

THE JOURNAL.

3078

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

VOL. I.

PHILADELPHIA, FOURTH-DAY, 10TH MO. 29TH, 1873.

No. 39.

For The Journal.

LINES WRITTEN DURING A SEASON OF SEVERE AFFLICTION—PHYSICAL AND MENTAL.

Almighty Father, Lord of all existence!
Fountain and source of light and love divine;
Thy poor, weak children, ask thee for assistance,
And pray to thee as dwelling at a distance;
Forgetting thou hast made the heart thy shrine.

There's not a star heaven's azure to come adorning
But owes its light and lustre all to thee;
No flash, that of the coming storm gives warning,
No rose-tint blushing on the clouds of morning,
With rainbow beauty crowning vale and lea.

But thou hast made them all; they speak thy glory,
Thy loving kindness and unbounded power;
And shall not we love, reverence and adore thee,
Laud thy great name (albeit but dust before thee),
And worship thee in spirit every hour!

O! grant eternal helper, still to lead us
In paths of safety, thorny tho' they be;
Thy poor and blind, and of thy mercies needless,
Still condescend to shelter and to feed us,
With bread of heaven which cometh down from thee.

For thou hast promised all who serve and fear thee
To come and dwell with them and be their guide
Each day, each hour, still drawing them more near
To thee.

Until their yielding hearts learn to revere thee,
Lean on thy grace and trust in nought beside

Companion, friend, and everlasting father!
Lord of the boundless universe, to thee
Our prayers ascend; forsake us not, but rather
Love and protect us, till at last we gather
Around thy throne from sin and sorrow free.
COLERAIN, Ohio. C. H. COPE.

THE STORM CLOUD.

(PUBLISHED BY REQUEST.)

A moment ago an angry cloud,
The whole of the bright, fair sky did enshroud;
Its fingers of blackness seemed almost to sweep
On the face of the earth, and trail in the deep.
The bare branches of trees in solemnity shook,
And each frail little shrub covered close in its nook.
All nature seemed moved by the aspect sublime,
And my spirit was still; I enjoy such a time;
It quells every emotion, save reverence and love,
The heart cannot choose but be lifted above;
Be drawn quite away in the rapture of thought,
To the author of life and all he has wrought.

And while I was gazing the blackness gave way,
Once more shone around us the brightness of day;
The light that revealed to our hopes the bright sun
Obscured from the eye by the clouds that pass on,
Changing and forming in beauty and grace—
Emitting his brightness, concealing his face.

And I thought how this storm in its changeable mood,
Might enrich the mind with reflection for good.
To us angry clouds sweep over the soul,
And darkness alone seems to have the control—
Every gleam of the light is dispersed in the strife,
For the time we grow careless of the interests of life,
And those evergreen virtues, our dearest delight,
Are shaken and marred in the storm king's might.

And the tender blossoms, our pride and care,
Whose beauty and fragrance rich and rare,
Were the power that won us affection and love,
And sweetly pointed to joys above.

They, too, have suffered in passion's blast,
Over their sweetness the blight has passed,
But quiet comes to the storm-tossed bark,
And "peace, be still," we hear in the dark.
That magic voice in its silent power,
Speaks to our hearts in the darkest hour.

But 'tis not silence speaking, 'tis the state,
The quiet hall,
Wherein God meets us when we would give audience
To his call;

Then can we see the light is dimly breaking,
The blackness is departing, and our eyes are slowly
waking.

And the heart is slowly mooring into quietness
again;
But within, the wild disorder leaves a lingering of
pain.

But this is life; we cannot here have the shadows
all depart.
For we would clasp too lovingly, life's ties unto the
heart,

While yet the earthly body is around the spirit
shrouded.

We cannot see the Father's face, his glory must be
clouded.
But we can feel the radiance flowing in upon our
spirit.

And we will know his loving voice, if we will bend
to hear it.
And like the struggling sunbeams; from the outer
source of light,
We shall be gladdened inwardly, and all our path
be bright.

Then when the earthly casket can contain the gem
no longer,
The soul shall witness brighter light, each moment
growing stronger,
Until the curtains be withdrawn and the Father's
face appears.

Then shall we know the meaning of our trials and
our tears.

We have trials of affection, very bitter to be borne,
When death has entered with his scythe and our
idols from us shorn.

There are sorrows deeper still; clouds that emit no
light,
Until humble resignation, reveals it to our sight,
But there are clouds yet darker, darker than star-
less night—

They're those that hover round the soul, touch-
ing each thought with blight,
That drop their sable drapery around its thoughts
of heaven,
And from the undying spirit take the choicest jew-
els given.

A soul disowned of heavenly hope—no sadder
sight can be,
Not feeling for the Master's hand, calling it des-
tiny,
To walk alone uncomfited, life's troubled, sorrow-
ing way.

No moon or star to give him light, lest from the
path he stray!
How void and Oh! how desolate, must such a
spirit be.

That closes every avenue against the Deity;
They cannot see the beauty or the grandeur of the
view;
Disclosing to believing hearts, the sunlight strug-
gling through,

Faintly at first it may be, with changing hues of
light,
Breaking with soft, subduing power upon our ten-
der sight,
That we may not be dazzled, but have the power to
see.

Enough to make us feel and know it is divinity
That works without and works within us gives
us life to admire,

Tinges life's deeds with brightness, and lifts the
mind up higher,
Above the things that stain it, and impede its pro-
gress too,

Giving to every word and act, a tender, loving hue.
Oh! may we view the clouds that come, with eye of
resignation,
Nor let their fringe of blackness dip into the soul's
creation.

Keep her dominion pure, 'tis the temple of the
Lord—
His sanctuary, where he comes to peep, each himself,
the world!

BALTIMORE.

S. J. D.

Selected for The Journal.

IN MEMORIAM.

Far away in the land of the blest,
Her spirit in glory is dwelling;
Where the souls of the weary find rest,
And saints in their white garments dressed,
Their triumphant story are telling.

No more in this valley of woe,
She drinks from the fountain of sorrow;
But where rivers of Paradise flow,
She lives, and delights in the glow
Of a glorious and unending morrow.

In the noontide of life called away,
With the blossoms of home all around her;
The light of her dwelling, its hope and its stay,
She left it all lonely and dark on that day
When death with his strong fetters bound her.

O, dark are the vapors which hang o'er the tide
Of that cold and mystical river;
But faith can see on the bright farther side,
A beautiful realm extending full wide,
Where the good are happy forever.

Unto us she returns never more,
But we go to her, and our weeping
Will be turned into joy on that shore,
Where the spirits of those gone before,
Their watch for our coming are keeping.

A few fleeting years may roll by,
When we, too, shall cross the dark portal;
Then let us so live, that to die
Will be to mount upward on high,
To a region of glory immortal.

Ah! well may we weep, who remain,
For the silver cord suddenly broken;
Not for her, but ourselves, who would main-
tain with her, where they suffer no pain,
And no heart-rending farewells are spoken.

There the spotless robe and the starry crown,
To each ransom'd soul are given,
And they dwell where no darkening shadows frown,
In a city where sun shall never go down,
And the name of that city is heaven.

O! how joyful 'twill be there to hear,
Each other recount the glad story,
Of the saviour and friend ever near,
Who has called us all home to appear,
With him in the mansions of glory!

COLERAIN, Ohio.

C. H. COPE.

The Crow and Ute delegations in Wash-
ington paid their respects to the President
last Fifth-day, and received some good
counsel from their "Great Father."

NOTES OF TRAVEL.

FRIEND GIBBONS: A short time ago, I
made a tour as agent for THE JOURNAL,
through the townships of Drumore, Fulton
and Little Britain, in the county of Lancaster,
State of Pennsylvania, and the northern
part of Cecil county, in the State of Mary-
land.

In this short journey I met with some
things which, if they had been in Europe,
Asia or Africa, might have been deemed
more worthy of notice; but, being near
home, they have been—by us—compara-
tively unnoticed.

Some of these incidents are of a private
character; yet they may, nevertheless, be
not the less interesting to the readers of
THE JOURNAL.

On the farm of John Reynolds, near
Kirk's Mills, in Fulton township, I saw a
fish pond, containing several varieties of
fish, which followed the owner as stamely,
and took bread from his hands as familiarly
as a pet dog, even jumping out of the wa-
ter to take it from his hand without show-
ing any signs of fear. Some of the fish were
eighteen inches long. This I think alone
worth recording.

Then, the hills of chrome and magnes-
ia, near New Texas, which are worth a place
in the geography of Lancaster county. As
we stood upon a hill, where Wallace Wiley
now resides, just as a thunder storm was
rising in the west, and viewed the tops of
the white hills rising in solemn majesty
around us, the scene was grand.

Gilpin's Rock, in a branch of the North-
east river, in Cecil county, Md., is a curi-
osity worth a visit. The stream pours over
numerous ledges of rocks, which fill the bed
of the stream, with tremendous velocity, and
a perpendicular fall of not less than a hun-
dred feet in a distance of a hundred yards.
The water pouring in some places over the
rocks in one sheet, then dividing into num-
erous paths it comes down splashing and
roaring, then losing itself in the crevices of
the rocks, it again bursts forth, foaming
and spouting in jets of froth and spray,
until it is lost again; when, anon, it bursts
forth and comes down tumbling, flurrying
and thundering until it reaches a smothering
and more level bed, when it glides away
into the thickness of the forest, and is lost
to the view.

There are many romantic scenes on the
Octorara and Conowing in the southern
part of Lancaster county, which, to one ac-
customed to a level country, are worth a
long journey to visit them. Curiosities con-
sist chiefly in variety from scenes which we
have been accustomed to. To one bred
among the mountains, the beautiful valley
of the Pequea, and the placid water of the
Delaware, are charming sights, because
they are new; while to one accustomed to
such scenes, the majestic scenery of the
Alleghenies is grandly beautiful.

Much good land is here among the hills;
and, in the level parts of the country men-
tioned, are well cultivated farms, containing
land not much inferior to that of the Pequea
Valley, which is valued at from two hun-
dred and fifty to three hundred dollars per
acre. The maximum price of this land is a
hundred dollars an acre, and, when forced
into the market, it sometimes sells for not
much more than half that price. A few
weeks ago, a beautifully situated farm in
Drumore township, containing one hundred
and thirty acres, in a good state of cultivation,
with new buildings, sold for sixty-five dol-
lars an acre. The reason of this great dis-
proportion in the prices of land may, per-
haps, be better answered by others than
myself.

The people, too, in these different sec-
tions, are as different as their scenery. In
the former the German element of society
prevails, and in the latter the English. The
character of the one is migratory, the other

fixed to the homes and rich farms of their
fathers; both are equally honest, indus-
trious, economical, and consequently, a
thriving people. The one principally con-
sisting of the followers of Menno Simon;
and the other of George Fox and William
Penn.

Among the Friends, I find many readers
of THE JOURNAL, although the Friends' In-
telligencer is subscribed for by most Friends.
Those who subscribe for the Intelligencer do
not generally subscribe for The Journal,
although generally acknowledging it to be a
good paper; and some are subscribers for
both. There is, certainly, room for both.
The sphere of their literature will bear
an enlargement. Friends generally admit
that The Journal is—religiously, statisti-
cally, morally, historically and scientifically
—a good paper. It is not merely a Friends'
paper, not a sectarian paper; it is suited to
the feelings of both youth and age, to draw
them from the light and trifling literature
of the day. "The History of Religious
Bigotry in the Colonies," "The Sufferings of
Margaduke Stevenson," Mary Dyer, and
Wenlock Christison, an article extending
through many numbers; "the Manuscript
Diary of Wm. Adams," already run through
fourteen numbers; "Scientific Notes;" Early
History of the Quakers; Biography of Distin-
guished Friends; "An Outside View of the
Society of Friends;" besides letters from
travelling Friends, and from numerous cor-
respondents outside of the Society; discus-
sions upon the different testimonies borne
by Friends; letters to the editor, &c., &c.
It, likewise, contains full reports of the
proceedings of many Quarterly and Month-
ly Meetings, and reports of Yearly Meet-
ings. The report of the last Philadelphia
Yearly Meeting occupied a large space in
three successive numbers of The Journal. (A
full report of the next Baltimore Yearly
Meeting is expected.) Phonographic re-
ports of sermons, also constitute a feature.
To sum up, The Journal is a liberal paper;
neither the Editor nor the Society of
Friends being responsible for the sentiments
which it contains. And I might say that
such Olla Podrida as this article may be con-
sidered by some worthy of being considered
an interesting feature of The Journal.

I will conclude by a few reminiscences
from Ezra Michener's book, which I read
while on the tour that I am now describing.

In 1679, Burlington Monthly Meeting de-
bated whether it was right to sell intoxicat-
ing liquors to the Indians, because they
could not, "as the rest of mankind, use it
moderately."

In A. D. 1788, a Query asked, whether
Friends are careful in their use of liquor as
a drink, and as a medicine? The Second
Query of Philadelphia Yearly Meeting asks,
"Do Friends keep clear of excess in drink-
ing drinks or strong drink? Are they cau-
tious in distilling liquor from grain, and
keeping taverns?"

In an old contract, Benjamin Clift is em-
ployed to "teache scole, beging Ye 12th
of Ye 7th mo., and to continue one whole
year except 2 weeks." The annual salary
was twelve pounds.

The annual salary of a male teacher at
Westown boarding school was once \$266, and
of a female \$80. These salaries were dispro-
portionate, considering that Friends were the
first to place the sexes upon terms of equal-
ity. In 1799, the salary of a male teacher
was \$162.22.

So ended the first letter of my tour as agent
for The Journal. EZER LAMBORN.
10th mo., 1873.

THE TEST.

PLAINNESS OF SPEECH.

Those among us who really believe that
Paul was a good and wise man, may accept
his advice to "try all things, prove all

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A meeting of the Joint Committee on the Subject of Education, appointed by Philadelphia Yearly Meeting of Friends, will be held on the 7th day of 11th month, 1873, at 10 1/2 o'clock a. m., in Race Street Meeting-house, Philadelphia.

W. M. LEVICK, Clerk.

HARRIET BEECHER STOWE

Reads selections from her own works at Horticultural Hall on Sixth-day evening, 31st inst.

OUR CORRESPONDENTS

Will be kind enough to bear with us if their communications do not appear as soon as they and we wish, and by no means assume that we do not mean to insert them. Our apology for such delays is the crowded state of our columns. The demand for their use being nearly double their capacity, some must wait.

To all who feel themselves aggrieved by these delays, as well as to all who feel an interest in our good work, we say, aid us in extending our circulation, that we may be able to enlarge our paper, so that all who desire it can have space in its columns for their communications.

statement is entirely correct, and that that woman was executed for a crime of which she was not guilty. Her blood resting upon the heads of her murderers, we do not wonder it should make them feel uneasy. ... ty, and their execution was alike a crime in the eyes of divine and human authority.

THE LECTURE PLATFORM.

Lectures, as a distinct branch of amusement and education, have become very much more popular within the last few years. Now, the procuring of popular lecturers is a separate business. The best talent, both of America and Europe is eagerly sought.

with which the great author's rendering of his works was heard by crowds. This has encouraged other English authors to follow in his footsteps—some of whom have been successful, and others the reverse.

The rostrum is such a powerful aid to all that is good, that everything which tends to corrupt it should be most jealously guarded against. If it is to share the corruption in which the theatre has been steeped for ages, our people will be left no place at which to while away a pleasant and instructive hour.

A few days ago, Wilkie Collins, the famous English novelist, was advertised to read one of his own works in this city. Hundreds, enticed by his fame and their desire to see as well as hear him, filled the hall in which he was to read. The people who had invited him, as well as those who went to hear him, expected an intellectual feast. Their disappointment may be imagined when the lecturer arose and read, with a voice not at all adapted to public reading, a story not fit to be read either in public or private. It was simply shocking to the moral sense to hear a long recital of the crimes of a wretched Magdalene read to an audience composed largely of young girls and women. Had all this been brought forward to point a moral, it would not have been without apology, but such was not the case. This string of horrors was spun out simply because it was horrible, and not for the purpose of drawing any lesson therefrom.

We hope that this will be the last time that anything of the sort will come before an American audience, or any audience, indeed. As a people who desire that intellectual culture may become popular, we cannot afford to let the lecture platform be corrupted.

STATE OF FEELING IN EUROPE.

[The following is an extract from a letter from Europe to a valued friend. Its deeply interesting contents speak for themselves.—E.D. JOURNAL.]

They are not faint in Europe, but call with loud voices for an end of the blood which has so long coursed down these beautiful rivers and dyed the pure mountains and valleys of this earthly paradise. In Germany they are patriotic, love money and trade, plenty of work to do, abundance to eat and drink. Above all, they want to be at home with their families and friends. They dislike in their hearts war, and love, to a passion, the peace of Europe. They prefer arbitration to legal strife. They don't want to rule foreign people, but only their fatherland. This is the spirit of the people who have the military power in Europe. Let us hope that they may be first, so long as they keep war out of Europe and away from the human family. Yet all the young men in tender youth must serve in the army. This cultivates the military spirit, but good Christians revolt at the ruggedness of war, as it affects their sons while in the army. I know of the best Christians who go to America, our own dear country, to save their sons from so many years of temptation, not willing to apprentice them three years to learn to take life. A dear friend and brother in Berlin, said to me with great tears in his eyes, with his heart full of woe, deep woe as Germans have: "I love my fatherland. I love Germany; the people are my people; her science, art and institutions are the best in the world. My friends are all here, my forefathers are buried here. But I love God and my fellow-men more than all these. There is my little boy. He loves God, too. He is a little Christian. If he goes to the army, (as he must, if I stay here), he will come home to me no Christian, but only talking of battles, sports and his vices. So I go to America where my boy may grow up with me in my faith, and live to be an old man with his father's and mother's hope of heaven." My heart

bled at this speech. Not in isolated cases, but everywhere in Germany, is this spirit against war. Not in the streets, but at the German firesides. They pray upon their bended knees that the scourge of war may depart from them forever.

The Queen and Government here in London have strongly recommended the House to pass resolutions to induce all Christian powers to leave their differences to arbitration. These were well received in the House. The English people rejoice in these movements. They want only peace to carry on their commerce. We hope that the example of the English Government will now be followed by the amiable sovereign, the Czar of the Russias, and thus he may add another diamond star to the crowns he won by giving freedom to the serfs. If he now goes for peace and arbitration; after freeing his slaves, I shall move to make him an honorary member of our Peace Society, even though he may not be for woman's suffrage. For few men have risen to greatness who have adopted in the beginning three such important reforms as liberty to the slave, suffrage to woman, and peace to all. For myself, they came to me from my mother's arms, and in my father's earnest instructions. In later years they have been fanned and invigorated by your earnest lives and devotion to this trio of the age. May your labors be crowned in the last two cases as in the first; except, let these come in peace. Nevertheless, not our will, but thine, Oh God! be done.

Then in the great cities are many earnest reformers. Everywhere the friends of peace are good, noble-hearted people, and receive us most kindly. We are all international friends. No better card can you have abroad than that you work for peace at home. In London, Paris, Vienna, Geneva and Brussels, are good hearts in the cause. I know you both hope for the future, with reason for not only our own, but a thousand times ten thousand hearts are in the work.

We will bring you a pebble from William Penn's lodging room across the street from ours. Also a flower from the graves of Peter and Paul in Rome.

His dear wife adds: "A happy and eventful year the past has been, but I shall not attempt to tell you much of it at this busy time. I hope if the great God (of the traveler by land and by sea, as well as of the dweller in the quiet cottage) be willing, to see you again ere long and talk of these things and many others, face to face. My dear friends, I cannot write more now. If you ever come for a year to Europe wanting to do and see all you possibly can, you will realize how busy we have been here. A few weeks has tried to crowd itself into each day."

EX-PRESIDENT JOHNSON AND THE SURRETT CASE.

[Special telegram to the Cincinnati Commercial] WASHINGTON, D. C., October 4.—Ex-President Johnson, whose coming here has been frequently announced, has failed to turn up. His letter stating that he would be here was written before the failure of the First National Bank of this city; of which he is said to be a creditor in sixty thousand dollars. This sum grew out of the bonds to the amount named, which the Butler "smelling" committed in the impeachment trial found to be in the hands of the bank above named, and which was proven to be Johnson's private property, made up of the hard earnings during his lifetime. When he ceased to be President, the First National Bank proposed to him to convert the bonds into money and leave the proceeds on deposit with that bank—allowing him six per cent. interest on his deposit. He had the utmost confidence in the concern, and readily accepted the proposition.

Mr. Johnson's purpose in coming here is, however, to gather testimony from witnesses and from the records to meet the allegations of Judge Advocate General Holt, who seeks to prove that notwithstanding the Military Commission unanimously recommended that the sentence of death upon Mrs. Surratt be commuted to imprisonment for life, Johnson heartlessly permitted her to be hung. This Surratt hanging disturbs all the principal actors connected with the Administration who had responsibility in the case. It is the ghost that will not down. It has more heads than Banquo's ghost. It tortured

Stanton and haunts Holt; and purses Bingham and the rest of them. Thesmen feel now that the woman Surratt was proven to have been cognizant of Booth's purpose to kill Mr. Lincoln, but that her knowledge extended only to the long previous planned abduction of the President. But on the floor of the House, it will be collected, charged Bingham; a Judge Advocate in the Commission, with being guilty of a legal murder and the blood of Mrs. Sutt was on his hands. At the same Butler argued that Booth's diary, then in the possession of the War Department, and not that time made public, had been tampered with in order in some measure to strengthen the case against Mrs. Surratt; and that Bingham et al. from public censor This Booth diary when afterwards examined, gave no evidence that it had been tampered with; but, nevertheless, there remains that ugly legal question standing against Johnson, Stanton, Holt, Bingham et al. which Butler referred to, and in which has been sustained by the Supreme Court of the United States in other cases. The Circuit Courts were open in this district and friendly to the Administration, having exclusive jurisdiction, and were ready to speedily try this case. Mr. Holt's Military Commission, therefore, had no legal existence. Is this in part that disturbs the surviving managers of that trial.

A member of Mr. Lincoln's Cabinet informed your correspondent yesterday that he called on Mr. Johnson yesterday or two after the hanging of Mrs. Sutt, and inquired about the recommendation of the commission for commutation of the sentence. Mr. Johnson was surprised, and said he had not heard of such a document. This ex-member of Lincoln's Cabinet said from all the proofs he is satisfied that John Holt purposely withheld that recommendation from Mr. Johnson until after the execution, knowing well that if the latter had seen it Mrs. Surratt would not have been hung; and that there is evidence that the recommendation was not with the body of the papers of the trial when they were handed to the President.

INDIANA YEARLY MEETING.

Concluded.

The rest of Fourtlay's sitting was taken up in hearing reports from the different Indian Agencies and the care of this and other Yearly Meetings, forwarded through the Indian Committee. These embraced accounts of the Orhas, contained in a letter from E. Painte U. S. Indian Agent, to our friend Barel White; Third Annual Report of T. T. id. E. H. Gillingham, at the Omaha Agency, Neb.; Semi-Annual Report of Barel White to the delegates on Indian Affairs representing the Yearly Meetings of Philadelphia, New York, Baltimore, Ohio, India, and Genesee, supplemented by a letter from Howard White, son of Barel White, an Indian Agent at the Innabago Agency, Neb., and reports of Williams Burgess, at the Pawnee Agency; Thomas Lightfoot, at the Great Naaha Agency, and Joseph Webster, at Sacc Agency. These reports were very interesting and represented Indian affairs too in as flourishing a condition as could be expected. The Omahas manifest a very creditable interest in the education of their children. Three schools were well supported throughout the year until the time of vacation, which occurs while the Indians are on the hunt. The children have made satisfactory progress in their education. Farming operations have not been successful as they were last year. The reports contained matters so full of interest that we are sorry not to have room for them here.

20. Fifthday morning, 10th mo. 2d, 1873. At about 6 o'clock to which the meeting adjourned, Friends assembled. 21. The remaining Queries and answers thereto were read and summaries adopted. 22. Blu River Quarter reports that a Monthly meeting was opened in Whiteside county, Inois, on the 19th of 4th mo. last, to be the third Seventh-day after the first Fifthday in each month, except when it occurs on the day of the Quarterly Meeting in Illinois, when it will be held one week later, to be called East Jordan Monthly Meeting.

23. Blue River also informs that Abel Pickering, a minister and member of Clear Creek Monthly Meeting, died the first of 1st month, 1873, in the 81st year of his age.

24. Miami Quarterly Meeting informs that George Hutton, a minister, of Miami Monthly Meeting, departed this life the 14th of 10th month, 1872, aged near 82 years.

25. Whitewater Quarterly Meeting informs that an indulged meeting has been held in Pendleton, Ind., at 3 o'clock p. m., on First-days. It was opened on the 22d of 12th month last, under the care of a Committee of Fall Creek Monthly Meeting.

26. A concern was expressed in this meeting that help and encouragement should be given to the scattered Friends in our borders, which was referred to the consideration of our Quarterly Meetings, and the clerk is directed to give them a copy of this minute.

27. The Quarterly Meetings report having paid the amounts of their several quotas of the Yearly Meeting's stock to the treasurer thereof.

28. The Committee to visit Blue River Quarterly Meeting produced a report, which is satisfactory, and the Committee is released.

29. The Committee appointed last year to revise and have the minutes printed, report the service performed.

30. The Corresponding Committee reports that it has attended to the business referred to it.

31. The Meeting for Sufferings produced satisfactory minutes of its proceedings for the past year. It is directed to report to the meeting next year.

The committee appointed to settle with the treasurer then made their report, after which the morning session adjourned.

Fifth-day afternoon, near the time adjourned to, Friends again assembled. The Educational Committee made a report, which was approved and directed to be printed.

37. The alteration in the Discipline, as submitted by the committee, to which it was referred, is approved, and referred to the Revising Committee for printing, and thence to the subordinate meetings for insertion in the books of discipline.

38. The Committee to prepare an Epistle to be directed to the Yearly Meetings with which we correspond, produced one, which was approved, and directed to be signed by the clerk, and referred to the Corresponding Committee for the proper address and forwarding.

39. The clerk is directed to inform Baltimore Yearly Meeting of the action of this meeting upon the request of Blue River and Prairie Grove Quarterly Meetings for the establishment of a new Yearly Meeting.

40. The committee to draft the exercises of the meeting produced a report, which being acceptable, was directed to the care of the Revising Committee for insertion with the minutes.

41. Upon consideration the Yearly Meeting directs that when it meets at Waynesville, Ohio, meetings for public worship be held at 3 o'clock p. m., at Grove and Springboro' on the first day preceding the Yearly Meeting.

42. Under a deep sense of gratitude to the Head of the church for the evidences of His presence with us during the various sessions of this meeting, we conclude to meet again at Waynesville, Ohio, next year, if permitted.

AARON WRIGHT, Clerk.

For The Journal.

FRIENDLY ITEMS.

After Indiana Yearly Meeting, Ezekiel Roberts and companion went to Waynesville, and thence to Green Plain, which meeting they attended on 1st day the 5th inst. also Lydia L. Garrett; the latter returned next day; had an appointed meeting on 3d day at Grove (Harveysburg); was at Waynesville on 4th day, and Spring Grove 5th day. Samuel Townsend was at the last three meetings; also having attended Richmond Meeting on 1st day, at which was also Jos. A. Dugdale.

Lydia L. Garrett attended meeting at Wilmington on 1st day morning, 12th, and in the afternoon at Grove; Hopewell on 14th, and thence home, which she reached on 18th inst.

Lytia H. Price, accompanied by Eliza Chandler, of Hockessin, Delaware, went to

St. Louis, where that aged, valuable minister, Jane Price, of West Chester, Pa., has been sojourning with her daughter's family.

John J. Cornell, of Rochester Monthly Meeting, expects to attend the approaching Baltimore Yearly Meeting, and be at Philadelphia Quarterly Meeting the 3d day following.

William Dorsey, of Philadelphia Monthly Meeting, also has a prospect of being at Baltimore Yearly Meeting; the latter, while on his way to Mid-week Meeting, on the 8th inst., tripped, as he left a street-car, and falling, was severely bruised. As she was returning from the same meeting, Sarah J. Sharpless, also a minister, fell in front of her own dwelling, and fractured her arm—both are doing well.

At Oxford, Pa., several Friends reside, but it is too far distant for them to walk to Homeville Meeting. They are looking towards the time when a meeting and First-day school shall be established there. For this purpose a lot has been secured. J. M. Dickey, a Presbyterian minister, donated to this use a lot 100 feet front by 150 or 160 feet deep, and sold them a similar adjoining lot for the moderate sum of \$500. Several Friends have a prospect of settling in this town.

The new meeting-house at Kennett Square is a very neat building, and very convenient and comfortably arranged, with vestibule, porch, &c. The first meeting held in it, was that of the First-day School Association on the 18th. The capacity of the house is 400. On this occasion it was crowded, with a number outside. It is probable about 600 were at the meeting.

Charles Farquhar, of Sandy Spring, Md., informs that that Monthly Meeting alone remains in that part of the State, out of several which have long since been laid down among them Indian Springs, Cliffs, Patuxent, West River, &c. Some of the records of these date back to 1682.

The prosperity of the meeting is no doubt owing in a great measure to the living, practical ministry of the venerable Benjamin Hollowell, who is a member of it; besides him, they have three women Friends who speak occasionally, but are not recorded.

Although quite a large number of Friends belong to Nine Partners Monthly Meeting, N. Y., but few manifest any interest in meetings for business. They have no recorded minister. One worthy woman occasionally exhorts to holiness and virtue.

Clark C. Barmore, clerk of Nine Partners Quarterly Meeting, was buried on 9th mo. 30th. He was a worthy Friend, who will long be missed in that community. His sickness was short. A large assemblage attended his funeral, at which John D. Wright was drawn forth in the ministry.

Nine Partners Quarterly Meeting will hereafter be held at Oswego, in 11th month. At Dunesburg Quarterly Meeting in 9th month, Albany, Preparative and Mid-week Meetings were laid down. At this Quarterly Meeting, Alfred Moore and companion, of Dutchess county; Esther S. and Robert S. Haviland, of West Chester, N. Y.; Isaac Hicks and companion, of Long Island, were in attendance acceptably.

Within the Quarterly Meeting are one recorded and one unrecorded minister—both men. Joseph Gurney, a recorded minister of Cocoman's Monthly Meeting, has recently deceased.

Darlington Hoopes, of West Chester, Pa., attended Race Street on 19th inst., and Radnor Circular Meeting in the afternoon, in both of which he was livingly exercised in the ministry. Samuel B. Walton, of Iowa, attended Race Street on 4th day, 14th. He and William Dorsey were called into the ministry on this occasion. The latter was at Green street next day, and very acceptably.

Sarah O. Plummer, for many years clerk of Indiana Yearly Meeting, is now sojourning with her Friends in Pennsylvania.

J. M. T.

RELIGIOUS SUMMARY.

THE BOY AT THE PALACE GATE.

A little boy in England wished very much to see the Queen; so he determined to go at once to her palace, and ask to see her, but the sentinel on guard before the gate only laughed at the boy, and pushed him

aside with his musket. Still the lad could not give up his purpose, now he had come so far. Not till the soldier threatened to shoot him did he turn and run away. One of the young princes saw him crying, and, on learning the cause, said, with a smile, "I'll take you to the Queen;" and past the guards he walked into the very presence of his royal mother. With surprise she asked her son about the lad; and when she heard the story she laughed, as any kind-hearted mother would, and, with some kindly words, sent the delighted boy away with a bright piece of money in his hand.

It is a hard matter for the poor to gain admittance into the presence of an earthly sovereign. But the way into the presence of the great king is always open, and even the beggar in his rags is welcome. Just as this prince brought the child who longed to see her into his mother's presence, so Christ takes us by the hand and leads us into the presence of his Heavenly Father. For the dear Son's sake we are made welcome. Without him we can never be admitted. Never forget, when you pray to God, to ask all the blessings for the sake of Jesus, for in no other way will prayer ever be heard or answered. No one who longs to see the king in his beauty, but will find the prince of life ever ready to lead him up to his very throne.—*Exchange paper.*

After perusing the foregoing, let the reader turn to the contemplation of the Parable of the Prodigal Son, and mark the contrast.—*ED. JOURNAL.*

PRESBYTERIAN CHURCH IN SPAIN.

A Presbyterian church organization has been completed in Spain, under the title of "Spanish Christian church," composed of the union of two separate movements, of which the first step toward union was made at Seville, in 1871. It comprises sixteen different congregations, four of which are in Madrid, and they are divided into four Presbyteries. The Confession of Faith is founded upon the Westminster Catechism.—*Exchange paper.*

[When doctors disagree, who shall decide? Some one wiser than either, we suppose. Two savants differ, one says church and state ought to be united, the other says they are united. Hear them.—*Ed. J.*]

The afternoon session of the Evangelical Alliance, at Association Hall, was devoted to a free discussion of the relations of the church and state. Hon. Mr. Brunot, of Pittsburg, said he was surprised that such an aggregate of thought should be expressed without striking against the thoughts of others. He said that the Constitution of the United States was adopted for all sects and creeds—even the Mahometan, and therefore he blushed for it. He believed in a close unity of church and state.

Rev. Mr. Stevenson, of Philadelphia, said that many European nations are trying to work up to our American model. If this be true it concerns us what the model shall be. Our Government was strictly a religious government. Our law of marriage was a Christian law. Blasphemy was an offence against statute law. Christian religion is a part of the common law. Religious worship is recognized by it. Our Legislatures and National Senate are opened by prayer. Public fasts and thanksgivings are established by the Government. The Christian oath is administered in civil courts, and by it our civil officers are qualified. Our system of education is purely a Christian one. We have Bibles in our schools, except in a few cases, where bigotry has caused their expulsion.

Rev. George M. Grant, of Scotland, followed, after which the Dean of Canterbury expressed his idea, that what was practicable in this country was not so in England.

Rev. Mr. Burnett, of Ireland, and Right Rev. Bishop Simpson then spoke. The latter said that the alliance had not met to make a constitution for the United States, or a church for England.

ALL THE WAY FROM ZANZIBAR.

While the Christian Alliance was holding on its shining way in New York, and everybody was pleased with everybody, and a gracious glow illuminated every face, it seems that Satan was walking about too, and noosing some of the most illustrious guests. Who would have thought that the Dean of Canterbury would have been caught in his toils! But there are some men it would seem, that neither age, nor

learning, nor station can restrain. This eminent prelate, and yet more excellent man, not reflecting on the depravity of his heart, nor watching against the perils of benevolent sympathy, actually sat down, on the Lord's day, to the communion of the Lord's Supper with non-Episcopal Christians! We believe that he even prayed with them, and treated them as if he loved them! Had he disdained their company, had he fallen back on the sanctity of his order, had he assumed a consciousness of his pre-eminence as a regular sinner over the irregular sinners who had never put their feet in the apostles' foot-prints, it would have given joy to multitudes who are now ashamed of the Dean of Canterbury because in acting like a Christian gentleman he forgot, as they affirm, that he was a churchman.

The good and venerable Dr. Potter, Bishop of New York, thought of many things; the excellent clergy of the Episcopal churches of New York thought of many things when this astounding event was made known to them. But none of them were nimble enough to get ahead of that glorious ex-nisiary from Zanzibar, Bishop Tozer, who came bouncing into the newspapers with a long letter, addressed to "My Lord Bishop," of New York, and full of amazement, of grief, wonder, and affectionate indignation. Dear Bishop Potter, what will you do with this shining title? Titles, like mud, may be removed, but are apt to leave a spot behind; and if "My Lord Bishop Potter" shall find himself addressed as "My Lord," he ought not to blame the natives. It was made known unto us by the Bishop of Zanzibar!

But shall such alacrity cease with one bound, because, like the grasshopper, it jumped without looking, and came down flying all abroad? There are never so many things in this and other dioceses which our Bishop *in partibus* should set right. [Gorbeyii, in his tripartite *Hyppocastrion*, thus defines a bishop *in partibus*: "It often happens that men are more than enough for priesthood, and not quite enough for the office of bishop. Such are ordained in part, or so much as there is of them, and it is usual to send them abroad that they may grow to the full measure of a bishop." P. 976, London, 1562.]

But now comes Bishop Cummins, of Kentucky—a live bishop, and apparently not much injured, as yet—who convicts our beloved Tozer of fundamental ignorance of the canons and customs of the English church, and of the church in the United States, and affirms the right of every Episcopal clergyman to commune with Christian brethren outside of the pale of the honored church of which he is, so worthy a bishop. More than this, our Kentucky friend gives the *Rituquiss* a stunning compliment, and thinks that when they and a few others are squelched, the Episcopal church will be that "Haven of Rest" for which so many are sighing. We shall watch the result of this pleasing comedy. It is certainly true that a Christian may find food and shelter and good instruction in the venerable Episcopal church; and that he may be greatly helped toward heaven. But ought any one to be urged to enter her communion just now on the plea that she is a harbor of peace, and that such splittings and criminations and disputes as disturb other sects find no place in her?

"The stunning compliment" of the Bishop of Kentucky, referred to, is so good that we cannot but reproduce it at length.

I cannot believe that, as Bishop Tozer states, "the larger part of the so-called Evangelical section of the (Episcopal) church in New York share in his feeling." As far as I know them, the liberal Episcopalians of New York rejoice in the action of the Dean of Canterbury, and thank God for it. When the Episcopal church of England and the United States has been able to clear herself (which may God in his infinite mercy soon grant) of the deadly evil of Ritualism, whose last development is the revival of the confessional, then, and not till then, may she become a "haven of rest" to many souls who would rejoice to see her the common centre and bond of organic unity to all Protestant Christendom.

GEORGE DAVID CUMMINS, Assistant Bishop of the Diocese of Kentucky.

New York, Oct. 12, '73.—*Christian Union.*

(Continued from page 307.)

law arising therefrom holds men socially together. "This tie," he says, "is now no longer sufficient for society; no longer needs a large number of its members." Those who find no employment, he contends, we cannot drag along by alms-giving, and still less leave them to hunger; that a new bond must therefore be sought for society, and this is no other than the love which Christ has taught us. Christianity has freed men from the law, for it has broken up the old States or governments, in which the individual was nothing, the entirety everything; Christianity brought brotherly-love as a reuniting free bond. But this tie has not yet been drawn around society, and hence the individual claims and demands rights to a degree which threatens to dissolve society. Christian brotherly love must be brought forward and constitute government.

With these views as a basis he established his first school, as stated, in Waldorf, then in 1840, another at Reutlingen, and soon others, until finally in 1858 he had founded twenty-two institutions, in which 1600 persons, chiefly children, were maintained. And mind he had received no government aid; his receipts came from the labor of the inmates, the proceeds of collections from his sermons, and charitable bequests. He had accumulated over a million worth of property, but owed for the greater part of it.

Now came the crisis, that will always come, both when self-care is not the lever of all economy, as when it is too excessive and trenches on that of others. Creditors began to importune for payment; and now came examination into the financial concerns, which soon developed that the Christian brotherly love of which he ever spoke was apt to make economic mistakes, and that it required the directing eye of economical sagacity. A society was then formed, which assumed the existing debts, paid them, corrected some errors in the management, and made Werner, not a director, but left him the main-stay of the institutions, with a salary. Several establishments were abandoned as too costly; the rest (12) are now doing well—paying interest to the stockholders, a salary to Werner, and wages to many inmates. Some of the latter are beneficiaries, and live entirely in the institutions; many merely work there and have their meals. The government has contributed 50,000 florins. What is remarkable in these establishments, when compared with our American charitable institutions, is the absence of regular public support. When I told Werner that we had in the United States reformatories that cost the State 100,000 florins a year, and about 10 florins a week for each inmate, he was perfectly astounded, and declared that such charity was but producing evils which were worse than those which should be cured. They bred an official staff that required itself to be put in reformatories.

But we must ask the reader to recur to the premises upon which Werner bases his whole action. They contain great truths, but greater errors. Society is not now less quick in distributing wealth than formerly, but quicker; not less just therein, but more just! Capital is not more concentrative, but less so, and poverty is not increasing proportionally. There is not merely an increase of comfort for the few, but for the many; and the vast augmentation of wealth enures far more to the so-called lower orders of society than to the upper. Their households, dress, and food cost, indeed, more; but so do those of their poorer fellow-beings, and in a much higher proportionate degree. Take the coffee, sugar, bread, furniture, clothing, each of these classes of society used fifty years ago, with that now, and you will soon see that Werner is mistaken. So, too, society is not dissolving, but becoming more inter-dependent, and this inter-dependence is salutary, for a society thus re-acting continually on itself produces economic moralities, which are much sounder than the ancient religious idealities; for the latter were and are ever confronted by realities which prove them wrong.

Let us, however, give praise and honor to Werner for his declaration that reading, writing and arithmetic is not complete education; that the formation of character is more necessary, and that over all must be economic intelligence. Teach children to count and measure well—but not in figures only—and to do it with integrity, and you

may reduce prayers to a modicum whose insignificance would be a marvel to many theologians, if they were to see human society in the future.

A correctly measuring community—one that measures rights by duties, and wants by supplies—will be more moral and have more peace than communities that pray and cultivate ideality, but neglect economics.

Werner broke down, because in his ledger figured sentimentalities that would not pay debts, nor feed mouths, nor purchase supplies. His achievements consisted at last of the products of labor, of which his own was indeed a large part. Let us thank him for showing that a people may have charitable institutions which are really charitable, and not the mere breeders of officers. Had he had with him, all along, a good commercial mind, he would have been saved the chagrin of a crisis in his movements, and much less of that which impeded his full success.

In conclusion, we must state that Werner's fault is that thing brought into the Christian religion by the Evangelist Johannes—Mysticism. It brought him finally in conflict with the State church, which must rest and does rest on the pecuniary realities of its organism. The pulpits were finally closed to him, for he refused to sign the dogma handed to him to test his obedience. He still preaches, but is a much cured man of his former mystic communism. He still sends out monthly tracts, but they are much more filled with practical realities than formerly. And thus he labors, a sort of modern monk, but much more useful and beneficial to society. More and more the economic rules of life penetrate himself and his institutions, and he is indeed often marveling, how well they now get along. Those who leave them are less pious, but much wiser than formerly; and if we meet them as we did with many, they smile at the religious exercises to which Werner subjected them, but thank him for the many sound economic experiences which they learned partly from his lips and partly by observation. Let us join our own praise for the same result in ourselves—*PENRO, in the New York Bulletin.*

FARMERS AND CITIZENS.

Farmers are not the stupid and unintelligent beings that citizens are apt to consider and portray them. Their constant contact with the varied forms and manifestations of nature tends to a more thorough development of the thinking and intellectual faculties in farmers than in the same class of men who reside in cities. Let us consider the farmer in his relation to the subjects which claim his attention, and we will begin with him as one who has intimate intercourse with inanimate matter—in fact, as a "clodhopper." Following the tail of the plow is supposed by kid-gloved citizens to be unfavorable to enlarging the mind, and yet the very necessity of turning over the soil forces upon the farmer the consideration and knowledge of the qualities of various soils, the best methods, mechanical and otherwise, for their treatment, and the seasons for obtaining successful results.

The characteristics of the human mind which are the basis of the highest development, viz: observation and comparison, are early trained on the farm. Not only are the most obvious qualities of the soil brought under the ploughman's notice in his youth, but a life-long intercourse with and dependence upon mother earth for his subsistence, draw out his interest in learning how to reap from her the largest results for his hard labor. His profits are so small that he is prompted to become a keen inquirer, and when he goes west he exercises great shrewdness in judging from the native flora—the trees, the grapes, and the weeds—what wild lands to select. In an area of one hundred acres—aye, in that of a ten-acre field—there are variations of outcropping soils which require different treatment; and as the furrow slice falls over from the mold board, he mentally turns over in his mind where next season he will drain, and where he will treat with this or that special manure.

Some lands he notices are best adapted for sheep grazing, others for corn, while again some will, with a certain course of cropping, be brought into a more highly productive condition. The comparative

merits, too, of various soils and their adaptability to various crops must be measured by their accessibility to or distance from market and by their surroundings. When land is to be cleared and fenced off into new fields, the same questions which enter into the calculations of the surveyor are involved, while in the laying out of new roads it is essential that the farmer use the judgment of a civil engineer.

Without exhausting all the relations the "clodhopper" bears to the mere earth he treads upon and delves in, let us notice another branch of natural science on which his mind is daily exercised. Plants, from the mosses to the most majestic trees, and from kitchen herbs to the invaluable cereals, all claim his notice and careful consideration. Their favorite habitat, their growth, their seedtime and harvest, and the intricate methods of their cultivation—how vast a fund of knowledge is stored up on all these topics in every weather-beaten farmer's head! True, the mincing city lady may find some hayseed in his hair, but what of that, if throughout all his long life (for the farmer boy begins to study as soon as he can toddle) he has been interrogating Nature on these her manifestations.

To the questions involved in the production of these crops are to be added those which relate to their cost and their varying value, the methods of handling and marketing. The farmer, too, must be somewhat of a speculator as well as a merchant, and weigh the chances, for his wares do not mature under months, perhaps years, and prices fluctuate continually. When he seeds down a piece of land to timothy he does not get a full crop for three or four years, and foresight, looking ahead double four years, is called into requisition.

We should also notice that climatic influences and the weather (dignified by citizens with the title of meteorology) are subjects which demand the farmer's closest scrutiny, for on his wisdom in predicting from hour to hour, or year to year, the "probabilities" may turn his success or failure.

But if the farmer has to deal with the inorganic world in all its shapes of dust, mud, and soil, rocks, hills, springs, and watercourses, clouds, rain, and sunshine; if he has to deal with vegetable life in all its gradations and in all its stages, if his intellect is trained to close observation of all these and their kindred topics, he has also to be brought into the closest intimacy with the animal kingdom and to make it the subject of his severest scrutiny.

How utterly helpless would a farmer be without his horse, his mule, or his ox. No Arab could be more dependent than our clodhopper upon these dumb relatives of ours; and as he steadily follows these good creatures day after day, he learns to know their grit, their capacities, and their management. He ponders the necessity of breeding new animals, how the best traits may be developed, when the mare can best be spared to attend to her maternal duties, and in everything he must count the cost. The young colt must be waited upon for years, then broken to harness, gently dealt with, and either sold or used to the best advantage. The best cows and their progeny must be secured; the most growthy pigs selected (for they are the basis of a good larder), and their litters obtained at the right time; the best hens must be kept, their eggs gathered, and their broods attended to; and if sheep or oxen be the source of his income, their varied characteristics must be studied and the best adapted to his purpose selected. In anatomy and butchering he is inevitably trained by the annual dressing of his pork, and when an ignorant and purse-proud citizen falls into his hands he has been known to "skin him" alive.

If all these topics, which have been merely hinted at, are not enough to educate and draw out a man to think, then let me advert to the very self-reliant characteristics that a farmer's life develops. He must be not only thoroughly familiar with and practiced in these specialties of his trade, but he must also, from his being isolated from other tradesmen, become an expert in many callings—in fact, a jack-of-all-trades. He must be a woodsman, handy with the axe; enough of a carpenter to build a shed, a barn, or even a house; quarrying and rough masonry take up part of the year; of farriery he must be a judge, and with blacksmithing he becomes intimate; in feeding

his cattle he must be wise, and in their sickness he must act as veterinary—each year he gathers a stock of simples and keeps by him the essentials of a drug store—in saddlery he must have some facility; in teaming he early graduates, and in wagons, ploughs, farming utensils, and wheelwrighting he must be perfectly at home.

The introduction of farming machinery of very expensive and ingenious kinds, taxes his utmost sagacity to prevent the depredations of the wicked citizens who are constantly preying upon him (instead of which they should be praying for him). The mowing machine has cut an opening swath, which has let into the harvest field a whole host of implements, which themselves are a school in which a farmer is taught the principles of mechanics and their application. In the chemical art of preserving meats and vegetables, the farmer early gets inducted—while with all the affairs of housekeeping and the purchase of home supplies for his large family (for he combines the manufacturing of his raw substances with their production) he is most actively associated.

To all these must be added a quick wit to adapt himself to circumstances and an ingenuity in providing on the instant for accidents; for his occupations are as varied as are the circumstances which surround him. He follows no routine of mill-work, nor has he all the adjuncts of civilization in the shape of special mechanics to call upon.

His oft journeys in the night familiarize him with the stars, while the changes of the moon, and the seasons of the year give him practical knowledge of astronomy.

If near a navigable stream, he is ex-officio a shipbuilder and navigator. In youth he becomes a sportsman, keen of eye and quick at drawing a bead or landing a trout. To all these material interests, the farmer adds an intimacy with the government not usual with men of his class in the cities. The township affairs are the same in kind, though, perhaps, not in degree with those of the nation. The road tax, the school board, the conveyance and executorship of real estate, the interpretation, the administration, and a knowledge of the forms of law, are much more thrown upon farmers than upon men of their own class in our great cities, where most of these matters become specialties. At births and at deaths the professional man is not unfrequently absent, and his place taken by one of the family or the neighborhood.

Tell me, ye who scoff at our great wealth-producing class, are not these self-reliant men who are trained to usefulness from their youth up—are these men not also trained to intelligence by the varied occupations in which they are engaged? Is not the expertness of hand, of eye, and of mind an evidence of force and vigor?

Yes, the same occupations which give him vigor of body also strengthen the mind, furnish food for thought and develop a mental vigor unknown to the mere specialist or tradesman of our cities. His thoughts embrace the whole realm of Nature, and the training of his observation, his memory, and his habit of drawing conclusions from the grand manifestations of God are part of the good heritage of the most ancient and most honorable occupation of man.

Class has here been compared with class—the lowest laboring farmer with the lowest laboring citizen—and so on through all the grades of wealth and intelligence represented by countrymen and citizens. It is not intended to say that the lowest of the farming class is equal to the highest cosmopolitan, but it is asserted that under the same conditions of wealth and fostering education, the boy or girl brought up in the country is more than the peer in intellectual development and powers of mind of the city-bred child.

There is a culture and a grace gained by city life; but it is only a polish which, if you scratch off, you find too often covers a mere sham, while a country bringing-up gives the true basis of knowledge. Take two children—one plays in the gutter in the city, and his range of objects is restricted to those which exist up the back alley; while the country chap comes in contact, from sunrise to sunset, with multitudinous objects which solicit and call out his attention, and from each of which he can drink in knowledge. The infant of the richer class, poor creature! is even more restricted in his intercourse with natural objects than his barefoot neighbor

in the alley, and too often suffers mental starvation while tied to the apron-strings of ignorant mothers or nurse girls. His more fortunate compeer in the country, while on the road to school, grows wise, and coming home gathers fruit from the berries and apple trees on his path. There are treasures of birds' nest and squirrels provided by God to tempt him to gain experience by climbing trees; and the rough bark tears rents in his pants so that kind mothers may see where to apply the birch.

Each day his hand is turned to twenty different occupations, and, as the year rolls round, harrowing follows ploughing, harvest treads close upon the heels of seedtime, and the so-called idle months of winter are filled up with pressing duties. In the ordinary procession of the seasons, each month has different avocations, and heaven's first law is indelibly wrought into the very texture of his mind. He is shielded by his isolation from many of the temptations of the citizen, and, as God made the country, it is no wonder that he is more moral.

There are disadvantages resulting from a want of contact with his fellow-man, but these are more than counterbalanced by the mental training which is a condition of his existence.—*Philadelphia Press.*

CHRISTIAN CHARITY.

As life advances, a more modest, a calmer, sweeter, more tolerant spirit, begins to infuse itself into a man's mind. He begins to attach less and less importance to the points which divide sects and churches from each other, to think that few of them are worth a breach of charity—at any rate to be convinced that it is not on these that the relation of the soul to God and eternity depends. Seeing in all churches men whose sweet and saintly lives breathe the very spirit of Christ, and of whom it is impossible to doubt that to Christ they are dear, shall he refuse to recognize those whom his Lord has received, or turn away with unchristian hardness and exclusiveness from men whom he may soon have to meet in heaven? No! Whenever in the heat of party-feeling, amid the weary strifes and revelries of sects and churches, we are tempted to indulge the spirit of theological or ecclesiastical exclusiveness, or to feel for intellectual error the indignation and hostility that should be reserved for sin, there is one thought that may well bring us to a better mind. Let us recall to mind the good and holy men of different sects and churches who were once with us and are now in the presence of Christ, and ask whether the points which divide them here, and about which, it may be, they contended and wrangled so hotly, can keep them assunder there, in that deep, diviner life into which they have entered. Let us think, too, if it be ours to join one day their blissful society, whether we shall carry with us much of our ecclesiastical partnerships or theological jealousies into the still, sweet rest of heaven.

Travelers as we are, amidst the mists and shades of life, it is not wonderful, perhaps, that in its dim and deceptive light we should sometimes mistake a friend for a foe, or turn away from a brother as if he were a stranger or an alien. But the night is far spent, the day is at hand, nor distant is the hour when the sun of our souls shall rise full-orbed on our waiting eyes, and the mists shall disperse and the shadows flee away forever; and then—then at last, if not now—we shall recognize in every soul that has ever loved and lived for Christ, the face of a brother and a friend.—*THE CHURCH ADVOCATE.*

Many of the collieries in the Schuylkill region have been flooded by the recent heavy rains and compelled to suspend operations. In some instances the operators had barely more than time to save their mules before the mines were inundated. It is stated, on the authority of "a prominent coal operator" at Pottsville, that there will be a heavy decline in the coal shipments from the upper part of Schuylkill county this week, "and other regions are in a like situation."

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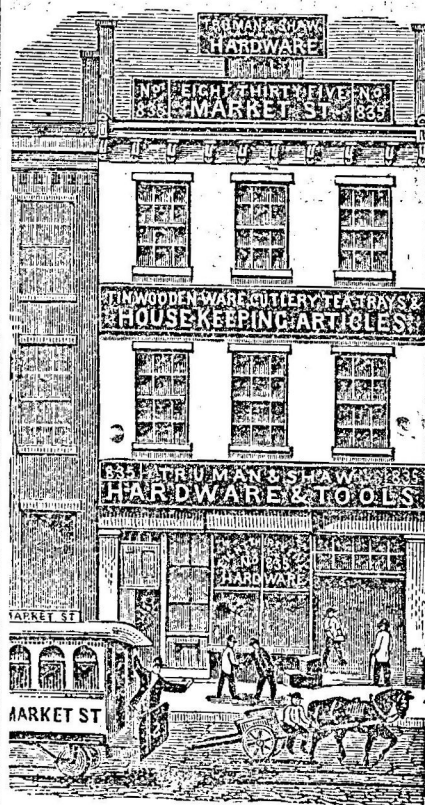
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