, and afterward to stand at the High Cross, in the view of the town and market, as a sign against the Pride of Bristol, and to abide in that habit seven days. Not being habituated to the sudden changes of female costume with which modern fashion has made us familiar, the people created a tumult, and she was taken before the Mayor. To his interrogations she answered, "She had harmed none and yet had been harmed; neither have I broken any law by which I can be brought under just

censure; if I had appeared in gay clothing you would not have been troubled." She was, however, sent to Bridewell. Another "peculiar case" was that of Solomon Eccles, who was imprisoned for going into a Steeple House naked, as a sign unto the people; which action he said was done by him in obedience to the Lord's requirements.

Alice Bowman for speaking some words to the people in the Steeple House at the time of their taking what they called the Sacrament, was also punished by imprisonment.

And Cotton Mather justifies the punishment of two Quaker women in strong, terse language, "because," he says, they came stark naked as ever they were born into our public assemblies, and they were (baggages as they were) adjudged unto the whipping-post for that piece of devilry." This of course was done by these ladies as a "sign;" but unhappily for them it was not recognized as such by the Puritan intelligence. We cannot say that these things did not require regulation by the civil magistrates, but the punishments inflicted were out of all proportion to the offense.

And in this connection I am led to make some reflections upon the humane character of Penn, who, in his criminal code, was far in advance of his age and country. The English looked down upon, as they usually do, and reproach the rest of Europe with their tortures, their inquisitions and their secret tribunal, while at as late a date as 1810 it was stated by Sir Samuel Romilly "that there was no other country in the world in which so many and so great a variety of human actions were punished with loss of life as in England." A law of Elizabeth made it punishable by death to privately steal the amount of twelve pence from the person, or to be seen for a month in the company of persons called Egyptians. Another in the time of James I. made it a capital offense to commune with the devil, while a law in the time of George I. made it a capital crime to break down the mound of a fish pond, or to cut down a cherry-tree in an orchard. These were not laws which were unrepealed because they were lost sight of, for when Sir Samuel Romilly attempted to repeal the law of William the Third, which made stealing goods to the value of five shillings from a shop punishable with death, and the act of Queen Ann affixing the same penalty to stealing to the value of forty shillings from a dwelling, or the act of George II. extending it to navigable rivers, he was violently opposed by the Chancellor and all the judges in England. And at that date (1810), according to Allison, there were over six hundred offenses to which the penalty of death was affixed.

The Puritans on coming to the New World rejected many of these laws, but in their stead adopted those of Moses, and hung anybody whose execution could be justified by a text out of the Old Testament. These laws, therefore, were more sanguinary than those of England, and they were executed with more certainty.

The doctrines of the New Testament do not seem to have met with as much encouragement, for I nowhere find a precedent of an indictment "for not loving your neighbor as yourself," al-

(Continued on fifth page.)

The Journal.

Philadelphia, Penna. Fourth Month 9th, 1873.

PUBLISHED WEEKLY.

Terms: \$2.50 Per Annum.

All communications should be addressed to Joseph Gibbons, Publisher of THE JOURNAL, 701 Arch street, Philadelphia.

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.

THE ROOT OF THE MATTER.

A flood of corruption seems to be sweeping over the nation. Rising highest in our great cities and at political centers, it is fast spreading out far and wide over the country, until it threatens to damage the foundations of our free institutions, if not to devastate and destroy them. Cities are robbed of millions of dollars, and those known to be guilty of the crime cannot be brought to justice. "Rings" rule and parcel out the people's offices, and put the people's money into their pockets, as if the people were their slaves. Credit Mobiliier scandals cast a dark stain on the nation's honor, and the too common spectacle of unworthy men purchasing high offices mantles every patriot's cheek with shame. The air about our legislative halls is thick with rumors and charges concerning the buying and selling of votes, and the prostitution of public interests to private ends. So openly have men bought their way to place, and then so abused the power entrusted to them to regain the money thus expended, that the shameless spectacle no longer seems to attract special attention. Great corporations literally own legislatures, and the voices raised against them, in behalf of the people's rights, are few and feeble. Out from the centers, where it has assumed its worst form, the epidemic of corruption spreads until it affects the management of counties, towns and townships. The wide gap between a little thief in a township, who pockets a few dollars of the public money that may pass through his hands, to the great thief, who in some city or State steals millions, is filled with numberless peculations, large and small. Bribery pollutes ballot-boxes, corrupts juries, defeats the ends of justice, and defiles all that is most

sacred in our form of government. The people are becoming alarmed. Patriots tremble. But what is to be done? What remedy have we to propose for this fell disease, that is eating away the life of the nation?

Some good may come from judicious laws. The laws in our statute-books against bribery, corruption and fraud, may be made more searching and severe. They may be more strictly enforced. Good will come of it. Crime will be rendered less open and bold. But such laws can never cure the disease.

A provision in the Constitution may check the evil. Let the best be done that can be done in the new Constitution, to guard the ballot, to promote purity among office-holders, to secure justice in our courts; but such a provision will be found to be no panacea for the evils of the times. It is an outside application that affects only the surface; the trouble lies deeper down.

A public sentiment may be created that will condemn this wrong-doing. Honesty seems to be at ebb-tide, corruption at its flow. Practices are now winked at, which ere long will be met with high displeasure. If not, then is the nation nigh into death. But this shifting of such a tide must be rendered impossible. It is in itself a sign of disease, and health must be restored to the body politic. There must be something back of mere public sentiment—something that steels the heart against wrong-doing—something that moves the life along right paths.

To go at once to the root of the matter, the evil that now curses the nation cannot be cured in any way except by the right education of the young. Laws, constitutions, mere public sentiment, that to-day approves what it yesterday condemned, will not do it. The only effective remedy for it is to train up our children in the family and in the school to love honor, honesty and truth, and to abhor the least departure from these noblest of virtues. "The best remedy," says one, "for corruption in high places, is intelligence in low places." Very well, but intelligence will not fully answer the end without morality. We must carefully instruct the young in the several branches of learning, but the duty is much more pressing of implanting in their minds correct moral principles and training them to right habits. The school is to play an important part in the future destiny of this country. If we are to preserve our free institutions, the school must do it for us—*School Journal.*

Rumors of a possible complication between Germany and Spain come from London. As if to confirm them, it is announced Germany has ordered a squadron of vessels to cruise in Spanish waters.

ESSAY READ AT THE FIRST-DAY SCHOOL ASSOCIATION, 1 MO. 19, 1873.

BY SAMUEL SWAIN, BRISTOL, N. J.

Dear Brothers and Sisters of the Philadelphia Association:—After four months' experience of the operation and influence of a First-day School under the care of Friends at Bristol we are unanimous in the conclusion that it has been beneficial to all concerned. It has inspired our members with new life and interest in the attendance of meetings, and an increased desire to become more familiar with the beautiful principles that underlie our Society; with our simple religion of *feeling and conduct* that is not traditional and historic, but of immediate and spiritual growth in the individual soul. The younger and older have been brought into close contact—less restrained intercourse, and a clearer understanding engendered by the harmony of a more earnest and lofty purpose. Work of a kindly and beneficial character has employed our faculties, and this action in the line of a pleasing duty has knit the bonds of union and fellowship, *always* strengthened by the faithful pursuit of a *common aim.*

By these exercises the seal of a leaden and lifeless silence has been removed from many gifted lips and the leavening sense of greater responsibilities quickened in many hearts.

So we can all realize that a deeper baptism of soul in "the pure fountain of eternal love" pervades our meetings. More of the glad element of childhood lends its cheering sweetness to our gatherings for worship, and freshens them like dews from Hermon's Mountain. Our affectionate call to the young of the Society and to those without its pale, has been encouragingly answered. Thus, reading the results of our labors, we cannot refrain from giving expression to our gratitude to Him who is the inspiration and sustenance of all noble effort for the inauguration of an institution that promises so well. We feel there is an imperative need that we should exercise a more diligent activity in disseminating our principles we so sincerely regard as comprehending the excellence of Christian truth and the beautiful essentials of Christian life!

So far we have confined our book instructions to the teachings of the New Testament, believing that the sweet purity of the doctrines, and the eminently practical goodness of the life of Christ are the fittest food for the ingenuous young. For it has been truly said that "the character of Christ is the sum of His religion."

Incapable of comprehending the obtrusive dogmas of theology and the mysterious dispensations of a darker age, as are these germinating minds, we deem it the wisest that our "scattered seeds" should be those of native growth and fruitage that may be quickened and fostered in the light of Divine Love.

We aim to simplify and beautify the child's first impression of religion as being that of a life of love and goodness, forbearance and charity, whose every throb is from the pulsations of a Great Father's heart. We aim to persuade them that faithful obedience to

the revelations of that Father's will in their secret souls, which *never have and never will cease*—can lead them into all truth and joy. That it will expand their affections for one another and sacred things, subdue their passions, elevate their tastes and desires, bring them into harmony with themselves, and establish their souls in peace and the sublime hopes of a blissful immortality!

Cherishing highly the adequate simplicity of our principles and their efficacy in evolving a nobler life, how clearly it becomes our duty to make their light shine more abundantly on the young life around us, blossoming into yearnings for a higher good and a less complicated path to salvation. So may we hope that these schools will be missionaries in this work of charity and love.

The hearts of the precious young must bear the ark of our testimonies to coming generations with the "cloud and fire" of Divine approbation moving before them. This new ministry, therefore, claims our full measure of zeal and grace. From the hearts of the teachers, under God, are the issues of spiritual life to the lambs brought to their fold. From our prayerful efforts then may a sweet influence go abroad that will make the moral "waste places" "blossom like the rose" and an abundant harvest ripen unto eternal life! May we all be equal to our tasks and each be enabled at the closing of our earthly missions, to exclaim with the pathetic triumph of Jesus: "Father of them thou hast given me *none have I lost!*"

Bristol, 1st month 14, 1873.

SCIENTIFIC NOTES.

The circulation of the mucous fluid within the cells of plants is one of the most beautiful phenomena of vegetable life revealed by the microscope, and one of the most difficult to explain. The movement is rendered visible by the presence of minute granules of chlorophyll or other coloring matter; and may be easily observed in the semi-transparent tissue of certain water-plants. It consists of a slow movement of fluid up one side of the cell, across the ends and down the other side; not perpendicularly, but in an oblique or spiral course. The rotation is directly influenced, in a remarkable manner, by the presence of light, artificial light producing the same effect as daylight. The circulation of the sap, passing through the walls of the cells, is analogous to the circulation of the protoplasm within the cell. Although the movements may be partially explained by natural laws, there is a residuum of energy, especially in the selective power of plants, which seems inexplicable except through the mysterious "vital force." The Duke of Argyll, in criticizing Darwin's "Origin of Species," showed that it is unavoidable, in describing natural phenomena, to use language involving the idea of contrivance and design.

It is well known that climbing plants always twine around their support in one direction, some turning always from right to left, others from left to right. The end of the growing shoot has the property of revolving in a large circle round the support, the rate varying with dif-

ferent plants, and with the same plant at different periods of its growth; it is much quicker in warm than in cool weather. When a climbing plant first springs from the ground, the extremity performs slow gyrations in the air, as if it were searching for a support.

Some of the phenomena of spontaneous motion in tendrils, are, perhaps, still more curious. Some rotate like the shoots of climbing plants, others do not revolve, but are sensitive, bending to the touch. The curling movement consequent on a touch continues to increase for a considerable time, then ceases; after a few hours the tendril uncurls itself, and is again ready for action. A tendril will thus show a tendency to curl round any object with which it comes in contact, with the singular exception that it will seldom twine round another tendril of the same plant. It is also curious that with some exceedingly sensitive plants, the falling of rain-drops on the tendril will produce no effect. Darwin, describing the mode in which a *Bignonia* tendril grasps a support, says: "When a shoot grows through branched twigs, its revolving movement soon brings the tendril into contact with some twig, and then all three toes bend, (or sometimes one alone) and, after several hours, seize fast hold of the twig, exactly like a bird when perched." The Virginia creeper has another mode of attaching itself, by forming, at the extremities of the branches of the tendrils, little disks or cushions, very similar to those by which the house-fly is able to walk on windows, or along the ceiling. These disks secrete a glutinous fluid, which attaches the tendril to the support so firmly that it is often impossible to detach it, without destroying the tendril or even removing a portion of the wall itself. As soon as the attachment is made the tendril gradually thickens and contracts spirally, this spiral contraction always occurring when the tendril meets with a support. If no support is found the tendril soon shrinks and withers away.

Some tendrils exhibit a remarkable power of selection, which, as Darwin says, "would, in an animal, be called instinct." The tendrils of a species of *Bignonia* slowly traveled over a piece of wood, and whenever the apex of one of them came to a hole or fissure, it inserted itself; the same tendril would often withdraw from one hole and insert its point into a second one, even after having kept its point in the first for thirty-six hours. A climber will, in running up a wall, carefully avoid contact with another climber which it dislikes. Paul Levy says that the *lianes* of tropical forests have an affinity for certain trees, toward which they direct their growth, and not toward those nearest them, carefully drawing themselves away when they encounter one of the objectionable trees. The common assertion that plants are distinguished from animals by not having a power of movement, is therefore wrong. It should rather be said that plants acquire and display this power only when it is of some advantage to them, but that this is of comparatively rare occurrence, as they are fixed in the ground and food is brought to them by the wind and rain.

In the State Senate on the 26th, the \$1,000,000 Centennial appropriation bill was passed. The opposition counted but seven votes.

(Continued from page three.)

though this offense must sometimes, one would suppose, have been committed even in New England.

William Penn was of opinion that the deterring of others from offenses must continue to be the great and indeed only end of punishment, yet in a community professing itself Christian, the reformation of the offender was to be inseparably connected with it. Hence he made but one capital offense, to wit: murder, willful and premeditated, and hence also all prisons were to be considered workshops, where the offenders might be industriously, soberly and morally employed.

The now universal acquiescence in the justness of these views is the best evidence of their merit, and the highest compliment to the wisdom and benevolence of our eminent law-giver.

He recognized in his laws also not only no sect of Christians, but no race of men, and this was the secret of his success in his treatment of the Indians. His claim to distinction among the founders of States was not that he made treaties, but that he kept them. An infant colony landing in an inhabited country would naturally conciliate the natives by the purchase of their lands, if that course was open to them. No one would be so blind as to use gunpowder, lead and flints, for hostile purposes, when they could be made legal-tenders for the purchase of lands. The Swedes and the Dutch and the English, who had governed the country for eighteen years under the Duke of York, had obtained their lands by fair purchase, and the actual site of Philadelphia itself had been acquired from the Indians by three Swedes, the Swensons who sold it to Penn. The merit of Penn stands upon much higher grounds, and is well put by Mr. Fisher and Mr. Duponceau. In their discussion of the great treaty, they say: "The true merit of William Penn, that in which he surpasses all the founders of empires, whose names are recorded in ancient or modern history, is not in having made treaties with or purchased lands of the Indians, but in the honesty, integrity, the strict justice with which he constantly treated the aborigines of the land; in the fairness of all his dealings with them; in the faithful performance of his promises; in the ascendancy which he acquired over their untutored minds; in the feelings of gratitude with which his conduct and character inspired them, and which they, through successive generations, until their final disappearance from our soil, never could or did forget, and to the last moment kept alive in their memories." That this principle was the true one, we have the evidence of Oldmixon, who, writing in 1708, says: "The Indians have been very civil to the Pennsylvanians, who never lost man, woman or child by them, which neither the Colony of Maryland nor that of Virginia can say no more than the great Colony of New England." And now, in 1872, after over two hundred years' intercourse with these people in all parts of our vast country, one chief magistrate, whose training would naturally incline him to sterner modes of treatment, falls back upon the principles of our founder, and has called upon his descendants to carry them out. After a year's trial, in his annual message to Congress, he thus states the result:

"The policy which was adopted at the beginning of this administration, with regard to the management of the Indians, has been as successful as its most ardent friends anticipated in so short a time. It has reduced the expense of their management, decreased their forays upon the white settlements, tended to give the largest opportunity for the extension of the great railways through the public domain, and the pushing of settlements into more remote districts of the country, at the same time improving the condition of the Indians. The policy will be maintained without any change, excepting such as further experience may show to be necessary to render it more effective."

[For the Journal.]

ARTHUR HOWELL, OF PHILADELPHIA.

The name of this valued departed Friend has recently been presented to the readers of the *Intelligem*, through the columns of that paper. There are some additional incidents in the history of his life which may be interesting to Friends. The following sketches are from the pen of Lydia M. Childs, in her biography of Isaac F. Hopper: "Arthur Howell," she says, "was an intimate acquaintance of J. F. Hopper. He was a carrier in Philadelphia, a preacher in the Society of Friends, characterized by kindly feeling and a very tender conscience. Upon one occasion he purchased from the captain of a vessel a quantity of oil, which he afterward sold at an advanced price. Under these circumstances, he thought the captain had not received as much as he ought to have, and he gave him an additional dollar on every barrel.

"He was remarkable for spiritual-mindedness and the gift of prophecy. It was no uncommon thing for him to relate occurrences which were happening at the moment many miles distant, and to foretell the arrival of people or events, when there appeared no external reason on which to ground such expectations.

"One First-day morning he was suddenly impelled to proceed to Germantown in haste. As he approached the village he met a funeral procession. He had no knowledge whatever of the deceased, but it was revealed to him that the occupant of the coffin before him was a woman, whose life had been saddened by the suspicion of a crime which she never committed. The impression became very strong on his mind that she had wished him to make certain statements at her funeral.

Accordingly he followed the procession, and when they arrived at the meeting-house, he entered and listened to the prayer delivered by the pastor. When the customary services were finished, Arthur Howell rose and asked permission to speak. "I did not know the deceased even by name," said he; "but it is given to me to say she suffered much and unjustly. Her neighbors generally suspected her of a crime which she did not commit, and in a few weeks from this time, it will be made clearly manifest to the world that she was innocent. A few hours before her death she talked on this subject with the clergyman who attended upon her, and who is now present, and it is given me to declare the communi-

cation she made to him upon that occasion."

He then proceeded to relate the particulars of the interview, to which the clergyman listened with evident astonishment. When the communication was finished, the clergyman said: "I don't know who this man is, or how he has obtained information upon the subject, but certain it is he has repeated, word for word, a conversation which I supposed was known only to myself and the deceased."

The woman in question had gone out in the fields one day, with her infant in her arms, and returned without it. She said she laid it down on a heap of dry leaves while she went to pick a few flowers, and when she returned the baby was gone. The fields and woods were searched in vain, and neighbors began to whisper that she had committed infanticide. Then rumors arose that she was dissatisfied with her marriage; that her heart remained with a young man to whom she was previously engaged, and that her brain was affected by this secret unhappiness.

She was never publicly accused, partly because there was no evidence against her, and partly because it was supposed, if she did commit the crime, it must have been owing to aberration of mind. But she became aware of the whisperings against her, and the consciousness of her being an object of suspicion, combined with the disappearance of her child, cast a heavy cloud over her life, and made her appear more and more unlike her former self. This she confided to her clergyman, in the interview shortly preceding her death, and she likewise told him that the young man to whom she had been engaged had never forgiven her for not marrying him, and a few weeks after her decease this same young man confessed that he had stolen the babe. He had followed the mother, unobserved by her, and had seen her lay the sleeping infant on its bed of leaves. As he gazed upon it, a mingled feeling of jealousy and revenge took possession of his soul. In obedience to a sudden impulse, he seized the babe and carried it off hastily. He subsequently conveyed it to a distant village and placed it out to nurse, under an assumed name and history. The child was found alive and well at the place indicated. Thus the mother's innocence was made clearly manifest to the world as the Quaker preacher had predicted at her funeral.

L. M. Child, says: "I have often heard Friend Hopper relate this anecdote, and he always said he could vouch for the truth of it, and for several other similar things in connection with the ministry of his friend Arthur."

Some additional items of information connected with the life and ministry of Arthur Howell, as related by I. F. Hopper, to the undersigned, may be interesting to the reader. He is said to have been remarkably industrious in the line of his ministerial exercises. He was much in the practice on First days of visiting meetings in the rural districts (in the vicinity of city) within traveling distance of the city. His riding conveyance was what in those days was designated a "chair," or as the old Friends called it a "cheer," it being a one-horse vehicle with two wheels, similar to what are generally used by city physicians.

At that time it is said there were

fifteen meetings in the vicinity of Philadelphia, sufficiently near to enable him to go and return the same day, and that his labors in that department of the vineyard, were frequent and effective.

He is represented as a thorough business man, and conducted his affairs very snugly. When drawing near the end of his earthly pilgrimage he requested one of his family attendants to look into a certain drawer, where he would find a few shillings wrapped in a paper, which Arthur directed him to pay to the person, for whom it was intended, adding "I believe that is all the money I owe in the world." G. F.

Greenvalde, Long Island, 3d mo. 2d. 1873.

THE FIRST ENTRANCE OF WOMEN INTO A FOREIGN UNIVERSITY.

[CONTINUED FROM PAGE 69.]

The President dared not take this responsibility upon himself, but upon consulting the proper authorities they agreed that as the rules of the University did not formally forbid such enrollment of a woman, silence should be interpreted as consent, and to the general satisfaction of all, Miss S. enrolled herself, and after a rigid and triumphant examination, took her well-earned diploma and received her degree as the first female M.D. ever sent forth from the University of Zurich.

It was supposed by many that this would be the signal for a crowd of women students in Zurich, but so far from that, during the next two years only six women presented themselves at the medical college, and four of these left without attempting to graduate. Between the years 1864 and 1871, only twenty-five female students had entered the medical college, and of these, three left after the first examinations and four before passing the test of scholarship. During this time, out of four women who had attended the philosophical course, three withdrew as the day of examination approached. At the close of the summer term of 1871, only fifteen women were attending the medical college, and there were four in the philosophical course. In the winter of 1871 there were thirty-one female students in the University, and the next summer this number rose to sixty-three.

But the intellectual ability of these pupils was by no means equal to that of their early predecessors. They were not so well prepared, nor did they show the same zeal and enthusiasm as the women who first entered the University.

It is not, however, uncommon to find young men who enter college, only moderately eager to eat of the fruit of the tree of knowledge, so the fact that some young women resemble them in this respect has no especial significance.

Among the female students in Zurich the Russians predominate. Out of sixty-three, fifty-four are Russians. This phenomenon is explained by the political and social condition of their country; a condition of change and ferment which has led to the greatest interest in all progressive ideas among all the most thoughtful people. As a result of this, high schools for girls have been estab-

lished in nearly all the chief towns of the country, but the Russian universities are not yet open to women; the Russian girls are therefore compelled to go into other countries for their higher education, and as the University of Zurich opens its hospitable doors to them they naturally flock thither.

In Russia, too, physicians are really needed, since the country is so vast that an army of doctors can occupy it to advantage; the women who study medicine find it a lucrative as well as highly respected profession, on their return to their native land; and naturally their success leads other women to follow their example.

In 1871 the first Swiss girl who had gained the degree as a physician, asked to be allowed to go through the government examination, which was necessary to her admission to practice her profession in Switzerland, and the medical authorities of the several countries, before whom this application was brought, decided in her favor; a liberal decision which does them honor, and is in strong contrast with the medical intolerance toward female practitioners sometimes met with in America.

The Polytechnic school in Zurich in 1871 admitted its first female pupil into its mechanics-technique division, a distinction which she had well-earned, since she had first to submit to a very rigid examination, where out of 350 one hundred failed to pass.

The same spirit of generosity which has opened the colleges to women in Zurich seems to actuate the Swiss government. Female clerks are extensively employed in the post-offices, and in the telegraphic stations, and in every direction new avenues are opening to remunerative industry for women, of which the Swiss girls are not slow to avail themselves.

SELECTED.

TOBACCO AND ALCOHOL.—Who are greatest consumers of tobacco and alcoholic drinks, the poor or the rich?

Ans.—The poor. The rich are generally temperate. Gerritt Smith, when in Virginia, four years ago, told the colored people of Richmond that, "If you will not drink a drop of liquor for the next thirty years, I will guarantee that you will own half the land in Virginia." Applying these same principles to the workingmen of this city, Mr. Greeley says that in the forty years he has lived in this city he is sure the poorer classes of the working people have spent for liquor and tobacco enough to have given them half the property in the city in their hands to-day. The workingmen need never complain of poverty if they will leave alcoholic liquors and tobacco alone. This may be called the pith of protection to home industry. Temperance is of far more importance than a high tariff, or any aid the general government can afford. Intemperance is far more to be dreaded than the Chinese, or the encroachments of capital. When our laboring men throw down their cigars and let liquor alone, they will command the sympathy and support of all classes. Merely to clinch this proposition, we will refer to the city of Vineland, N. J., which has a population of ten thousand inhabitants. Last year its police force cost seventy-five dollars, and only one in-

dictment was found. This comes by excluding liquor from the town.

SAN DIEGO, California, 470 miles south-east of San Francisco, is very little known among the people of the Atlantic States. Although the bay of San Diego is six miles long and from one to two miles wide, and is the best harbor on the coast except Acapulco, the city for many years has been in a decaying condition, and the population had declined from 2,000 in 1854, to 731 in 1870. Within the last four years, however, great business activity has been exhibited in the vicinity, and the town of New San Diego, four miles east of Old San Diego, and founded very recently, has a population of over 3,000 persons living in 800 houses. Iron front buildings for banks, large hotels and handsome private villas have been erected, public schools have been established, and four church edifices have been put up. The valuation of the taxable property is placed at \$1,500,000.

During 1872 the arrivals numbered 150 vessels, measuring 106,401 tons. These arrivals include 84 ocean steamships, 7 river and coast steamers, 2 brigs, 1 bark, 38 schooners and 8 sloops. The clearances numbered 137, and the bullion shipments amounted to \$530,445, an increase of \$364,526 over 1871.

San Diego has recently attracted much attention from the fact that it has been made the terminus of the projected Texas and Pacific Railway.

DR. M. C. RICHARDSON tells in the *Congregationalist* the story of an old church in Frechold, N. J., now 143 years old, wearing still its original covering of cedar shingles and receiving its light through the original window-sashes, whose panes are six by eight inches. A table, which was used by Brainard in administering the communion to the Indians, is in the church. And there is a blood stain on one of the pews in which a wounded soldier was laid during the battle of Monmouth. The two Tennents, Gilbert and William, formerly preached here, and the desk was also occupied by George Whitefield.

REVIEWS AND BOOK NOTICES.

"Ireland's Case Stated in Reply to Mr. Froude," by the Very Rev. T. N. Burke, O. P. P. M. Haverty, 5 Barclay St., N. Y., has given us in book form, under this title, the five very interesting lectures in which Father Burke, the able and eloquent Irish Catholic priest, defended his people and religion against the strictures contained in the lectures of Froude, the English historian, delivered in this city and elsewhere during the past winter. Father Burke quotes from original authorities and answers his opponent eloquently and well. His work all through, however, is marred by personalities, which evince a bitterness of feeling inconsistent with his profession and damaging to his cause. Logical arguments and bitter recriminations are not often found together, and when they are, the latter generally spoil the effect of the former. The work is well worth an attentive perusal by the student of history, and particularly of that part of it which treats of the relations of England and Ireland and of the Irish people in general.

"The History of Tacitus, translated into English. By Alfred John Church, M. A., of Lincoln College, Oxford and William Jackson Brodribb, M. A., late fellow of St. John's College, Cambridge," London, Macmillan & Co., 1873. Among the most interesting of ancient Roman writers is C. Cornelius Tacitus, the historian. He was born in the 51st or 52nd year of the Christian era, and was doubtless an eye-witness of many of the events which he describes. His style is peculiarly terse, neat and concise, even for his time, and therefore presents a very difficult task to the translator. For this reason, also, his works are among the most difficult ever read by the ordinary college student, and are generally reserved for the last year spent in the study of the Latin language. The present translators seem to have been remarkably successful in turning history, of which only a fragment is extant, into English, not only the meaning but the style having been correctly rendered. Tacitus was a thorough lover of freedom, and his history derives additional interest from this fact.

The *Pennsylvania School Journal* for the current month, has come to hand, and is, as usual, full of interesting matter. The article on "Mental Science; Importance to the teacher of this kind of knowledge," by Edward Brooks, Principal of the State Normal school at Millersville, Pa., is particularly excellent and worthy of a careful reading. The Professor treats here of a favorite study of his own, and shows the advantages of thorough knowledge of it as much by his method of treatment as by his arguments. Altogether the present is a very fine number of the *School Journal*.

THE WEEK IN BRIEF.

"King" Don Carlos is said to be actually preparing for an advance of his army on Madrid.

Secretary Richardson says he will sell all the gold that can be spared, and purchase less bonds.

Fresh supplies of arms, ammunition and provisions are constantly being received by the Carlists.

Governor Hartranft has vetoed the act extending the time for the payment of the enrollment tax.

Tennessee has been visited by a terrific tornado.

M. Grevy has resigned the presidency of the French Assembly and been re-elected.

Barcelona is arming to repel the Carlists.

A serious disturbance has occurred at Valencia.

The Madrid municipality troubles continue.

The Duke d'Aumale appeals to "Poor France to take up her broken sword, labor, and take heart."

Senator Sumner will visit Massachusetts in June if his health permits.

Louis Joseph Buffet has been elected President of the French Assembly.

ASSETS OVER \$1,800,000.

Provident Life and Trust Company of Philadelphia.

OFFICE, No. 108 SOUTH FOURTH STREET.

Incorporated by the State of Pennsylvania,

THIRD MONTH, 22, 1865.

Expressly required by its Charter to divide every dollar of surplus among its policy-holders. It is therefore strictly mutual. Under an economical and judicious administration, having for its membership a large proportion of Friends, whose average length of life is nearly nine years greater than that of the community at large, and confining its business to the more healthy regions of our country, we believe this company offers inducements that cannot be surpassed.

This company is similar in its organization to the "Friends' Provident Institution," of England. The "Friends' Provident" was organized in 1832, and has, therefore, been in operation forty years. Its low rate of mortality and safe and economical management have placed it in the front rank of companies in that country.

The distinguishing features of the Provident of Philadelphia are :

- 1st. Low rate of mortality consequent upon great care in the selection of lives, and the large proportion of Friends among its members.
- 2nd. Economy in expenses.
- 3d. Prudent investment of money.
- 4th. Liberality to the insured ; as, for example, its Non-Forfeiture System, which is more liberal than that guaranteed by the Massachusetts law.

SAMUEL B. SHIPLEY, President.
 Vice President, WM. C. LONGSTRETH. Actuary, ROWLAND PARRY. Sup't of Agencies, JOSEPH ASHBROOK.

(Established in 1853.)

NOTICE TO FRIENDS.

Realizing the need in this part of the Town of a place where FRIENDS can be accommodated with a full line of

PLAIN GOODS,

we have laid in and offer for their inspection a stock of

Fine Madonnas,

Brown Alpacas and Mohairs,

Neapolitan Silks,

Silk Warp Himalayas,

Mottled Mohairs,

Moreens for Skirts, etc.,

Thibet Blanket and China Silk Shawls,

Book Muslins and Book Hdkfs.

We would also call attention to our large and well-assorted stock of

GENERAL DRY GOODS.

Customers can rely upon POLITE ATTENTION and GOOD GOODS at the lowest prices.

JOSEPH H. THORNLEY,

N. E. Cor. 8th and Spring Garden Sts.

Feb. 3 mos. PHILADELPHIA.

DAVID FURMAN,

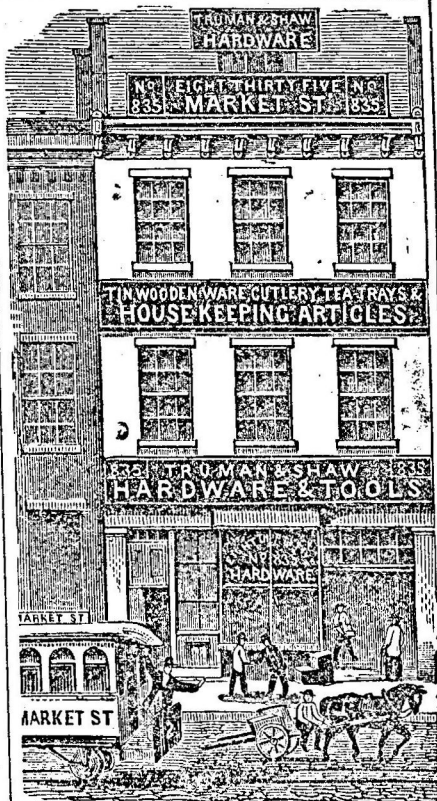
MERCHANT TAILOR,

No. 104 North Sixth St., Philadelphia,

keeps constantly on hand a full assortment of goods suited to plain and fashionable wear.

ISAAC H. MACDONALD,

late Cutter and Foreman for Charles C. Jackson, deceased, has removed to the above establishment, where he will be pleased to see the patrons of the old establishment. 2-3m.



TRUMAN & SHAW,

DEALERS IN

HARDWARE, CUTLERY AND TOOLS,

835 (Eight Thirty-five) Market St.,

THREE DOORS BELOW NINTH,

PHILADELPHIA,

Invite attention to their assortment of articles for

Housekeepers, Builders, Manufacturers, Mechanics, Farmers, etc.

It includes many of the latest patented improved and labor-saving tools, implements and utensils, among which are some articles of

WOODEN AND TIN WARE,

AND ALSO

COG-WHEEL CLOTHES WRINGERS

which, from the practical experience we have had, we do unhesitatingly recommend as being the most DURABLE, and therefore the cheapest among the more than twenty styles now in the market. Still we keep other styles for sales to such as prefer them and any one of them we believe will soon be found to pay its first cost, in the saving of time, labor and clogging.

Also Ladies', Gentlemen's, Children's and Parlor skates in great variety.

STRAWBRIDGE & CLOTHIER,

N. W. COR. EIGHTH AND MARKET STS.,

PHILADELPHIA,

KEEP CONSTANTLY ON HAND A VERY LARGE STOCK OF

SILKS,

AND

STAPLE STYLES OF DRESS GOODS.

PERSONS DESIRING PLAIN GOODS, CAN PERHAPS BE BETTER SUITED OUT OF OUR LARGE STOCK AND VERY GREAT ASSORTMENT THAN ELSEWHERE.

IN

HOUSEFURNISHING DRY GOODS

WE OFFER UNUSUAL INDUCEMENTS, HAVING ON HAND AT ALL SEASONS AN IMMENSE VARIETY OF

BLANKETS,

LINEN GOODS,

MUSLINS,

SHEETINGS, ETC.,

SAMPLES SENT BY MAIL WHEN DESIRED.

STRAWBRIDGE & CLOTHIER,

N. W. COR. EIGHTH AND MARKET STS.,

PHILADELPHIA.