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FOR THE FRIEND.

REMINISCENCES OF A VOYAGE TO
INDIA IN 1823-4. NO. 2.

Mollusca. Fulse Shoals.

Those who have sought relief from the summer heats at Long Branch or Cape May, have probably noticed, in their ramblings along the beach, certain gelatinous transparent masses deposited by the receding tide upon the sands. They resemble very large plano-convex lenses, and are devoid of colour, except in a few minute points, which appear like grains of yellow sand, or the eggs of some shells embedded in their substance. This has led many to consider them as the spawn of some marine animal.

If one of these gellies be placed in a tub of brine immediately after it reaches the shore, the observer will be surprised to find it possessed of animation. The superior, or convex part, will expand like the top of an umbrella, and from its under surface several fringed and leaf-like membranes will be developed. The remains of numerous threads, or tendrils, will float out from the margin of the umbrella, following the motions of the animal as it swims around the tub. These threads are often several feet in length before they are broken by the sand; they are probably employed both to entice and secure the prey, and they produce a sharp, stinging sensation, when applied to the skin. It is from the appearance and offensive power of these last organs, that seamen have given the animal the title of the sea nettle, and naturalists the generic name medusa.

I have offered this rude description of the medusa, as a familiar example of the class of animated beings which are the subject of the following remarks. They are all alike gelatinous and transparent, and many of them melt and flow away when exposed in the open air to the direct rays of the sun.

Of all the tribes of mollusca which are scattered over every part of the ocean, the most splendid and the best known is the Portuguese man-of-war, (*Physalia*). This is an oblong animated sack of air, elongated at one extremity into a conical neck, and surmounted by a membranous expansion running nearly the whole length of the body, and rising above into a semicircular sail, which can be expanded or contracted to a considerable extent, at the pleasure of the animal. From beneath the

body are suspended from ten to fifty or more little tubes, from half an inch to an inch in length, open at their lower extremity, and formed like the flower of the blue bottle. These have been regarded as temporary receptacles for food, like the first stomach of cattle; but as the animal is destitute of any visible mouth or alimentary canal, and as I have frequently seen fish in their cavities apparently half digested, I cannot but consider them as proper stomachs, nor indeed is it a greater paradox in zoology that an animal should possess many independent stomachs, than that the strange carnivorous vegetable, the sarcinae, should make use of its leaves apparently for a similar purpose.

From the centre of this group of stomachs depends a little cord, never exceeding the fourth of an inch in thickness, and often forty times as long as the body.

The size of the Portuguese man-of-war varies from half an inch to six inches in length. When it is in motion, the sail is accommodated to the force of the breeze, and the elongated neck is curved upward, giving to the animal a form strongly resembling the little glass swans which we sometimes see swimming in goblets.

It is not the form, however, which constitutes the chief beauty of this little navigator. The lower part of the body and the neck are devoid of all colour, except a faint iridescence in reflected lights, and they are so perfectly transparent that the finest print is not observed when viewed through them. The back becomes gradually tinged as we ascend, with the finest and most delicate blue that can be imagined; the base of the sail equals the purest sky in depth and beauty of tint; the summit is of the most splendid red, and the central part is shaded by the gradual intermixture of these colours through all the intermediate grades of purple. Drawn as it were upon a ground-work of mist, the tints have an aerial softness far beyond the reach of art, and warranting the seemingly imaginative description given at the close of the first number.

The group of stomachs is less transparent, and although the lue is the same as that of the back, they are, on this account, incomparably less elegant. By their weight and form they fill the double office of a keel and ballast, while the cord-like appendage, which floats out for yards behind, is called by seamen the cable.

The mode in which the animal secures his prey has been a subject of much speculation, for the fish and crabs that are frequently found within the little tubes, are often large enough to tear them in pieces could they retain their natural vigour during the contest. Deceived by the extreme pain which is felt when the cable is brought into contact with the back of

the hand, naturalists have concluded, I think too hastily, that this organ secretes a poisonous or acrid fluid, by which it becumbs any unfortunate fish or other animal that ventures within its coils, allured by the hope of making a meal upon what, in its ignorance, it has mistaken for a worm. The secret will be better explained by a more careful examination of the organ itself. The cord is composed of a narrow layer of contractile fibres, scarcely visible when relaxed, on account of its transparency. If the animal be large, this layer of fibres will sometimes extend itself to the length of four or five yards. A spiral line of blue bead-like bodies, less than the head of a pin, revolves around the cable from end to end, and under the microscope these beads appear covered with minute prickles, so hard and sharp, that they will readily enter the substance of wood, adhering with such pertinacity that the cord can rarely be detached without breaking.

It is to these prickles that the man-of-war owes its power of destroying animals much its superior in strength and activity. When any thing becomes impaled upon the cord, the contractile fibres are called into action, and rapidly shrink from many feet in length to less than the same number of inches, bringing the prey within reach of the little tubes, by one of which it is immediately swallowed.

This weapon, so insignificant in appearance, is yet sufficiently formidable even to man. I had once the misfortune to become entangled with the cable of a very large man-of-war while swimming in the open ocean, and amply did it avenge its blows, who now sleep in my cabin robbed at once of life and beauty. The pain which it inflicted was almost insupportable for some time, nor did it entirely cease for twenty-four hours.

I might now proceed to describe many analogous animals scarcely inferior in interest, but it is time to notice some individuals of another tribe, residing beneath the surface, and therefore less generally known.

The grandest of these is the heroe. In size and form it precisely resembles a purse, the mouth, or orifice, answering to one of the modern metallic clasps. It is perfectly transparent, and in order to distinguish its filmy outlines, it is necessary to place it in a tumbler of brine held between the observer and the light. In certain directions the whole body appears faintly iridescent, but there are several longitudinal narrow lines which reflect the full rich tints of the rainbow in the most vivid manner, for ever varying and mingling the hues, even while the animal remains at rest. Under the microscope these lines display a succession of innumerable coloured scales or minute fins, which are kept unceasingly in motion, thus

producing the play of colours by continually changing the angle of reflection.

The movements of the berce are generally retrograde, and are not aided by the coloured scales, but depend upon the alternate contraction and dilatation of the mouth. The lips are never perfectly closed, and the little fish and shrimps which play around them are continually entering and leaving them at pleasure. The animal is dependant for its food upon such semi-animated substances as it draws within its grasp by moving slowly backwards in the water, and retains them in consequence of their own feebleness and inability to escape the weakest of snarcs.

Another tribe of the sea-purses, (salpa,) though much smaller than the berce, are more complex in structure, and possess a higher interest in consequence of the singular habits of some of the species. They are double sacks, resembling the berce in general form, but destitute of iridescence.

The outer sack, or mantle, rarely exceeds an inch in length, and is commonly about half as wide. The inner sack is much smaller, and the interval between these forms a cavity for the water which they breathe, and for some of the viscera. Their visible organs are a transparent heart, which can only be seen in the strongest light; a splendid double row of whitish bead-like cavities forming a spiral line near one extremity, and supposed to be either lungs or ovaries; numerous broad, flat, pearly muscles, barely distinguished by their mistiness, and an alimentary canal as fine as horse hair, with a slight enlargement at one spot, which has been called a stomach. This enlargement resembles both in size and colour a grain of sand. From the base of the animal arise two longer and four or five shorter conical spines of jelly, curved into hooks at the points, by means of which numerous individuals attach themselves together in double rows like the leaflets of a pinnated leaf. Cords of this kind, composed of forty or fifty animals, were often taken, but they separate and reattach themselves at pleasure.

To the gregarious habits of this little mollusc we owe a very singular and striking phenomena which I have never seen noticed by naturalists, although we frequently witnessed it near the Cape of Good Hope.

The animals are occasionally found associated together in such countless myriads that the sea is literally filled with them, sometimes over three or four square miles of surface, and to the depth of several fathoms. The yellow spots which have been described being the only coloured portions of their body, give to the whole tract the appearance of a shoal or sand bank at some distance below the surface. The deception is heightened by the greater smoothness of the water at these places, particularly in calm weather, for so closely are the animals crowded together, that the water is rendered in a manner less fluid; the smaller billows break around the margin and are lest, while the heavy waves of the southern ocean are somewhat opposed in their progress, and take on in a slight degree the usual appearance of the ground swell. There can be but little doubt that many of the numerous shoals laid down in

the charts of this region, but which have never been seen by any but the supposed discoverers, have been immense banks of these gregarious mollusca. In sailing through a tract of this description, in which the progress of the ship was very sensibly retarded, I have dived up with the ship's bucket a greater bulk of the animals than of the water in which they were suspended. How wonderful are the effects produced by the minute links of creation!

C.

C. wishes those of his friends who have devoted themselves to the study of natural history, to understand distinctly that the anatomical and chemical terms contained in these essays, are employed, not in their scientific, but in their popular sense, and also that in drawing the organs of the salpa he has followed Lamarck and Cuvier, without committing himself by any opinions upon the correctness of their generic descriptions, as applicable to this particular species. He makes this statement, in order that he may not be accused of contradicting himself, should he ever advance other anatomical opinions in a more scientific form.

FOR THE FRIEND.

THE ASSASSINS, OR ISMAILIANS OF PERSIA.

The second number of the (London) Foreign Quarterly Review, contains a sketch of the origin, progress, and downfall of the Assassins, that famous sect or order, well known as the followers of the "Old man of the mountains," who acted so important a part in the affairs of the East, about the period of the Crusades. This sketch is derived from a work of Jos Von Hammer, published more than ten years ago, but which has not yet been translated into English, and is consequently little known either in England or America. By great labour and research he is said to have collected from sources purely oriental, all that can possibly be known concerning that remarkable race; and as the view which he takes of them is highly curious and novel, we have endeavoured to form an abridgment of the sketch referred to, which shall embrace the most important parts of it, without containing any irrelevant particulars, so as to adapt it to the limits of this paper.

In the first place, then, it seems necessary to advert a little to the previous condition of Islam. From the disposition of Ali, the son-in-law of the Prophet, may be dated the great schism in the Mohammedan church. The two grand divisions are the Sunnites and Shaites, the latter of whom maintain, that Ali and his posterity were the only rightful successors of the Prophet. Of these were four principal subdivisions, but we shall only notice the Imamee, as being most immediately connected with the Assassins. The Imamee were again divided into Imamites and Ismailites. The latter derived their appellation from Ismail, the son of Jafer Zadik, the last, according to them, of the *visible* Imams; for they held that after him the dignity was continued in a race of invisible Imams. The Ismailites became afterwards so powerful, as to raise one of their number to the throne of Egypt. In order to

elucidate the accomplishment of this event, we must take a glance at the state of opinion in the East at that period. Among the various sects into which the Persians were divided, was one whose founder, Mazdek, advanced principles subversive of all religion and morality. He maintained the indifference of all human actions, and the community of goods. Though at one time almost annihilated, the opinions of this sect "continued to exist in secret, and at length broke out in the times of the Caliphs of the house of Abbas, when the followers of Mokannah and Babek filled Persia with blood and devastation." During this stormy period, a man named Abdallah, who had been educated in the ancient religion and policy of Persia, fired with national animosity, as well as sectional zeal, conceived the idea of overthrowing the faith and empire of the victorious Arabs. He was too wise to attempt to overturn the prevailing religion, and the reigning dynasty, whilst the military were under their command; nor was he so ignorant as to suppose it possible to eradicate, at once, the prejudices of men in favour of what they had long looked upon with reverence.

He determined therefore to undermine them secretly, and enveloping his design in mystery, to initiate his disciples gradually into his system. With this view he classed his doctrines into seven degrees, the last of which only taught the vanity of all religions, and the indifference of all actions, as neither here, nor hereafter, would they be punished or rewarded; and no one was suffered to pass from one degree to another without the strictest caution. By means of missionaries, these principles were disseminated far and wide, during the life time of Abdallah and his sons; and to gain them a readier acceptance, their projects were masked under a pretended zeal for the claims of the descendants of Mohammed, the son of Ismail, to the Imamat. The plan of Abdallah was never to proclaim his system openly, until the throne should be in possession of one of his disciples; and a departure from this plan by Ahmed of Cufa had almost led to the extermination of the order, when in the year 207 of the Hejira, a second Abdallah succeeded in delivering from prison a pretended descendant of Mohammed, the son of Ismail, and raising him to the throne of Egypt, under the name of Obeid-Allah Mehdee. A disciple of the secret doctrine being now seated on the throne, it became the established system in Africa; and to ensure its prevalence and perpetuity, a large institution was founded at Cairo, and continued through many generations, in which were taught all branches of human science, and in nine ascending degrees the secret doctrines of the Ismailites. The first degree in this system of iniquity and impiety, "insullied into the mind of the pupil the most unlimited confidence in the wisdom of his instructor; it perplexed him by pointing out the absurdity and contradiction to reason, of the text of the Koran, and excited his curiosity by hinting at the secret text which lay beneath the shell of the outward word; on which subject, however, he was most steadily refused any satisfaction, until he had taken the oath to receive the secret doctrine with implicit faith, and uncondi-

tional obedience." After advancing step by step to the eighth degree, "the pupil was now fully instructed in the superfluities of all prophets, and divine teachers; the non-existence of heaven and hell; the indifference of actions, and thus prepared for the ninth and last degree, and to become the ready instrument of every project of ambition. *To believe nothing and to dare every thing*, was the sum and substance of this wisdom."

Among the converts gained at the lodge of Cairo, was the celebrated Hassan El Sabah, founder of the Assassins, or Eastern Ismailites, as they were also sometimes called. He was one of those extraordinary men, who appear from time to time on the stage of life, as if destined to perform some great change in the affairs of the world. Possessing mental powers of the first order, he gave early indications of that lofty and restless ambition, which became so conspicuous as he advanced in years, and which his great talents enabled him to gratify so largely. His father Ali sent him to be educated by an illustrious doctor at Nishaboor, of whom it was said, that whoever studied the Koran and the Soonnah under him, was sure to be fortunate in after life. Hassan, however, had too much prudence and foresight, to trust entirely for his future success to this reputation of his master, and he therefore entered into a solemn compact with two of his fellow students, Omar Khiam, and Nizam-ul-Mulk, that in whoever of the three this opinion should be verified, he should share his fortune with the other two. Nizam-ul-Mulk filled afterwards the first posts of the empire, under three successive monarchs of the house of Seljuk, and during the reigns of the two first, Togrul and Alp Arslan, Hassan remained in privacy and obscurity; but no sooner had Melek Shah, a young prince, ascended the throne, than he reminded Nizam of his promise, and was accordingly loaded with honours and preferment. He soon endeavoured to supplant Nizam in his viziership, but failing in his scheme, through the contrivance, as is supposed, of Nizam himself, who had discovered his design, he was obliged to retire from court, but not without a secret determination of vengeance against the sultan and vizier. After remaining some time concealed at several places, he at length resolved to go to Egypt, to the grand lodge of the Ismailites, of whose society he had long been a member. He was received at Cairo with the highest honours, and a residence was assigned him by the caliph; but happening soon to take an active part in the dispute about the succession, he was thrown into prison, and afterwards forced on board a ship bound to the coast of Africa. Driven, however, by a storm to Syria, he travelled through the East for several years, spreading his doctrines and making proselytes wherever he went. It was now two hundred years since Abdallah had introduced the secret doctrine into Islam, and except in the instance of the establishment of the Fatemite dynasty in Egypt, no temporal dominion had been gained, which was the leading object of the society.

Hassan observed that the princes of the house of Seljuk, as protectors of the phantom of a caliph who sat at Bagdad, had risen to

the highest power, and his ambitious mind persuaded him, that, strengthened as he was by numerous disciples, he might, as the champion of the rights of the descendants of Ismail, take his rank with princes, when possessed of power and dominion. To attain this object, he only wanted some strong position, from which, as a centre, he might gradually extend his possessions, and he fixed his eye upon the hill-fort of Alamoot, in the north of Persia. This post was gained partly by force and partly by stratagem; and he sent thither one of his most trusty Dais, who converted a number of the inhabitants, and with their aid expelled the governor.

"In possession of a strong fortress, Hassan turned his mind to the organization of that band of followers whose daggers were to spread the dread and terror of his power throughout Asia. Experience and reflection had shown him that the many could never be governed by the few, without the salutary curb of religion and morality; that a system of impiety, though it might serve to overturn, was not calculated to maintain and support a throne; and his object was now to establish a fixed and lasting dominion. Though as an adept, initiated in the highest degree of the lodge at Cairo, he had been long a believer in the nothingness of all religion, he determined to maintain among his followers the religion of Islam in all its rigour. The most exact and minute observance of even its most trivial ordinances was to be exacted from those who, generally unknown to themselves, were banded for its destruction; and the veil of mystery, within which few were permitted to enter, shrouded the secret doctrine from the eyes of the major part of the society. The claims of Ismail and the purity of religion were ostensibly advanced; but the rise of Hassan Sabah, and the downfall of all religion, were the real objects of those who directed the machinery.

"The Ismailite doctrine had hitherto been disseminated by missionaries and companions alone. Heads without hands were of no avail in the eyes of Hassan; it was necessary to have a third class, which, ignorant of the secret doctrine, would be the blind and willing instruments of the designs of their superiors. This class were named the Fedavee, or Devoted; were clothed in white, with red bonnets or girdles, and armed with daggers; these were the men, who, reckless of their lives, executed the bloody mandates of the Sheikh-el-Jebel, the title assumed by Hassan. As a proof of the fanaticism that Hassan contrived to instil into his followers, we give the following instance. In the year 1126, Kasim-ed-Devlet Absconcor, the brave prince of Mosul, was as he entered the mosque, attacked by eight assassins disguised as dervises; he killed three, and the rest, with the exception of one young man, were massacred by the people; but the prince had received his death wound. When the news spread that Kasim-ed-Devlet had fallen by the daggers of the assassins, the mother of the young man who had escaped painted and adorned herself, rejoicing that her son had been found worthy to offer up his life in support of the good cause; but when he came back the only survivor, she cut off her hair, and

blackened her face, through grief that he had not shared the death of glory. 'Such,' observes Von Hammer, 'was the Spartanism of the Assassins.' "

(To be continued.)

JEHUDI ASHMEUN.

This remarkable man was born in Champlain, New York, in 1794, of respectable and pious parents. He showed in early life a serious disposition, and a great fondness for study, which gave promise of future distinction. Having pursued his studies with great success at Burlington and Middlebury colleges, he soon removed to the district of Columbia, where he became a member and clergyman of the Episcopal church. He was here appointed agent of the Colonization Society, and sailed for Cape Montserado on the 19th of sixth month, 1822, where he arrived at the most critical period in the history of the colonists.

"He found them almost without houses to protect themselves from the rains of their inclement season, which was then at its height, much less able to afford shelter for the new emigrants who had accompanied him. He found the establishment just ready to sink in disorder and dismay. The settlers were almost defenceless. The native princes, who had sold them the territory, with the teacher's intention that they should not settle there, were threatening to destroy them, and were forming combinations for that purpose. In such an emergency it was that he came to a work entirely new. He had been educated for the work of preaching the gospel. He had been a teacher in a literary institution. He was still a young man. And now he had come to place himself at the head of an unorganized, feeble, heterogeneous community. He was to act the legislator: he was to form and put in operation a system of government; he was to sway the mind of this unformed mass of human beings, and mould them into unity; he was to make them freemen, and habituate them to the business of governing themselves. At the same time he must act the soldier; he must act the engineer; he must lay out the fortifications of his little city, and superintend their hasty construction; he must take care that the very dwellings, even the temporary huts and shelters of the people, are constructed with reference to security from the enemy, and facility of defence in an assault. All this must be commenced at once, for delay was ruin. And just as all this was commencing, the fever which attacks almost every man on his first arrival from a temperate to a tropical climate, attacked him and the fifty emigrants who had come with him with uncommon violence. They were all sick—sick without a physician—sick without any proper shelter from the rains—sick almost without medicines. His own wife, among others, was soon carried to the grave. But for him, and for all, there was no time to relax their efforts. Even in sickness and distress there could be no respite. Their works must go on; for, day and nightly, they were expecting that an army of savages would be upon them. While prostrated by disease, in the lucid intervals between the returns of de-

lirium, our friend was compelled to rise from his sick bed, to inspect the condition and progress of these operations, to receive reports, to give out orders, to reanimate the weary and desponding, and to superintend all the affairs of this dismayed and distressed community. All this he did; and when at last the fever had left him in extreme debility, and he was just beginning to recover strength, the danger which they had been so long apprehending came. About three months after his arrival, when their defences had been only partially completed, and when their entire effective force was thirty-five men and boys, they were attacked at the dawn of day by a force of at least eight hundred armed savages. They were taken by surprise, and the enemy were almost in the midst of them before the alarm was given. By an effort of desperate valour, directed by the extraordinary self-possession and energy of our departed friend, the enemy were driven off, and the settlement, on which were suspended so many hopes of humanity and religion, was delivered. A few days afterwards, while the wounded were still helpless, and the well were exhausted with constant fatigue, and watching, and alarm, the enemy returned with redoubled numbers and redoubled rage for their destruction, and again they were repulsed and utterly defeated."

The severe labours of his station at length broke down his constitution, and worn out with disease and fatigue, he was compelled reluctantly to try the influence of a milder climate in restoring his health. He embarked in the brig Doris on the 26th of 3d month, 1826, amidst the tears and regrets of the colonists. After stopping for a few weeks at one of the West India Islands, he again embarked for the United States, and reached New Haven, where he closed his useful life on the 25th of the 8th month.

The following sketch of his character is from the last number of the African Repository.

"To exhibit distinctly, fairly, and completely, the character of our lamented friend, and to present an adequate view of his proceedings, with their results, during his residence of more than six years in Africa, would require not a few pages, but a volume. From the hour when he landed in Africa to that of his re-embarkation for his native country, he evinced a sacred devotedness to the cause for which he died. He appeared from the first to form a clear conception of the greatness of the object to be accomplished by his labours. Hence, his plans were comprehensive and perfectly developed to his own mind, the means of accomplishing them well ascertained and arranged before hand, so that in executing them he could readily exemplify his own maxim, that the 'great key to success in business was to aim only at effects.' Placed at the head of a small community formed principally of unlettered men, some of them sadly degraded by their past condition, wisely separated from the Christian world, exposed to the deleterious influences of heathen tribes, just ushered into circumstances designed to prepare them for an independent political existence; it was his to create (we had

almost said) their social character; to kindle in their souls public spirit and the sentiments of honourable action; to excite industry, enterprise, and courage; to shape and polish the rough materials before him, and to give to them order, strength, and union. He must provide for the permanent defence of the colony. He must survey its territory, and allot to each settler the farm which he is to cultivate. By every method of economy must he direct the scanty means which the Society has entrusted to him, to meet the demands of the colony, yet incapable of furnishing provisions for its own subsistence. Emigrants are expected, and buildings must be erected for their temporary accommodation. Public labour is required, and the expense of it can be defrayed only by the most skillful management and a scrupulous regard to the credit of the agency. A system of government is to be set in operation; officers to be appointed and instructed in their duties; courts of justice established, in which the agent must preside; ordinances to be enacted in relation to subjects various and often new; schools to be founded; negotiations conducted with the natives for the purposes of trade and the extension of territory; and full and accurately detailed statements of the wants, the improvements, and the prospects of the colony, to be frequently prepared and transmitted to the Society. But to all this complex machinery, principally depending for its movements upon the mind of the colonial agent, and which could not be regulated without familiar acquaintance with all its parts, must be added the entire concern for the recaptured Africans; involving high responsibilities, and not to be conducted without a serious amount of care and labour. But to our lamented friend belonged a mind prepared for every effort of which humanity is capable; which could adapt itself to every variety of circumstances, and which, governed by motives from beyond the world, was not to be overwhelmed or broken in its powers by the mere shocks of temporal calamity. On all occasions did he exhibit a lofty spirit of SELF-CONTROL which no influences of earth could reach; which preserved his faculties undisturbed, unclouded, and prompt to engage, with their entire energy, in every work of duty;—a versatility of talent which enabled him to turn from one subject to another, from the severer and more perplexing to the lighter and humbler parts of business with graceful ease; decision, seldom unfortunate, because resting upon clear and accurate judgments; industry, which reckons moments invaluable, and was, perhaps, never exceeded; a perseverance which adhered with unyielding tenacity to its object; and an activity and laboriousness which permitted no moment of power to remain unemployed, but which gave constantly to each and every such power its full effect. A burning and unquenchable ardour to make the most of life glowed within his bosom; and even the stranger could not fail to discern, in the light of his features, and the deep toned expressiveness of his language, the enthusiasm which pervaded and moved his soul. And this enthusiasm was kindled by devotion. It was *piety*, in its genuine and sublime influences, elevating the af-

fections to the eternal Spirit, and deriving, from holy meditation upon the Divine Mind, some resemblance of its perfection, which gave to our friend's character such dignity, worth, and power. We must leave it to another age to estimate the value of his efforts. Something of their importance is indeed manifest to us: a prosperous colony established upon sure foundations; twelve hundred individuals, once excluded from the higher blessings of existence, now freemen indeed, and blessed with all the motives which rouse the soul to useful and virtuous action; wondering heathens assembling to learn the lessons of our faith, and catch the spirit of the gospel; a great and enlightened nation waking its dormant energies to consummate a most holy work of charity; these are effects already visible, and obviously in great measure, perhaps mainly, resulting from his exertions. But it is only by looking to the future, by indulging reflections on what, in the favour of Providence, our infant colony is destined to become; by contemplating our own country as relieved from a most oppressive evil, and Africa made an empire of truth, liberty, and virtue, fruitful in works of righteousness and joyful in Christian hope, that we form even a faint conception of the importance of what the deceased has done, or the loss which both humanity and religion have sustained by his death.

But however dark, in this event, may appear the ways of Providence, their wisdom and benevolence is not to be questioned. And we trust as our friend did not live, so he has not died in vain. Those who stood by his death-bed can never forget the moral sublimity of the scene. He survived but about fifteen days after his arrival at New Haven, and these were days of great bodily weakness and occasionally of distress; but his soul preserved a majestic tranquillity and clearness, gathering brightness and purity as he approached the grave, from the light of that world which he was so soon to enter. His sufferings appeared to be well nigh forgotten, while his duties were constantly remembered. To expressions of human applause, or even of admiration, he would not willingly listen, and with profound humility he remarked, 'I do not know of any such thing as self-righteousness; I can rely only on the righteousness of Christ.' Soon after his arrival, he expressed a strong desire, if it might be the will of God, to return to Africa; but subsequently seemed only anxious to finish his work, and have his spirit prepared for the great transition. Indeed, for several days, his remarkable patience, his entire resignation, his deep self-abasement, his affecting devotion, and his holy magnanimity, astonished the beholders, and they felt themselves in the presence of one who could adopt the language of Paul, 'none of these things move me; for I am ready to be offered, and the time of my departure is at hand.' On the last day of his life, while the writer of this sustained him as he sat up, the perspiration flowing from his pallid brow, and every feature expressing death, he offered up his last supplication in terms most solemn and affecting. A few words uttered with perfect distinctness have been preserved.

Prayer.—"O my heavenly Father, look

mercifully upon thy afflicted servant, and do not lay upon him that, which, through weakness, he is unable to bear, but let thy grace be sufficient for him. May he desire communion with thee above all other blessings. Bless my friend here present; keep him in thy service, and graciously reward him for all his kindness. O bless all those who have shown a tender concern for me in this place, and all my relatives and friends, and let them never come into condemnation. O bless the colony and that poor people among whom I have laboured. Grant to me, O merciful Father, saving faith, sanctifying faith, and glorify thy great name in my eternal salvation. Grant these blessings, O God of grace, for the Redeemer's sake, who suffered for us, and to thee shall praise be given, through all eternity, through all eternity. Amen! Amen!

"During the evening of his departure he conversed with several gentlemen who visited him, gave instructions concerning an African lad rescued by him from pirates, and who had accompanied him on his voyage, and neglected nothing which seemed to demand his attention. Just before twelve he sat up, made one or two requests, and when reclined again upon his pillow, almost instantly slept in his Saviour. Not more gently does childhood sink to rest, or daylight fade from heaven. Not more simply and majestically does the sun finish his course, when he goes down amid the brightness of a cloudless sky."

FOR THE FRIEND.

I have noticed, in your column, some remarks with respect to the *harshness* of which Friends are accused, in their dealings with those who have separated from Society, by setting up meetings contrary to order, and which meetings thus set up, do not acknowledge the authority of the yearly meeting of Philadelphia, nor of the meetings, quarterly or monthly, which remain in subordination to it.

This accusation appears plausible, from the circumstance of many having joined these separate meetings, who in other respects had heretofore walked without reproach, and as becoming orderly members of Society; and these often insist, that their sentiments in regard to doctrine and discipline are unchanged. Now, all this being true, what would be the state of the Society of Friends, if those who have joined these new meetings were retained as members? In every monthly meeting, and so in the preparatives and quarters, there would exist two classes of members; one, governed by the rules and acknowledging the authority of one set of meetings; and another refusing all obedience or subordination to them, but abiding by rules, and submitting to the authority of another set of meetings. Is it not clear to the mind of every reasonable person, that a body constituted with such heterogeneous materials, must be in constant collision and confusion? Is it possible that harmony could prevail? and as to unity, the idea is excluded by the very nature of the association.

But what hardship is there in Friends disowning those who have separated from them, and set up these new meetings? They were

the first to act in this business of separation. They disowned the authority of the yearly meeting, and of all the meetings in subordination thereto. Now, to make things equal, is it not as fair that the meetings should disown them, as that they should disown the meetings? If there be hardship in the case; they, the separatists, were the aggressors. Our meetings, it would seem, according to the notions of the separatists, are to be divested of all authority over them, and yet they must be permitted to hold their rights as members! As the subject presents itself to my view, it is simply this. Two parties enter into a co-partnership, one of these becomes dissatisfied with the terms, and refuses to abide by them any longer, and yet complains that the other is oppressive because he will not retain him in the firm, as long as he wishes *nominal*ly to be considered a member.

Pending the yearly meeting of 1827, John Conly declared there must be a separation. One meeting had been held at Green-street, for the purpose of laying a plan to effect this purpose. Another was to be held for the like object; at which addresses were agreed upon, and sent down to all the meetings subordinate to the yearly meeting then in session. This act was a direct breach of discipline; but emboldened by the strength of numbers, it was done. The hedge that surrounded Society was thus broken, and through this breach other disorders soon followed, and laid waste the peace and good order of Society. Those who stood firm in support of the discipline, are charged with being harsh; with being arbitrary; and this, forsooth, because they could not join in support of the confusion thus brought upon Society. Some are carried away with the notion, that these proceedings were *right* because many supported them. The majority ought to rule, &c. is the cry. Is this sound reasoning in regard to religious societies? Are forty-nine members of a monthly meeting bound to join in these disorderly proceedings, because fifty-one choose to countenance them? Am I bound to join an association to which I do not belong, because a majority in the quarterly or monthly meeting, of which I am a member, see fit to do it? No power in this country, civil or ecclesiastical, can exercise such authority over the religious rights of others; yet this monstrous arbitrary sway is claimed by the separatists, when they assert the right to transfer meetings from one denomination or Society, to another, on the ground, that in these cases the *majority must rule*. And it is the assumption of this despotic power, which has been the parent of all the confusion, and of all those afflicting scenes in the Society of Friends, which has prostrated its character in the dust. If one, or many, of the members of Society, were conscientiously dissatisfied with its doctrines, discipline or proceedings, such, unquestionably, had a right to withdraw from it; and those from whom they withdrew had an equal right to disown them as members. Had this course been taken by the separatists; and it was the only lawful course they could take, to effect a separation; decency and order might at least have been maintained. But when they undertook to *revolutionize*, instead

of *separate*; then they interfered with the rights of others, and arrogated to themselves a power, the exercise of which no man or set of men may assume, even in the most despotic governments of the world.

OBSERVER.

FOR THE FRIEND.

We think it is evident, from the facts already before the public, that Elias Hicks and Amos Peisley, together with other leaders of the party, are accountable for the tremendous riot which their deluded adherents committed in Ohio yearly meeting. And we are well assured, that not only no such riot would have taken place, had those persons never visited that country, but it is doubtful, from the small number of that misled party, whether it would have at all interfered with Friends in holding the yearly meeting. Previously to their arrival, the separatists in some places had quietly withdrawn, and seemed disposed to keep their meetings distinct from Friends; but when Amos Peisley came amongst them, he urged them to return in order to get possession of the houses. An angry contentious spirit was soon raised into a degree of violence, hitherto unknown; and those who had been left in the orderly occupancy of their meeting-houses, were assailed with a bold and daring determination to drive them from their rightful possessions, affording a sure indication of the gathering storm, that burst with such fury upon the yearly meeting. As regards the identity of E. Hicks with the aiders and abettors in the riot, we will remark, that had he been conscientiously opposed to the use of force, and disapproved of the act of expelling Friends from Mount Pleasant meeting-house, he would never have assembled as he did the following morning, with those persons who had committed the outrage. Like an upright and faithful Christian, he would have borne a decided testimony against such measures, by refusing to occupy a meeting-house obtained in that disgraceful manner; he would have openly disavowed all unity and connection with them, as being the unfruitful works of darkness. Amos Peisley, we suppose, has returned home, and we should expect that his reflections upon the incidents of his tour, would not be of the most pleasing and consoling kind. He certainly cannot consider himself an ambassador of peace and good will, for he has manifested no such disposition; and we think that his partisans cannot award him that christian title, when they reflect upon the "painful conflicts" which he has unhappily stirred them up to engage in. But to his own master we must leave him to stand or fall, hoping that it may be consistent with the mercy and goodness of the Great Head of the church, to remember his own cause and the sufferings of his afflicted people, and shorten those days of desolation by restraining the spirit of unbelief and division, which is laying waste our once highly favoured Society.

At the close of the separate meeting, Elias Hicks proceeded to Flushing, about eighteen miles distant from Mount Pleasant, and attended the meeting there on first day. Notice having been spread of his intention to be there, a large concourse assembled composed of per-

sons of various professions, including many of his own followers. In the early part of the meeting, the fundamental doctrines of the Christian religion were opened, and enforced in a perspicuous and striking manner by a minister from another yearly meeting, who also adverted to the attempts some were making to overthrow those doctrines; but he believed the more they struggled, the more they would become entangled by the sophistry with which they endeavoured to deceive others. Great solemnity prevailed over the meeting. Elias soon followed, and referring to the preceding discourse, affirmed that the preacher was mistaken in his opinion of the state of the meeting; for as far as he was acquainted with it, there was no such person present, as he had attempted to describe. He seemed chafed and worried that the time should be taken up by any one but himself, and soon confirmed the fitness of the remarks which he had just condemned, by denying many of the essential truths of the gospel, in doing which, he exposed his own anti-Christian notions in a very glaring manner. He endeavoured to lay waste totally the authority of the Holy Scriptures, asserting that they were *useless to the Christian*. He assailed the divine character of the Son of God with his usual sophistry, ranking him with Moses, Joshua and the prophets, who, he said, were Saviours and Mediators between God and man. Our Lord he denominated an *outward Saviour*, and as the Jews were promised long life, asserted that he raised them from the dead, that *they might enjoy it*. Without revelation, he said that we could not distinguish a man from a horse, nor a house from a tree, thus destroying a belief in divine revelation, by confounding and equalizing the mere animal perceptions, with the manifestations of the Holy Spirit. Our informant who heard the discourse further states, that in treating on one point, his allusions were so gross and indelicate, that they were not fit to be uttered in such a company. The Friend again rose, and commencing his reply with these words, "Wo to the pot that hath its scum in it, for in it is the broth of *abominable things*;" he not only fully detected the fallacy of E. Hicks' arguments, and his antichristian sentiments, repeating several quotations from his printed discourses, but also informed the audience that he was under the care of his monthly meeting, on account of the unsoundness of his ministry, for which he had been requested by it to return and no longer travel as a minister. Those very appropriate words we have since discovered, by referring to the journal of Elizabeth Steridge, were used by her at Bristol meeting; England, in declaring against John Story, who was famous for the disturbance and separation, which he created at that early period of the Society. Elias became so extremely agitated, while the Friend was exposing his principles and present standing in the Society, that a person sitting next to him, says "he trembled like a leaf;" and when he rose to reply such was his perturbation, that it was observed he continued to tremble exceedingly. He endeavoured to make the impression, that if the quotations were from his discourses they were not correctly printed, and as regarded the state-

ment, that he had been remanded home by authority of his monthly meeting, he declared it was false. The Friend re-affirmed it to be a fact, and further said that if his discourses were not correctly printed, they had been in circulation long enough to have them made so. The meeting was broken up about this time. Elias proposed having his certificates read, which Friends did not think proper to wait to hear, and accordingly generally left the house. Many of the neighbouring pious inhabitants who had doubted his infidelity, and consequently hesitated in concurring with Friends in their testimony against him, attended the meeting for the purpose of hearing and judging for themselves; and such was their conviction of his unbelief, that several freely declared they were now fully satisfied of it, and appeared grateful for the exposure of his sentiments. We are persuaded, as we have been on other occasions, that his journey into the western country will do good, by convincing many persons who had been incredulous, that he does hold and disseminate the antichristian sentiments which are attributed to him; and being thus convinced, they will reject him and his doctrines as hostile to the Christian religion. The great tremor he was thrown into, reminds us of his discourse delivered in Philadelphia, at the North meeting-house, bearing date in Gould's Quaker, December 1826, in which he takes an opportunity to express his sentiments on trembling. We will transcribe the passage, and leave the application to himself and his devoted followers. "We must feel his power; we must have an evidence of his light to show us the way; and then we can go on *without fear or trembling*, as composedly as *though we were in heaven*; and every thing we do, would be agreeable to the will of God. But every thing we do in religion, agreeable to the mind of man, *it makes us tremble*, because that *God is not with us*; because *we turn away from his counsel*; *it carries trembling to our bodily frames*. But those who do the commandments of God, are as bold as a lion; and *nothing on earth*; not all the powers of men and devils, *can make them tremble or fear*. They are *not afraid of their foundation*; they dare set it against all the rolling billows of time." 1 Vol. 115. J. K.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The twenty-fourth report of this noble institution, displays an unabated ardour in the spreading of the scriptures. There has seldom been exhibited a more sublime spectacle, than the enthusiasm with which the men who have devoted themselves to this great work, persevere in their efforts. From China, Turkey and Spain, almost inaccessible to their benevolence, to the grateful and eager Islander of the Pacific; from the ignorant manufacturer or peasant of their own England, to poor secluded but happy Iceland, the only spot on the globe of which it can be said, "that there is reason to believe, that not a single family is unprovided with a copy of the scriptures;" no island, nor continent is neglected.

"The demand for the Scriptures," say they,

"is not diminishing, hardly even in our own country. If, at the time when the Bible Society began its operations, it could have been foreseen what a prodigious number of copies would be diffused through the nation within the ensuing twenty years, it would have been presumed, that by this time the want and the demand would be nearly satisfied. But the contrary is the present state of the case. And this fact, while it shows that there was such a dreadful destitution of the Scriptures in the community, as no one who entertained the worst surmises could have imagined, proves also that quite a new sentiment has been excited—that a desire to possess the holy book has been created and extended to a wonderful degree. It is most gratifying to hear, that the vast number of copies issued by the Bible Society, has been so far from sufficing to satisfy this desire, that the sale of Bibles in the bookselling trade has been increasing in a parallel and rival progress; so that, most happily, the purest Christian charity has drawn worldly interest and traffic itself into a holy alliance. It appears, the case has come to be, that it can no longer content each family, even in the humbler classes, to possess one Bible in their house; but that several of its members are desirous of having each his own, especially these of them who are leaving the paternal abode to try their separate allotment in life.

"There is something grand and inspiring in the view of the rapid and incalculable multiplication of Bibles, extending, as it is in the process of doing, into the languages of all the most considerable tribes of mankind. We see thus the testimony of God, the dictates of his law, and the overtures of his grace, taking, sensibly and visibly, a position in numberless situations where the consecrated vehicle of them had never had a place before. We thus see the best book acquiring, in point of number of copies, an immense superiority over every other book in the world; and placing itself by all the good books to improve their usefulness, and by all the bad ones to baffle their malignity. It is gratifying to consider, how immeasurably far the number of Bibles surpasses the number of copies of any, the most popular, infidel book in existence. And we may trust the time is not very far off, when *all* the copies of *all* the infidel writings existing, or yet to be produced, will number but an inferior and dejected multitude in contest with the growing millions of copies of this one book, which is destined to arrest their operation, and overwhelm their cause.

"In preceding reports there has been a reference to the rapid extension of knowledge among the people. If it ever were a doubtful question, whether the general acquisition of knowledge would be an improvement of the condition of the community, it is now too late to discuss it. The popular mind is breaking loose from its ancient, fixed, rigid state, and can now no more be stopped or bounded in its movements, than the stream from the dissolving snows and ices of a long winter. And if it be but too evident, that the general prevalence of augmented knowledge and mental freedom, unaccompanied by the influences of religion, would be a portentions change, so

much the stronger is the argument for an active promotion of the circulation of the Scriptures,—a circulation which, by the way, could have had no such wide enlargement but for the very circumstance of the excitement and change in the state of the popular mind. Reverting to the times antecedent to this great excitement, by which some persons have been so much alarmed for the religion and morals of the people, we may ask :—Was there THEN any eager demand for the Bible? Who were there—how many persons in a thousand—to inquire for it, or to care about it? Were not the greater number of families in the land perfectly content without having it even as a trifling article of furniture in the house? Did not millions of each successive generation pass through life without any dissatisfaction that they had never been able to read one chapter or verse? We see then, that the increase of knowledge, the rousing of the mental existence of the people from its long slumber, brings with it a proportional demand for that very thing which is adapted to be the antidote to the evils to be apprehended from newly acquired intelligence, inquisitiveness, and freedom.”

STANZAS.

FOR THE FRIEND.

The wild flower decks the woodland side,
The lofty corn waves free and fair;
The forest wears its leafy pride,
And mingled fragrance scents the air.

Nature is clothed in summer's vest,
Each bush and covert's fraught with glee;
The rabbit sports around its nest,
But what is mirth or joy to me?

The streamlet chafes its pebbly bed,
Now scarcely heard its murmurs die;
On busy wing, around my head,
The turtle dove and blackbird fly,
All are at peace within—but what am I?

No consciousness of errors past,
No fears for future life they know;
In happy ignorance is cast
Their lot—unheeding bliss or woe.

And man, creation's pride and scorn,
Though blessed with mighty reason's power,
May sport away life's vernal morn,
But what attends his evening hour?

Reason, unheeded, when the sun
Of summer noon rides clear and high,
Then shows the *idiot*, still undone
The useful work, and prompts the sigh
For faculties abused—of such am I.

Remorse and vain regret are then,
The sad companions of the breast;
And conscience, issuing from her den,
Rears in the heart her snaky crest.

Even ere autumn mildly shows
That short must be her sojourner's way;
When scarcely closed, the summer rose
In faded bloom still scents our way.

Reflection shows to erring man
The errors of his life gone by;
His wand'ring since his course began,
And points to him fatality.
Is he an outcast there? Then, what am I?

Still Heaven, in mercy, deigns to spare
A friend, to cheer the evening's close;
To save the wanderer from despair,
And promise to his care's repose.

No mortal powers can then avail,
Though clad in friendship's fairest guise;
But thou, religion, canst prevail
O'er all the fears that round him rise.

Thou canst the sinking sinner show,
All radiant, where his prospects lie—
O'er me, O let thy spirit flow,
That I, when earth's dark shadows fly,
May say, "Lord, thou didst call, and here
am I."

Pine Cottage, Aug. 20, 1830.

Why some Men are Infidels.—I don't believe the Bible, said a little boy not ten years old, and brought up in a Christian family in Hartford; I don't believe the Bible, said he to his little associate, looking very wise and big.—What principle was at work here? The same, precisely, that made Voltaire, and Hume, and Paine, infidels. It was the working of a depraved heart,—the natural aversion of the mind to the duties and restraints of religion.

When Dr. Dwight entered upon the presidency of Yale College, a considerable proportion of the students, it is said, were infidels; and so proud were they of the distinction, that they assumed the names of the principal English and French infidels, and were more familiarly known by them than by their own.

Now the infidelity of these young men was not the result of a careful examination of the subject; for they were profoundly ignorant of it;—as was proved by the fact, that in the first discussion of the subject, by the President, they were ashamed of their principles, and renounced them; but from that natural bias against religion, which, we say, is characteristic of young and inexperienced minds. It was the mere overflowing of pride and self-conceit; and this is the source whence it always springs.

There are some young men in this city, we are told, who affect to be infidels;—mere stragglers in age and mere dots in knowledge;—and there are many, we know, who have very loose and sceptical views of the doctrine of the Bible. But if these persons would only search for the origin of their sentiments, they would find that they spring from a cause, which is as great a reproach to their understandings as it is to their hearts. They have never taken pains to examine the subject; they are grossly ignorant of it; and they are sceptical and unbelieving just because they are ignorant of it, and do not like that their appetites and passions should come under the restraints of religion.—*Havecs.*

A Good Character.—On the other hand, a man of fair character—of tried and established reputation—stands out to the eye of the public, as one who is above suspicion and above reproach. The malicious and the wicked may indeed vent their evil surmising, and attempt to tarnish his fair name, but their attempts recoil upon their own heads. Their arrows spend their force in the air; or striking upon the broad shield behind which the object of

* Samuel.

their malice is protected, fall harmless to the ground. He is conscious of acting from correct principles; and being known to the public as a man of integrity and worth, he need never give himself much concern, as to any unfavourable reports that may be circulated respecting him. He is safe in the confidence of all who know him. They acquit him without trial; and believe his innocence without the judgment of a court. Slander may indeed for a moment fix its fangs on a spotless character, but such a character has within itself an antidote to the poison, and rises from the temporary wound with invigorated strength and brightened beauty.—*Ibid.*

Punctuality.—Method, as H. More says, is the hinge of business; and there is no method without punctuality. Punctuality is important, because it subserves the peace and good temper of a family; the want of it not only infringes on necessary duty, but sometimes excludes this duty. Punctuality is important as it gains time; it is like packing things in a box, a good packer will get in half as much more as a bad one. The calmness of mind which it produces is another advantage of punctuality: a disorderly man is always in a hurry; he has no time to speak with you, because he is going elsewhere; and when he gets there, he is too late for his business, or he must hurry away to another before he can finish it. It was a wise maxim of the duke of Newcastle—“I do one thing at a time.” Punctuality gives weight to character. “Such a man has made an appointment; then I know he will keep it.” And this generates punctuality in you: for like other virtues it propagates itself: servants and children must be punctual where their leaders are so. Appointments, indeed, become debts; I owe you punctuality, if I have made an appointment with you, and have no right to throw away your time if I do my own.

Infant Corsic.—If any object which impresses the mind with solemn sadness, can at any time infuse the pensive charm of melancholy pleasure, it is the innocent and beautiful corsic of an infant, when the chill of death has stilled the pulse of life, and the countenance, which has been changed by disease and distorted by distress, has resumed its native placid sweetness. Then to gaze upon the lovely features, though cold in death, is a sight too touching and beautiful, not to awaken all the tender emotions of the heart and soul.

The fair forehead, adorned with a few little curls of soft and elegant hair; the cheeks, though no longer suffused with the glow of health, yet more beautiful than the most perfect production of the statuary; the lips, that prattled so sweetly in life, with a light tinge of the coral still remaining, looking as though they might yet speak; the neck and shoulders, of delicate whiteness and finished symmetry; the little hands and arms, more beautiful in death than life, crossed on the bosom that has ceased to beat; who can behold such an assemblage of loveliness, without being softened down into tenderness, and freely bestowing the consecrating tear of affection and humanity?

From a late paper.

THE FRIEND.

TENTH MONTH, 18, 1828.

As in a survey of the time which has gone by, we should endeavour to derive lessons for future government, both from our successes and our failures, from the instances wherein we have fallen short, as well as those which yield the consciousness of faithfulness; so likewise, it is the part of wisdom, on reverting to the future, to resolve, with fresh animation to pursue the path of duty, discreetly but resolutely—through good report, and through evil report, in whatever direction it be unfolded with clearness. A compromising, vacillating policy, is beneath the dignity of the cause we would espouse—the cause of Christianity and sound morality, as opposed to infidelity and libertinism; it is equally at variance with genuine Quakerism, which has ever been distinguished by a straight forward line of procedure, neither swayed by favour nor reproaches, neither needlessly provoking, nor hesitating to encounter difficulties, in all cases involving essential principles, and in obedience to plain manifestations of duty.

Thus, it is our desire, in setting out on the second year of our editorial labours, to preserve the same firm, undeviating course, which, hitherto, it has been our endeavour to sustain, uninfluenced by a sneamish timidity on the one hand, or the fear of scurrility and opprobrium on the other, but with promptitude, yet always in good temper, appearing on the side of truth when occasion calls for it, and exposing error under all its disguises.

At the same time we are not disposed to conceal, that we extend our views beyond the present agitated state of things, which, unhappily, has come over our once highly favoured Society, and anticipate the period when tranquillity and harmony will be restored, when many of those who are as parts of the flock bewildered and scattered, will be induced to return to the bosom of the church, as the wandering doves to the windows of the ark. In proportion as this prospect is realized, one principal source of interest to the publication will be withdrawn. But, for ourselves, we have been confirmed in the persuasion, and it is the result of long and deliberate reflection, that a paper upon the plan originally contemplated, (which plan is well explained in the prospectus,) is decidedly called for, in reference to the real interests and substantial well being of the Society, and on that ground ought to be sustained—not merely for a temporary and incidental purpose, but permanently and co-extensively with the Society itself, on this side of the Atlantic at least.

We might expatiate largely, if the limits which we have prescribed to ourselves would permit, upon the expediency and utility of Friends possessing a common vehicle of communication—upon its efficacy with the young and inexperienced, in giving a right direction to their pursuits—the powerful influence which it must have in the formation of the judgment and the taste, in producing a healthful tone of

moral feeling to the mind, and generally, in cherishing the seeds of piety and virtue.

Of course, it must be understood, that we speak in a qualified sense—on condition that the plan be ably executed, and with the requisite good taste—that sound literature be cherished and promoted—sound principles inculcated—Christianity, upon broad and comprehensive views, supported and defended, and our peculiar views of it illustrated and explained. Liberally supported as we have been by the co-operation of talented and literary friends, we may, without subjecting ourselves to the imputation of vanity, refer to the columns of the past year for proof of competency in respect to the necessary qualifications; and having every reason to be assured that this co-operation will be energetically continued, we do not despair of rendering this journal a publication of such commanding interest, as to receive the approbation of all who may incline to lend their aid in its support.

Typographically considered, the style in which "The Friend" is got up; the quality of the paper; the excellency of the type; and the neatness and accuracy of the execution; also, comparatively speaking, its cheapness; which taken together constitute a case without parallel:—all these circumstances ought to be taken into the estimate of its claim to patronage.

We therefore feel justified, in calling upon all who have at heart the reputation and prosperity of the Society, to exert every proper and available means to establish, on a basis of permanency, a periodical, which promises to effect the instrument of so much good. To effect this purpose, it must be obvious, that the extension of its circulation is the object to be obtained. Let the trial be fairly made, whether there is spirit and enterprise sufficient to render successful such an experiment.

It is proper that subscribers should know, that an index for the first volume of "The Friend" is preparing, and, with a title page, will soon be forwarded to them respectively.

Pursuant to intimation before given, we insert below a list of agents, to whom persons disposed to patronize "The Friend" can apply, and those from whom subscriptions are due, may make payment, they being duly authorized to receipt for the same.

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For the sensible, clear, and convincing remarks of "Observer," inserted to-day, we feel obliged, and would be glad to encourage further communications from him.

Of the stanzas dated at Pine Cottage, obligingly furnished to us by the person to whom they were addressed, we admire the glow of moral feeling, and the flowing ease of the versification. We should be pleased if their insertion would successfully serve the purpose of inducing the writer to enlist as one of our regular contributors.

We acknowledge the receipt of a very interesting and instructive memoir, contributed by a friend to whom we were already largely indebted.

There have also come to hand various other valuable articles, viz. "Idolatry in Spanish America"—"The Jewish Convert"—"The spreading of Christianity in the Islands of the South Pacific Ocean;" one on "Popular Prejudice," by our esteemed old acquaintance S, and another set of "Scraps from our friend V, all which we intend shall appear in due course.

The unlooked for success of "The Friend" has been attended with an inconvenience against which, we thought, we had sufficiently guarded. Notwithstanding the reprint of several of our early numbers, it is not in our power to furnish a single complete copy of the first volume. The frequent demands which have been, and continue to be made, for entire sets of "The Friend," induce us, with the advice of some of our most intelligent subscribers, to propose the printing of a second edition of the first volume. We, therefore, inform our friends, that if sufficient encouragement is afforded us, we mean to commence it in the course of a few weeks. The price to subscribers will be three dollars per copy, in boards; and those who wish to encourage the reprint, will please to furnish their names to the agents in their respective neighbourhoods, by whom the money will also be received when the work is delivered. Our agents will confer a favour by informing us early what number will probably be wanted in their respective neighbourhoods.

Died, on the 15th inst. SAMUEL SANSON of this city, in the 56th year of his age, after an illness of six weeks.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. II.

SEVENTH DAY, TENTH MONTH, 25, 1828.

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BY JOHN RICHARDSON,

CORNER OF CARPENTER AND SEVENTH STREETS,
PHILADELPHIA.

FOR THE FRIEND.

DR. SAMUEL EMLÉN, JR.

It would ill become us to speak of this estimable man in the language of exaggerated praise—but it may be truly said of him that he filled an arduous station with dignity and usefulness, and that the prominent features of his character were his sobriety of mind, and the steadiness and earnestness with which he pursued his course.

The following particulars of his life are taken from a memoir by his friend Dr. Charles D. Meigs, published in the last number of the North American Medical and Physical Journal.

Dr. Emlén was born in Chester county, state of Pennsylvania, on the 6th of March, 1789. As springing from one of the oldest and most respectable families of the Society of Friends, he received of course, in his early education, all the advantages which their strict example and sedulous inculcation of good morals could bestow. His education was chiefly English; but as it was carefully superintended, he laid in it a solid foundation of knowledge, on which he afterwards erected a considerable structure of various and available information.

Dr. Emlén's acquirements were more solid than specious, and produced in him those excellent fruits which have caused his death to be so much regretted.

In the year 1808, having resolved to devote himself to the profession of medicine, he placed himself as a house pupil with Dr. Parrish of this city; and, under his roof, and with his example constantly before him, made rapid progress in his studies, to which, by the testimony of his teacher, he absolutely devoted himself.

Under the roof of Dr. Parrish, and as a member of his family, Dr. Emlén passed four years, during which having attended the lectures delivered in the university by the professors Rush, Wistar, Barton, Physick, James, and Coxé, he graduated M. D., and in June, 1812, embarked at New York for England.

Arrived at London in the month of July, he placed himself in the vicinity of one of the great hospitals, where he sedulously endeavoured to acquire the greatest amount of practical and surgical knowledge. Attendance on hospital practice, on lectures by the celebrat-

ed individuals whose reputation had attracted him thither, conversation with celebrated men, to the houses of many of whom he had free and familiar access, and visits to objects which interest the man of science or the philanthropist, kept his mind on the stretch; and he accumulated a large stock of information, of which he noted down the heads in his journal, which we have perused with great satisfaction, as affording evidence of the diligence with which he employed himself even at that period.

The declaration of war by the United States against Great Britain, which reached London soon after his arrival, placed no obstacles in the way of his studies while in the metropolis. The detention it occasioned gave him an opportunity, however, of making an extensive tour through England, Ireland, and Scotland, the history of which is detailed with considerable naïveté in his journal. At length the obstacles to his visit to Paris were removed, and after a residence of fourteen months in the island, he reached that city about the time of the emperor's return from Leipzig.

His stay in London, and his frequent access to the society of the most eminent physicians, surgeons, and lecturers, had increased his stock of knowledge, while the elegant society in which he moved, although it never abolished the gravity of his carriage, or the serious and sententious style of his conversation, imparted, nevertheless, to his manners that urbane cast, which is far more estimable and trustworthy than the false and heartless elegance of mere fashionable intercourse. They were marked by the gentleness, self-possession, and confidence which belong to the gentleman.

In Paris, though daily attracted by the extraordinary events of that wonderful period of history, Dr. Emlén continued to attend mainly to the objects of his visit. The battles fought in the vicinity filled the hospitals with soldiers suffering under every species of military accidents, which he carefully studied.

After the surrender of the French capital he returned to London in June, from whence he proceeded to Holland, and came home in the corvette John Adams as the bearer of despatches for the government, after an absence of nearly two years and a half.

Soon after his arrival he commenced the practice of physic, and was elected one of the physicians to the Philadelphia Dispensary; an excellent school of practice, through which most of the eminent practitioners here have passed.

In 1819 he resigned this station, in consequence of increasing occupations; soon after which he was elected to be one of the managers, and finally, after the death of his revered

friend Dr. Griffiths, became secretary to that charity.

During the year 1819, when the yellow fever prevailed along the water margin of the city, Dr. Emlén was secretary to the Board of Health, and made those observations of which the fruit is to be found in his valuable paper on yellow fever published in the last number of this journal.

As member of the Board of the Guardians of the Poor, as physician to the Magdalen Asylum, the Orphan Asylum, and the Friends' Asylum for the Insane, he established broadly and deeply the foundations of a reputation which tended daily to raise him in the public esteem.

He succeeded Dr. Griffiths as secretary to the College of Physicians, and to his zeal is undoubtedly owing much of the renewed activity and efficiency which mark the present course of that institution.

In 1825 he was elected one of the physicians to the Pennsylvania Hospital, an office to which he was annually re-elected, a sufficient proof of the assiduity and ability with which he discharged the functions of that honourable and very responsible situation.

This excellent man sat not down contented with the discharge of merely his professional duties. He had acquired very solemn impressions of the magnitude of the evils which the vice of drunkenness has brought on the country; and few persons, although much attention has been given to it by some of the foremost men of the time, had accumulated more of statistic knowledge on the point than himself. In the organization of the Pennsylvania Society for discouraging the use of ardent spirits, as well as in its administration as manager, he took a very active and discreet part.

Dr. Emlén's private business occupied a very large share of his time. It had augmented rapidly during the last few years of his life; so that, with his public and private affairs, he had little leisure for visits of ceremony, or for any waste of that time, which, in his eyes, was so valuable.

In the year 1819, he married Beulah Valentine, who was like himself a member of the Friends' Society. In the tender relations which this union produced, he found the purest sources of happiness. To his children he bore an affection that might be called passionate. We presume to say that the fire of parental love glowed in his breast with redoubled intensity, perhaps because of the habitual restraint under which he was accustomed to hold his passions: how lamentable must have seemed the stroke which divided him in this world from that care and watchfulness over his children, which appeared to be, for him, the best part of existence! Nevertheless, in committing his family, as he did, on his death-bed, to the pro-

vidential care of his Maker, he seemed to have acquired a calmness and submission that permitted no murmuring word to escape his lips, nor allowed of one sign of impatience or wilfulness to express his unwillingness to meet that fate for which he was prepared by a blameless life."

Devoting himself to his profession, Dr. Emlen had little inclination for the pleasures of gay society. The early steadiness and sobriety of his character increased with his years, and notwithstanding his extreme reserve in speaking of his religious impressions, it was evident, from the circumspection of his conduct, and his guarded conversation, that his mind was undergoing the discipline which is preparatory and essential to true Christian attainments. Of his medical career it may be said that he was thoroughly grounded in his profession as a science, and that he brought to its exercise a conscientious faithfulness, and a cautious discrimination, which left upon the minds of all who witnessed his anxiety, and skill, and tenderness, an indelible impression of confidence, respect, and attachment. To such a man, every passing year widened the sphere, and increased the capacity of usefulness. He was daily rising in solid reputation, and in the general estimation of his fellow citizens, when he fell a victim to an attack of remittent fever on the 17th of the fourth month, 1823, in the 33th year of his age.

Leaving to others to commemorate his skill and attainments as a physician, it will be more consonant with the character and aim of this journal, to speak of him in his capacity of a Christian and a Quaker. To those who knew him as such, we might recall his grave and manly demeanour; his watchful circumspection, and his quiet and exemplary fulfilment of his duties as a member of our religious Society. His example in these respects should be the more instructive, inasmuch as his character was formed amid the very scenes and temptations by which we ourselves are surrounded.

The greater number perhaps of every generation attains the age of manhood, with but occasional intervals of serious reflection. The delights of sense, and the calls of ambition, absorb, in a great degree, the faculties of the mind. But when the more serious cares and anxieties of manhood begin to press upon us—when, in the course of nature, our duties as masters, and husbands, and parents, come to be fulfilled—it is then that we begin to realize the awfulness of life. Thus it is, in the kind providence of our Universal Parent, that the most powerful calls to a virtuous life are addressed to the strongest instincts of our nature; and hard and insensible in the extreme must that heart be, to which the appeal is made in vain. It is in this way that great numbers are first brought to serious reflection upon their own course of life, and that the first desires are raised for an acquaintance with the things which belong to their everlasting peace. The instinct of the new born infant for its nourishment is not more powerful or certain than the feeling which directs the mind in this state to the sacred volume for consolation and reproof, and which seals these upon the conscience as

sure and true. But the heart is soon destined to feel that it is indeed

"—the most difficult of tasks to keep Heights, which the soul is competent to gain."

The habits, the passions, the pursuits, and the associations which have so long governed us, exert their accustomed influence, and divert the thoughts from this new channel. The warmth of religious emotion grows cold, and the mind again becomes indifferent. Even where the desire for good is retained, the moral inability to command it is felt, and the first substantial lesson in the Christian school, namely, "that of ourselves we can do no good thing," is thus learned. It is then in despair, at the repeated failure of our own strength and efforts, that the mind reverts to the precious promises of the gospel, and receives the truth in sincerity and the love of it. Yet man is the creature of habit. The affairs of life continually press upon him, inveterate habits assert their dominion, strong passions become excited, the breathings of the soul are stifled, and we still pursue our old course of life, till we are again stung with the reproofs of conviction. The feeling of self-condemnation is now stronger, the abasement and self-aborrence greater; and happy is he to be accounted who shrinks not from the severity of their sentence. Yet he is but imperfectly acquainted with human nature, who supposes that the change of heart, which is so beautifully figured in the gospels, under the type of the new birth, is to be looked for, but as the gradual result of patience and obedience. The mind often carries on for years a struggle with its propensities and evil thoughts, so continually renewed, so often unsuccessful, so depressing and discouraging to the spirit, that it is at times ready to abandon the conflict. Yet he who perseveres through humble faith in the mercies and long suffering of his Redeemer, will throughout the whole be favoured at times with gleams of consolation and accessions of strength to prepare him for his further probation. Thus, is often passed the whole life of a Christian; and it is consolatory to believe that this degree of experience and faithfulness, even where the brighter joys and stronger confidence of a more sanguine spirit are wanting, is, in the mercy of Heaven, an accepted preparation for the life which is to come.

It is probable that many continue this struggle for a time, nay for years, and then sink under the temptations which assail them, or yield themselves up to discouragement and indifference. For these and for all who feel ready to perish, the biography of Dr. Emlen furnishes a lesson of encouragement and deep instruction. For the last five years of his life, he kept a diary, in which is preserved a record of his religious experience, that strikingly illustrates the correctness of the preceding remarks. It was kept—as all such records should be, or they are worse than useless—with severe scrutiny of himself, with modest brevity and an unflattering fidelity. It commences on the first day of the year 1823, with the following entry.

"First mo, 1st, 1823. I have thought an advantage might result from noting occasionally the religious experience my mind should

seem to be favoured with, in order, if the Lord permit, that such a daily scrutiny into my slothful and corrupt heart, might discover to me the hideousness of those sins, which have so easily beset me, kept my mind darkened, and prevented that advancement which I have often longed for in the school of Christ."

(To be continued.)

THE JEWISH CONVERTS.

In the 16th number of our first volume, we gave an account of the persecutions which some Jewish converts to Christianity at Constantinople had suffered at the hands of their countrymen. From the twenty-fourth report of the British and Foreign Bible Society, we extract the following very interesting continuation of their history.

"Constantinople, May 12, 1827.

"I must add, to what I have written on other occasions, some particulars about our converted Jews. Every effort has been made to obtain a remission of their sentence, and to obtain their release from the bagnio, but in vain.

"It has thus pleased God that they should be subjected, not only to a severe, but to a long continued trial of their faith and patience; and I now proceed to inform you, with deep regret, that it has been too much for one of them to bear, and that he has denied his Saviour, and relapsed to Judaism. It is, I am sorry to say, the Rabbi Peter who has fallen away. Reports had for some time reached me that he had shown symptoms of decline, and that he had frequent communications with his wife and with other Jews. I therefore, in the month of March, caused a letter to be written to him in my name, urging them to the test and desiring each of them if continued faithful to their Saviour, and were ready to endure all for his sake as they had hitherto done, to send me a declaration to this effect, signed individually by their own hand. This measure drew forth from John Baptist, and the younger John, most satisfactory declarations, and from the unhappy Peter his formal renunciation of Christianity. John Baptist wrote me to the following effect:

"Sir and Father, Mr. Levese,—This comes from me, your son, John Baptist. I say to you, from the bottom of my soul and of my heart, that I have known Jesus as my Messiah, and from henceforth, let what will come upon my head, I accept it all for the love of Him; and I wish to know neither father, nor mother, nor wife, but I acknowledge Jesus Christ our Lord, and after him yourself. We pray dely and night to Jesus Christ our Lord to be gracious to you, and to establish you, as well yourself as all of that family who have shewed to us the true light. Amen.
(Signed) JOHN BAPTIST."

"The younger John wrote to me in nearly the same terms.

"May 25th.—The fate of our prisoners remains still undecided. Much fearing that the efforts of the Jews to get them delivered up again to their jurisdiction, might, under present circumstances, be successful, I thought it necessary, three or four days ago, to write to our young converts, preparing them for the worst, and giving them such exhortation and advice as might be suitable to them in the prospect of new trials and sufferings, especially exciting them to make a good confession of Jesus Christ before the Jews and the Turkish tribunals. In their answer to this letter they say:—

"We have received your letter, and have well understood it, and, according to your injunctions, we will keep Jesus our Messiah before our eyes, whatever circumstances or chastisements may befall us, and we hope, putting our confidence in Him, that we shall suffer no evil. Not only shall not the Jews, who are men of little weight, be able to overcome us in our trial, but were the wicked Satan himself, with the hopes which we have in our crucified Jesus, to rise up before us and be our adversary, he shall not

conquer us. Have, therefore, no fears about us. Many persons of other communions come to us daily in the bagnio, making us large offers, and promising, that, if we will join them, they will procure our release; but we answer them, that we who first showed us the light of the truth, and has since been our father, and let him do with us what he will; and that we did not become Christians for the sake of wealth—or to obtain an earthly kingdom; but we were baptized that we might endure tribulation, and thus might attain the kingdom of heaven.

“You say to us, that you have some fears concerning the younger John, lest, when brought before the tribunals, he might not be able to answer as he should do. Both he and I put our trust in the power of the Holy Spirit, that He will put our adversaries to silence, and will Himself speak by us. Amen.

“We entreat you always to be mindful of us, and to be on the alert. We, on our parts, will always have your counsels of the holy gospel in our minds.”

“There is great ground for encouragement in the conduct of these men, and may God give them strength to endure to the end. But I rejoice over them with fear.

“David remains in prison still with the rest, and it is generally believed that the Jews will not pardon him, though he has returned to them. Having been baptized, he will always be esteemed by them as a polluted person.”

June 11, 1827.

“With deep pain I sit down to inform you of the fate of our poor Jews. They presented a petition to the grand vizier, their term of six months’ imprisonment being at an end, to obtain their release. Whilst this was going through its regular forms, and after it had received a preliminary signature of the vizier, at once, and without any apparent cause or provocation, a new firman is sent down to the bagnio, commanding that their term of imprisonment should be continued for three years more, that no one during that period should dare to demand their deliverance, and that any one doing so would be thrown into the bagnio with them. The chief of the prison immediately put them again into chains, and they are employed, as at the first, in the laborious works of the arsenal, and subjected to all the ill treatment accompanying their hard lot. They are more strictly watched than before, and precautions are taken to prevent, if possible, all communication between them and their friends without.”

July 25, 1827.

“I enclose you an interesting letter of John Baptist from the bagnio. The style is simple and oriental; and I fancy that I find in it something resembling that of the writers of the New Testament, who were Jews under similar circumstances.”

“Translation of a Letter from John Baptist to the Rev. H. D. Leeves.”

“Our Father who art in heaven, powerful and mighty; we hallow thy name at all times for vouchsafing unto us the wisdom and understanding to know and believe in the faith of Jesus Christ, thy beloved Son, and for giving us to know it through the medium of those eminent friends of the faith, our beloved fathers among the sons of men, Henry Daniel Leeves and John Hartley; and for enabling us, through their means, to flee from the dangers of the world, by their coming to us and leading us out of darkness to the great and glorious light.”

“Such being the case, I beg to inform you, by this letter, of all that has happened in our affairs this week. The captain-pacha summoned us in great haste before him, and we spoke to him freely, as a man would do to his equal. He asked us, Who are you? We replied, Christians. He then inquired, For what cause were you into this prison? We answered, Because we were Jews, but now believe in the faith of Jesus Christ. He put many other questions, to which we also replied. At last he inquired, What kind of Christians are ye—Armenians, or Greeks, or English? We answered, Neither Arme-

nians, nor Greeks, nor English; but we ground our faith solely on Jesus Christ.

“I must here inform you that there is a Jew here who studies a great deal, and I have read with him for two hours in the Arba Vestrim. It is fortunate that Armenians come here who can read well in Greek, and understand philosophy; but, notwithstanding all this, I prove to them that there is no faith superior to that of the English. An Armenian is a great scholar, said to me, ‘I am well aware that there is no faith superior to that of the English, but what is to be done?’ I am afraid.”

“But I am desirous and intent to write to you in Greek, for my sight is weak. I have heard many reports which greatly disturb me, which I shall state to you in another letter.”

November 10, 1827.

“Our poor Jews, I grieve to say, have been a three term put in irons, whether through the ill will of the Turks, or the malevolence of some of their fellow-prisoners, I do not know. They are firm as ever, and their conduct under the sufferings has been very satisfactory and gratifying to me; but it is painful indeed to leave them in such a state. However, I have good hopes that they will find protecting friends after my departure, which event may even facilitate their release. I will write you other particulars at another time, and, I hope, from another place. I leave them to the good care (Almighty God, (after using all human means in my power,) with the good hope, that, if continued persecution should deprive them of their mortal lives, they will inherit an immortal crown, through the merits of that Saviour in which they have believed, and for whom they have suffered.”

November 13, 1827.

“Our poor Jews are now fairly taken up by the Armenians, who are zealously labouring to procure their release, and I am convinced will treat them in a liberal and good spirit, and respect their conscience. I have much interesting matter on this point to give you on another occasion, together with some letters of our Christian captives, both to myself and their Armenian friends, which show an excellent spirit in these men. They have a third time been persecuted, beaten, and put into the heavy chains, this time by the intrigues and malice of some Greek officers in the prison, who are jealous of the interest taken in them by the Armenians. But all will work together for good, and they themselves take their sufferings joyfully. If I go, it is a great consolation to me to know that they are left in good hands, who are better able to serve them than myself; and I really have no fears of their falling away.”

THE CIVILIZATION OF WESTERN AFRICA.

The English and American colonies on the western coast of Africa, may be regarded, without exaggerating their importance, as the germ of future empires. Whatever difficulties may now or hereafter attend their progress, we consider it as nearly certain, that the Negro will thrive in his native climate and soil; and that to the English race is assigned the glorious privilege of atoning to Africa for the accumulated wrongs of ages, by restoring to her, her liberated offspring, and the more precious gifts of civilization and christianity. It is with these feelings, that we watch over the progress of the settlement at Liberia, and participate in the joy which its founders must feel at its continued prosperity. The death of the late colonial agent, Jehudi Ashmun, will be severely felt by the colonists, to whom he was endeared by those uncommon virtues, and great services which rendered him so truly the father of the country. In the last number of our journal will be found a sketch of his character,

which does no more than justice to his great qualities. The recent intelligence from the colony is very gratifying. In a letter dated “June 13th, the vice agent, Lott Carey, writes thus:

“On the 13th I visited Millburg, to ascertain the prospects of that settlement, and can say with propriety, that, according to the quantity of land which the settlers have put under cultivation, they will reap a good and plentiful crop. The company’s crop of rice and cassava is especially promising. The new settlers at that place have done well; having all with two or three exceptions, built houses, so as to render their families comfortable through the season. They have also each of them a small farm, which I think after a few months will be sufficient to subsist them.”

“The people at Caldwell are getting on better with their farms than with their houses. I think some of them are very slow, notwithstanding I have assisted them in building. The gun house at Caldwell is done, and at present preparations are making for the 4th of July. I think that the settlement generally is rapidly advancing in farming, building, and I hope in industry.”

In a letter of July 10th, he says,

“I am happy to say, that the health, peace, and prosperity of the colony, I think, is still advancing, and I hope that the Board of Managers may have their wishes and expectations realized to their fullest extent, with regard to the present and future prospects of the colony.”

He further adds—

“That proposals have been made by a number of very respectable citizens in Monrovia to commence a settlement near the head of Montezado river, which would be a kind of farming establishment; which, should it be the pleasure of the Board to approve, would be followed up with great spirit, and found to contribute largely towards increasing our crops, for the soil is very promising.”

The whole tenor of his reports, indicates a general activity and enterprise in the colonists, from which very favourable results may be anticipated.

By a recent change in the plans of the British government, the island of Fernando Po at the mouth of the great river that discharges the waters of central Africa into the gulf of Benin, will be made the depot for liberated slaves. The advantages of this position are obvious, and will render the colony, if founded and conducted upon liberal principles, the great emporium of African commerce. Although by this arrangement, Sierra Leone will lose much of its importance, yet the native population of that settlement is now sufficient to carry it forward in civilization and industry, if the aid of the philanthropists of England be still extended. Among those who have devoted themselves to this work of charity, there is none that has done it under such peculiar circumstances as Hannah Kilham, a member of our religious Society in England. Two African youths from the Western coast, who were sent to England a few years since for their education, first drew her attention to the subject of cultivating the native dialects. She drew up and published a vocabulary and grammar of their language, (the Jafef,) and has since that time devoted herself to these investigations, as a means of promoting African civilization. A few years since she performed a voyage to Sierra Leone, intending to establish schools for the liberated Africans. But her

two companions fell victims to the pestilential climate, and the design was for the time given up, without however losing sight of the object in view. Among the pamphlets recently received from England, we observe the report of a recent visit she has made to the colony in the prosecution of her laborious task. We subjoin some extracts from her report, less on account of their intrinsic interest, than as exhibiting the peculiar character of her mission, and the zeal and devotion with which she has laboured in the cause. To one remark which she has made we yield our full assent, and are persuaded that time and sad experience will prove its truth.

"It is the Africans themselves," says she, "that must be the travellers, and instructors, and improvers of Africa—let Europeans aid them with Christian kindness, as senior brethren would the younger and feeblener members of their father's family—but let it be kept in mind to what perpetual interruption every purpose must be subject that is made dependent upon European life on the African shores."

To recur to her journal.

"We were favoured, after a rapid passage to Sierra Leone, with a safe and pleasant landing on first day morning, the 9th of 12th month, 1827. My heart yearning at this port, the fine open view of Free Town, in which are many handsome buildings, the fresh and beautiful foliage of trees in its vicinity, and the mountains covered with verdure, rising in majestic grandeur in the bounds of our view, presented a scene so interesting, that, together with the attraction felt towards the dear little children on this coast, and the great advantage of the instruction of native teachers, presents for the prompt and efficient help of the friends of Africa."

"On the day after our landing, I visited the Free Town eastern school, which, since the removal of a number of the Free Town children to this school in the early part of last year, had been conducted by J. and A. Weeks, with two native assistants. The school contained about two hundred children, boys on one side and girls on the other, without farther division than a few slight posts at a distance from each other. The room had been built for the purpose, ample and commodious, and very pleasantly situated near the sea. The scholars are chiefly the children of the American settlers, together with some of the freed and native children in the vicinity of Sierra Leone, and boarded in Free Town at the expense of their parents, for the advantage of having them sent to the day schools."

"The attention and intelligence of the boys in this school delighted me; and never did I see a company of children in any school, whose countenances struck me as more expressive of a lively disposition to imbibing instruction, and quick capacity for receiving it. They answered with readiness from the scriptures, questions on many interesting and important subjects, and evidently enjoyed the opportunity given them of receiving farther instruction. The girls joined in attending to the questions thus proposed by J. W. to the whole school, but, though the countenances of many of them were intelligent and interesting, they did not appear to have attained to the same scriptural knowledge with the boys. They had, during the late rains, been of great disadvantages; the almost constant sickness of A. W. preventing her being able to attend the school during a great part of the season."

"There was one school for boys and girls in the Free Town, (now called the Western School,) which the number of scholars was rather larger than in this. The boys taught by a native teacher and

his assistant, and the girls by M. Taylor, the widow of a missionary, and S. Fox, the wife of the master of the boy's school, as her assistant.

"The engagements I had in view in Sierra Leone were, first, the obtaining an outline of the principal languages spoken by the liberated Africans and others in the colony, so as, by taking down in writing, in an easy and distinct orthography, the numerals and some of the leading words, to identify, so far as might be practicable, the dialects of the different tribes, to form an idea of the number of distinct languages spoken in Sierra Leone; and to consider what prospect there might be of proceeding to reduce those of most importance to a written form. Also to prepare such an outline for elementary instruction in each language, as might introduce the pupils in the liberated African school, to a better knowledge of the English at present possessed."

"From observations made in Sierra Leone, and from subsequent reflection, it has appeared quite likely that this purpose may be effected, if the children can learn at first only fifty or sixty leading words, besides the numerals, each in their own language, and the correspondent words in English. This may be done, but as a small beginning, but so many leading words obtained, that the children may introduce to an extension of their knowledge. At present the liberated African children are learning English under the same disadvantages, which English children would have in learning French, were French books only given to them, without any English translation. The children in the villages have more than an opportunity of hearing conversational English, excepting in the barbarous broken form of it, which prevails in that district, and which consists of but a very limited number of words (some suppose not more than fifty); the written language of their English books of course appears quite as a foreign tongue in comparison with this; therefore, although they may be able in time to read the copy, they are thus circumstanced cannot be able to understand what they read. The children of the Free Town schools have superior advantages in this respect—their parents being chiefly from the American continent or islands, they are brought up by them in speaking as well as reading the English language."

"The school vacation in Free Town having commenced so soon after my arrival in Sierra Leone, my friends and I kindly accompanied me to several villages of liberated Africans, in pursuit of the objects in view. The first place which we visited was Wellington, of which Thomas Macfoy, a native of the West Indies, is superintendent. From his register of the names and native countries of the people under his care, I found an unexpected facility in obtaining a list of the names of the persons resident in the village, and the number of persons belonging to each. From these various tribes, T. Macfoy sent out for the most intelligent individuals as interpreters, yet in some instances it seemed necessary for himself or J. Weeks to act as an *intermediate interpreter*, for such of them as could not obtain a list of the other things they spoke, English. Besides Wellington, we visited in the colony, Allen's Town, Leopold, Regent, and Gloucester; and J. W. went alone to Charlotte, to ascertain whether any other tribes were to be met with there. Sketches were taken down of the numbers, and of some leading words in twenty-five languages, and of J. W. suggested, that by an arrangement which would present at one view the names of the leading words in an elementary book might serve for a whole school, although the children might be of many different tribes. The idea was adopted, and a manuscript was afterwards, during my passage home, arranged in that order. Two of the dialects taken down in the villages had been omitted, as being too similar to some already in the register, as distinct; and three having been added in Free Town, we were preparing the proposed elementary book, including the Jolof, Mandingo, Timmani, and Sussu, previously printed, were thirty in number, and, with the addition of the English, they are now presented to the notice of the committee, under the title of 'Specimens of African Languages, &c.'

"There are several villages no far from the settlements of liberated Africans, in which schools might

be formed, and which are at present without any means of instruction."

"In the colony there are at present twenty-four schools, in which native teachers are employed, besides the one now opened in Fortqueene Town, and a small private school for little children in Free Town. Of the schools under the care of government there are twenty, in which *only* native teachers are employed; but the attainments of many of these are said to be very low. The agents of the missionary society are considered as having a general liberty to visit and direct the teachers in all the schools under the care of government; but the number of missionaries in the colony is at present very small, in proportion to the extent of ground they have to occupy, and the number of villages to be visited by them for religious instruction. In six of the school stations, children are received from the slave ships, and their board as well as schooling provided for. The others are free day schools for the village children."

"The scholars in these village day schools are chiefly the children of liberated Africans, now settled in the different villages and providing for themselves. Most of them have some little spot of land in cultivation, which they call their farms, and on which they raise such crops as are best adapted to the soil, which to many families form their chief subsistence."

"The new agricultural village called Allen's Town, and another lately formed on the same principle, called Newlands, are both within two or three miles of Wellington, and under the superintendance also of T. Macfoy, with a sub-manager or headman, resident in each. Allen's Town is beautifully situated on the road from Free Town by Kiseey and Wellington, to the more distant villages of Hastings, Waterloo, Calmont, and Kent. The formation of this village has been commenced on a plan very favourable to agricultural occupation, the farms being in immediate connection with the dwellings."

"From the account received from T. Macfoy, respecting the people committed to his care from the slave ships, we learn that on their arrival, such as are tolerable adults, are sent on to the villages, and the others, under the care of some old resident, thence bring materials to build their houses, which are made in a long square of tolerable size, two rooms on the floor, an opening in the form of a window in each, a little depository in the roof for their stores, and in the front of the house a veranda, which is covered with a roof of grass. Six or eight persons join in building one house, and then another, until all are provided. Little or no expense is incurred in building in this way, the materials being so near at hand. Allotments of land are laid out behind each house, and food raised upon them. For the first six months after their arrival in the colony, each adult liberated African is allowed a little clothing, and three pence per day to purchase food; out of this I am informed many of them can keep a good deal for other purposes. At the end of six months this allowance ceases, as it is expected that they will then have cleared a little ground, and have begun to raise some provision for themselves."

"The Africans in the colony of Sierra Leone, are acknowledged to be docile, and affectionate people, and easily governed; but very various difficulties are sometimes experienced in cases of trial before magistrates, from the little knowledge the people have of the English language; and to a feeling mind it must be found truly distressing, when, as is sometimes the case in trials affecting life, it can hardly be distinguished by a magistrate and harassing examination, who are the innocent and who are the guilty of the crime."

"From the report of the liberated African school of Leopold, printed last year, I was painfully struck with the proportion of deaths among the children, and with the number at that time sick. Observing that other schools had not made any point of reporting on the state of the children's health, I could not but feel it a matter of great importance, that such reports should be regularly required on behalf of the liberated African children, both with respect to health, and to their state of instruction; and should it appear that there is more of sickness among these children, than even their debilitated state on arrival will account for, farther inquiry should undoubtedly be made as to the cause of causes."

"That some of these poor little children do appear on arrival only like moving skeletons, is indeed true. Nothing but the very representation of death, could depict the worn and wretched emaciated appearance, that some of these presented when I lately saw them, having but within a few weeks been received from the slave ship. There are sometimes melancholy instances of a feverish, ravenous appetite, inducing these miserable little victims of oppression, as soon as they land and are brought within sight of poultry and other kinds of food, to fall upon stealing it, half raving if possible, and eagerly devouring it, yet still feeling always in want, and always out of health."

FOR THE FRIEND.
SCRAPS.

Vaccination.—Nothing can be more striking than the comparison of the success of vaccination in Sweden and in France. In the former 15,000 perished annually by the small pox. In 1810, only 6,000 died from that cause; in 1822, eleven, and in 1823, thirteen! whilst in Paris, during these two years, the mean annual amount of deaths from small pox was 1448. Thus the capital of France loses by the small pox 119 times more children than are destroyed by it in the whole kingdom of Sweden.

Ireland.—The progress which education has made in Ireland within the last twenty years is astonishing. From the returns made by the clergy in 1808, the number of scholars attending all the schools, was estimated at 200,000. It was found to be 394,318, when the general census was taken in 1821; and in 1824 it had risen to 500,549, according to the returns made by the established clergy, and to 568,964, according to those made by the Catholic priests. The amount of education has thus been almost tripled in sixteen years. If we estimate the population of Ireland, in 1824, at 6,500,000, the children at school will amount to nearly 1-13th part of its inhabitants. In Scotland, which holds a high rank in this respect, the children at school form 1-9th part of the population; in England they are only about 1-16th; in Holland 1-12th; in Prussia 1-18th; and in France 1-50th.

Slave Trade.—A letter from Rio de Janeiro, dated a few months ago, states, that a dozen small vessels were fitting out there for the coast of Africa. Ten thousand slaves had arrived at that place within the last six months; and vast numbers were thrown overboard!"

Description of the person of the Apostle Paul.—St. Chrysostom terms him a little man, about three cubits, (or four feet and a half) in height. "Lucian is supposed to have had Paul in view, when he introduces, "A Galilean," (for so the Christians were contemptuously styled,) "rather bald headed, with an aquiline nose, &c." But of all other writers, *Ciciliastus* has given the most circumstantial account of his person; he says, "St. Paul was small in stature, stooping, and rather inclining to crookedness; pale faced, of an elderly look, bald on the head. His eyes lively, keen and cheerful; shaded in part by his eye-brows, which hung a little over. His nose rather long, and not ungracefully bent. His beard pretty thick of hair,

and of a sufficient length, and like his locks interspersed with grey." In 2 Cor. x. 10, Paul hints concerning himself, that his bodily presence was not calculated to command respect at first sight.

Origin of the City of London.—London is first mentioned as a Roman settlement in the reign of Nero, A. D. 61, when it was the residence of a great number of merchants and dealers. Long before their taking possession of it, however, it was a village of the Belgic Britons, who were a mixed race of Gauls and Germans. It was built in a wood, fortified with ramparts and ditches, and hence its name *Lund* or *The Wood*, and *Lunddwyn*, the fortified wood, or hill.

Africa.—The country of Walo is situated on the left bank, and near the mouth of the river Senegal. The French have lately been founding establishments there, for free colonial labour, the result of which may have a great influence over the whole of that part of Africa.

Captain Gerard ascended the Himalaya mountains in Asia, to the height of 19,600 feet; 400 feet higher than Humboldt had ever climbed amid the Andes.

The height of Mont Blanc is ascertained to be, 14,542 feet above the lake of Geneva, and the surface of the lake 1233 feet above the sea; the summit of the mountain is therefore 15,775 feet above the level of the ocean.

The velocity of sound in water, from experiments made by M. Colladon at the lake of Geneva, was found to be 4708 feet per second.

Intemperance.—The quantity of ardent spirits consumed in the United States last year, was fifty-three millions of gallons! The number of persons who died during the same time from excessive drinking, is estimated at thirty thousand!

Chateaubriand has this eloquent passage. "When you travel in Judea, the heart is at first filled with profound disgust; but passing from solitude to solitude, boundless space opens before you, this disgust wears off by degrees, and you feel a secret awe, which, so far from depressing the soul, imparts life, and elevates the genius. Extraordinary appearances every where proclaim a land teeming with miracles: the burning sun, the towering eagle, the barren fig tree, all the poetry, all the pictures of Scripture are here. Every name commemorates a mystery; every groat proclaims the future, every hill re-echoes the accents of a prophet. God himself has spoken in these regions: dried up rivers, riven rocks, half open sepulchres, attest the prodigy: the desert still appears mute with terror; and you would imagine, that it had never presumed to interrupt the silence, since it heard the awful voice of the Eternal."

The late Governor Clinton, in a conversation with one of his friends, gave this just and noble opinion of the relative situation of man to God. "It is so infinitely distant as to need

a mediator; the creature is so frail, and imperfect, as to require an intercessor, and the Creator so merciful as to send a Redeemer. I rejoice in all these ordinances and dispensations, as proofs of the grace and condescension of the Most High, and as incentives to reverence and love, on the part of the lowly being."

ELISHA BATES AND THE BEREAN.

(Continued from page 411, Vol. I.)

A considerable time has elapsed since the last essay was published in defence of the Doctrines. It was omitted in the seventh number, to make room for some articles, the immediate publication of which seemed desirable. And my late illness put it out of my power to resume the subject in the eighth.

The general tenor, however, of the Repository has been to support the same principles; and the extracts which have been copiously made from the writings of our early Friends, are unanswerable on the several points on which they have treated.

The Berean, in his first article, relating professedly to the divinity of Christ, undertakes to define the meaning of "the term Jesus Christ." "The word *Messiah*," says he, "is derived from the Hebrew, and the word *Christ* derived from the Greek, both convey the same idea, i. e. the anointed." p. 241. It is rather surprising that he should have given this definition of the term, because it goes directly to overturn his whole doctrine. It brings Jesus of Nazareth distinctly and prominently into view as "the Christ;" for the terms "the anointed" must, beyond all contradiction, apply to him. But the idea necessarily takes in both the "anointed," which is the thing expressed, and the "anointing," without which the other could not be. And thus both the manhood and the divinity are included in the term; and therefore we can say with the apostle, that there is "but one Lord Jesus Christ."

The Berean proceeds: "In the New Testament the word *Christ* is applied to every man; as, 1. it is used to denote the outward and visible manifestation; vid. Matt. ii. 4; Mark xv. 32; Rom. v. 6, and many other places. 2. It is applied to the Holy Spirit, or the Spirit of Truth, by Jesus himself, John xv. 17 to 28; and by the apostles: Rom. viii. 10; Gal. ii. 20—iv. 19, &c. 3. It is also used for "the power of God, and the wisdom of God;" 1 Cor. i. 24; and, 4. for the Christian religion, or Christian dispensation, in the same manner as *Moses* is used for the Jewish dispensation, vid. Eph. iv. 20; Phil. i. 15; Acts xv. 21, &c.

Now what, I would ask the reader, could have been the object of this writer, in making this paradox of various meanings of the words *Jesus Christ*? What could he have had in view, but to cover himself and his party in that vague and ambiguous way, which they make of the words; by which the simple have been induced to believe that they owned Jesus to be the Christ; that they owned the divinity and various offices of Jesus Christ as Saviour, Redeemer, Mediator, &c. when they have had no allusion whatever to Jesus of Nazareth? Out of four meanings of his own use of the terms, he has left the reader to find out for himself, which of these ideas are intended to be conveyed.

His demand to know, "which of all these different meanings [I] affix to these words," when I declare that Jesus Christ is the only means and way of salvation," is rather extraordinary; seeing he has brought these various meanings into view, and yet in his own use of the terms, he has left the reader to find out for himself, which of these ideas are intended to be conveyed.

As to his question, for the satisfaction of the reader, I will say, I meant that Jesus Christ, whom the apostle Peter declared God hath made both Lord and Christ, Acts ii. 36, and who, the same apostle testified, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost," had shed forth that wonderful effusion of it, which took place on the day of Pentecost. I meant the same Lord Jesus Christ, to whom the apostle Peter, filled with the Holy Ghost, bore this testimony:

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone that was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is no other name under heaven, in which we must be saved," Acts ii. 12. The same that was once offered to bear the sins of many, and who, to them that look for him, hath appeared a second time, without sin unto salvation: Who speaking of the Comforter, said: "I will send him unto you;" and also spoke of the glory he had with the Father, before the world was, when he said his disciples, all power is given unto me in heaven and in earth, and so: "I am with you always, even unto the end of the world;" the same whom Robert Barclay testified was both true God, and true man; whom William Penn called the Word made flesh; and whom George Fox, in his letter to the governor of Barbadoes, declares to be that Lord Jesus Christ whom we own to be our life and salvation.

But to return to the references which the Berean made, to show the various meanings of the "term Jesus Christ." It will readily be granted that this term is applied both to the manhood and the divine nature. But that this fact should be advanced to prove the mere humanity of Jesus Christ, is truly surprising. It is an argument of the same kind as Lord Jesus Christ. But that the name which applied to him personally, should so abundantly be used in immediate connection with attributes of deity, and that this should be advanced as an argument of the mere humanity of Christ; discovers a weakness not to have been expected.

But to refer to scripture on the application of the term "Christ;" to the outward manifestation, to show, I suppose, that it was used merely as the proper name of a man, is to the words of Herod, demanding where Christ should be born. The second is the mocking language of the chief priests and scribes to our Lord, when suffering the agonies of death on the cross: "Let Christ the King of Israel descend now from the cross, that we may see and believe." But though it is remarkable that he should refer to Herod the murderer of the infants, and the chief priests, the crucifiers of the Saviour, for the proper application of the term Christ, yet it does not appear that even these supposed that Christ was to be only a mere man. The chief priests called on him to descend from the cross, which they well knew was impossible for a mere man, and I think the evidence is pretty strong, that the Jews believed that Christ would continue for ever. His third reference was to Rom. v. 6, in which the apostle testified that "Christ died for us." But while this passage cannot possibly be made to deny any of the attributes, ascribed in scripture to the Lord Jesus, it proves two things, to wit: that he was not the divine Son of God: first that Jesus was the Christ, not merely in name but in reality, even that Christ through whom "we have peace with God." And secondly that "he died for us," in such a manner, as to render the following language of the apostle immediately applicable to the subject: "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were yet sinners we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." The Berean produces the expressions in the sixth verse, "in due time Christ died for the ungodly," as an example of the application of the word *Christ*, to "the outward and visible manifestation." If so, the same term must be used in the same sense in the eighth verse, where he says: "While we were yet sinners Christ died for us." And this is immediately followed by the testimony: "Much more then, being now justified by his blood, we shall be saved from wrath through him."

"This not meats, and drinks,
And balmy airs, and vernal suns, and showers,
That feed and ripen minds; tis toil and danger;
And wrestling with the stubborn gripe of fate;"

Burbauld.

GERMAN RATIONALISTS.

The Eclectic Review of the 6th month last, contains a cursory notice of an address to the Lutheran churches in Saxony, Prussia, and the neighbouring states, by Augustus Hahn, one of the professors in the University of Leipsick, from which is extracted the following.

"CHAP. II. *The various efforts of the RATIONALISTS to overthrow Bible Christianity.*"—In this chapter we have a disclosure of the art and management, by which the disciples of the self-called Rationalist divines are first humourous as children, and kindly indulged to be "Faith Christians;" the elementary pupils in religion are next improved into "Reason Christians;" and in the third and last stage become "the pure Christians or the finished," whose essential principle is a *perfect indifference to all doctrines and opinions*, all systems, churches, and parties; and who place the highest point of religious wisdom in regarding *all religions as alike good, alike true, alike false*. The author pursues and examines the different modes and shapes, under which persons who substantially reject every idea of divine authority, in Jesus and his apostles, represent themselves and get accredited as "Christian and evangelical" teachers. The fundamental principle of the theory varies. Some lay it down, that Jesus and his disciples *knew no more* about the objects of religion, than other able and well instructed men among their contemporaries; others say, that the doctrine of Jesus was, no doubt, the perfection of truth and reason, but we have no *sure, satisfactory, and perfect documents*, to inform us what that doctrine was. The Scriptures, therefore, must be made out to be partly mythical or allegorically fabulous, partly legendary, like the old historical stories of every people; or the writers of particular books, (suppose the gospels or the epistles,) had mistaken the true meaning of Jesus their master; or whole books, or important portions of books, are cashiered as spurious, by the most unfair and wanton playing with pretended historical and critical arguments. "It is not a very long time since a man deemed himself to have attained no eminence in the literary world, if he had not made the attempt to show, that some one book at least, or some principal passage in a book, of our sacred writings was not genuine." A more numerous and recent class, aware of the futility of these methods, *set aside all the doctrines which are disagreeable to them*, by supposing that Jesus, and perhaps some of his apostles, *had better views and superior knowledge*; but perceiving that the age was incapable of understanding, or too gross-minded to receive pure and simple truth, they accommodated themselves to the infelicity of their circumstances, and delivered the *doctrines of reason* in a dress and adorning, derived from popular superstitions, old sayings and traditions, and national partialities. And thus after millions of men for seventeen hundred years, have been totally on the wrong scent for the genuine sense of Scripture, Immanuel Kant, the restorer and reformer of Rationalism, has taught us how to strip off the shells, and husks, and pods, now no longer needed, and to obtain the fructification of pure and simple truth!"

By this notice it would appear, that the design of the address was to expose the various methods which the German deists have adopted to destroy the Christian religion, while they pretended merely to strip it of what they suggested to be superfluous appendages. Some of the sentiments bear such analogy to the views of Elias Hicks, and the Berean, that we have been induced to make this use of the selection, for the purpose of showing our readers, that infidelity is the same thing in all parts of Christendom, whatever may be the guise under which it attempts to conceal itself. Respecting "opinions," Elias Hicks says, "*what matter what opinions rest in our minds?* for we are all to attend to our own salvation." "Here, as you come to this, you need not trouble yourself, or recommend to your friends what they must believe; that they must believe this or that; IT IS ALL NONSENSE." "*Belief is no virtue and unbelief no crime.*" These sentiments correspond with those of the "Pure or finished Christians," whose essential principle is a perfect indifference to all doctrines and opinions. In relation to our blessed Lord, Elias Hicks appears to believe that he had not the means of knowing "more about the objects of religion, than other well instructed men among his contemporaries." He says, that Jesus Christ "had a great opportunity, no doubt, to learn and see how the Israelites had failed and turned back. For he had read the law and understood it, because he was faithful to the manifestations of light, and it was dispensed to him, in proportion to his necessity to understand the law. For he had not more given him than would enable him to fulfil it, the same as the other Israelites; for if he had more he could not be an example to them." "I have heard some express the idea, that scientific men are enabled to know the will of God, better than ignorant ones. Are they able to know it better than Jesus Christ? For he was ignorant of those human sciences of men." And in order to "get himself accredited as a Christian and evangelical teacher," after delivering such derogatory sentiments, he says, "Some of the worldly wise accuse me of defaming the character of the mother of Jesus, while all my concern is to exalt her and her dear Son." But whatever may be his opinion of the knowledge and powers of the Son of God, it appears that he considers himself as standing upon an equality with him, and the prophets, and apostles. "I will," says he, "*do all I can for you with the best of my love, but I can do no other than Jesus did, than his disciples did and the prophets.*" If the reader should suspect himself to be imposed upon by this quotation on account of its egotism, and its impiety, in levelling the Saviour to the measure of E. Hicks' finite capacity, he will find it in one of the New-York sermons, reported by M. T. C. Gould.

In almost every number of the Berean, we meet with attempts to destroy the authority of the holy Scriptures. There are also some instances of verbal criticisms on the present translation, intended to weaken the testimony of certain passages to the divine character of the Son of God. And in order to set aside the doctrine of the existence of Satan, which ap-

pears to be peculiarly disagreeable to them, they charge our Saviour with accommodating himself "to the superstitions of that period." "Hence," say they, "as though we find natural and moral evil often ascribed to Satan, to demons, or to the spirits of wicked men, in the New Testament, it furnishes no evidence that Jesus, or even his apostles believed in the opinions thus prevalent on this subject, and which governed the language that they spoke." This, we think, is plainly charging our Lord with delivering his doctrines in a dress, derived from "popular superstitions and the sayings of that day." In one of his essays written against the "Doctrines of Friends," the Berean cavils with E. Bates for referring to the "historical testimony of Jesus," to "books," and to "outward testimony," evidently alluding to the holy Scriptures. "The doctrine which teaches that Jesus Christ was "a Saviour in his outward manifestation;" that "the seed of grace is the purchase of Christ's death;" that "every soul as it comes into the world is an object of redeeming love;" that "we inherit the seed of sin;" that "through Jesus Christ a remedy sufficient for salvation, has been provided for every individual soul," appears to give him great offence, as leading "into the labyrinths of a dark theology," and at the close of the essay he pronounces the doom of those points of Christian faith in these words: "The time is fast approaching, my friends, when mankind will be brought to view Christianity in a *different point of light*. When those dogmas and creeds, and schemes of religious belief, which have perpetually agitated christendom for more than fifteen hundred years, will be abandoned; and in their room will shine forth the gospel of Christ, in all its pristine simplicity, comprising within its limits *nothing* but *self-evident* truths, developed, according to the necessities of each individual from time to time, by an attention of each to the sacred and all important injunction of Jesus Christ, while ye have the light believe in the light." If the gospel of Christ comprises nothing within its limits but self-evident truths, we are unable to discover the need of supernatural light to develop it; for as that which is self-evident is clear and certain of itself, all the truths of the gospel, if they are self-evident, must be plain and manifest to the perceptions of human reason, without the aid of any revealing power; and here we are brought to see that the religious scheme of the Berean, like that of Immanuel Kant, results in mere Rationalism.

L. O.

* The German deists say, that "Jesus, and perhaps his apostles, perceiving that the age was *incapable of understanding, or too gross-minded to receive pure and simple truth*, accommodated themselves to the infelicity of their circumstances," &c. The Berean, after saying that "the Israelites were *incapable of conceiving, or receiving just ideas of God*," proceeds to assert that "the revelations respecting the nature of God which were made to the Israelites, are true when viewed as in connection with, and having relation to, their spiritual condition, but in *any other state they are not true*; therefore such revelations abstractedly taken, are *NOT TRUE IN THEMSELVES; ARE NOT THE TRUTH OF GOD*."

Prejudice is like a flaw in a mirror: it occasions objects to be presented to the mind in distorted forms. *Dilwyn's Reflections.*

SELECTED FOR THE FRIEND.

From the Home Missionary Magazine.

HEBREW HYMN FOR THE SPRING.

"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth: the time of the singing of birds is come, and the voice of the turtle is heard in our land."—*Song of Solomon*, ii. 11, 12.

O'er Cedron's banks the unfolded flower
While gently o'er the rippling tide;
On Olivet the silver shower

Has woke the rochal lily's pride;
Amidst the shade the cedar-flings
Beneath the palm's o'er-arching leaf,
The turtle shows its snow-white wings,
And pours its plaintive notes of grief.

The woods have gain'd their greenest vest,
Their deepest blue the cloudless skies,
And, floating on the streamlet's breast,
With fragrant buds the lotus lies:
Responsive to the strain of mirth,
Alar the tuncful forest trags;
With fragrance breathes the teeming earth,
With music flow the gushing springs.

Oh Thou, at whose Almighty breath
The hours of wrath and darkness wane;
And nature springs from annual death,
And shoots the spangled herb again;
Amidst the sullen whirlwind's force,
While storms obey thy sovereign will;
Or, in the milder summer's course,
The source of light and bounty still.

Not on yau laughing plains alone,
Reveal thy soft and quickening power,
Nor be thine only mercy shown
Where outward gloom and winter lower;
But where the night of guilt is spread,
And waken'd conscience breathes despair,
Descend to heal, and gently shed
Thy renovating influence there!

Littell's Magazine.

SELECTED FOR THE FRIEND.

From the Baptist Magazine.

He heath the broken in heart, and bindeth up
their wounds."—*Psalm* cxlvii. 3.

Oh, Theo, who dry'st the mourner's tear,
How dark this world would be,
If, when deceived and wounded here,
We could not fly to thee.

The friends who in our sunshine live,
When winter comes, are frown;
And he who has but tears to give,
Must weep those tears alone.

But thou wilt heal that broken heart,
Which, like the plants that throw
Their fragrance from the wounded part,
Breathes sweetness out of wo.

When joy no longer sooths or cheers,
And e'en the hope that thers
A moment's sparkle o'er our throats,
Is dimm'd and vanish'd too:

Oh, who would bear life's stormy doom,
Did not the wing of love
Come brightly waiting through the gloom
Our peace-branch from above?

Then sorrow, touch'd by thee, grows bright,
With more than rapture's ray;
As darkness shows us worlds of light
We never saw by day.

Ibid.

INDEPENDENCE.

There is no word in the English language so frequently used and so little understood as "independence." The lawyer, the merchant, the planter, the physician, the manufacturer, the mechanic—nay, all classes are dependent one upon the other. And hence arises the chief advantage of society, which, by bringing men together, enables them more effectually to supply each other's wants, to promote each other's interests, to cultivate each other's affections, to increase and diffuse knowledge, and to practise all the arts of civilized life. Who then can be strictly considered independent?

It is rank foolishness, though there is not a more common error, to measure independence by wealth—the one being the creature of the other. Again, the product of the perishable earth. Independence consisteth not in a haughty or wayward spirit which pursues its own course, regardless of the opinions of others, and reckless of consequences. Precipitate judgments are for the most part faulty, and inconsiderately to despise the opinions of others, is the surest way of bringing our own into contempt. Using the word independence in a less strict and popular sense, it may perhaps be said that the humility and love of truth which induce some to hear with patience, and impartially to weigh what they hear, in order that they may the better judge—constitute, what may, without impropriety, be called independence of mind. Would he not be considered a fool or a madman who should say, "under God I will be indebted only to myself, and will not take advantage of the experience, the learning, and the good sense of others?" And would not he be guilty of equal folly, of equal impiety, who, in reference to the association of men in society, should declare, I will stand by myself, I will not lay myself under obligations to follow men; I will be my own cook, my own shoemaker, my own hatter, &c. &c. However paradoxical it may seem, it is yet true, individuals, or classes of men, are most independent when they are most dependent on each other. Exclusive privileges are unjust, and breed dissatisfaction. In this respect, the United States of America can boast an honourable superiority to all other nations. Here we have no aristocracy, no privileged persons. Here the interest of no class is fostered at the expense of another. And this is civil and political independence, by which is meant the full, free, and uninterrupted enjoyment of civil and political rights upon republican principle.

The Spreading of Christianity in the Islands of the South Pacific Ocean.

"The intelligence of the past year enables us to say definitely and positively, that the influence of Christian missions has driven idolatry entirely from *twenty-one islands*. Their inhabitants are no more alarmed by the noise of war, nor by the shriek of victims immolated on the altars of demons; and they have been taught to read and write, and to make provision for the necessities, the decencies, and the comforts of life. Some thousands have been introduced into the Christian church upon a credible profession of piety. When one island has received the gospel, its inhabitants exert themselves to send it to another. The intelligence of the past year states, that a missionary society of one group, and that not the largest, contributed, in a single year, of the productions of the country, to the value of more than a thousand dollars; that thirty pious natives had gone as missionary teachers to islands, and to a people, which, to them, were strange and foreign; and that thirteen missionary stations are occupied by native missionaries alone."—*Discourse before the African Mission School Society, Aug. 10th, 1828, by J. M. Wainwright.*

To the above may be added from the last report of the British and Foreign Bible Society, the following information.

"From Tahaa, in the South Seas, the Rev. Mr. Bourne writes:—I have reprinted an edition of nearly 4000 copies, from Galatians to Philemon inclusive." As it has been ascertained in respect to the Harvey Islands, that their language is materially different from the Tahitian, it is intended to form a missionary station at Raratonga, and, as soon as possible, to render the Scriptures into the dialect used. In a letter lately received from the Rev. Mr. Darling, at Tahiti, it is stated, 'that the remaining epistles, which will complete the New Testament in the Tahitian language, are about to be put to press; and a great part of the Old Testament is ready. The Scriptures are eagerly sought for by the inhabitants of various islands; they are received with delight by the greater part of the people; and whenever any part is nearly finished, hundreds are waiting and wishing to obtain it.' Mr. Darling adds: 'We are about to attempt a mission to the Marquesas, and if we succeed, an entire new edition of the Scriptures will be wanted, as the dialect of the Marquesas is very different from the Tahitian.'"

THE FRIEND.

TENTH MONTH, 25, 1828.

Contrary to our expectations, we have not yet received any direct information relative to the recent yearly meeting of Indiana; we have, however, received a letter from a respectable correspondent, dated Barnesville, Ohio, the 15th inst. from which we extract the following:

"I have received accounts of the yearly meeting of Indiana, held at Richmond, up to the third day evening of the week in which it was held, which states that the meeting was unusually largely attended; great numbers could not get seats in the house; the meeting was progressing in its business in much harmony and solemnity.

"The Hicksites met at Waynesville the week preceding the time appointed for holding Indiana yearly meeting. Yet they have presumed to give their meeting the title of '*Indiana yearly meeting, held at Waynesville, Ohio.*'"

It was originally designed as a part of the arrangement in conducting "The Friend," to appropriate two or three columns to articles of intelligence, foreign and domestic. For a time this was partially carried into effect, but experience soon convinced us that to pursue it on this limited scale, so as either to be satisfactory to ourselves or to our subscribers, was impracticable. If performed with any regard to system, it must necessarily have resulted in mere summary, and imperfect notices of passing events, which might serve to tantalize, but could not satisfy the cravings of curiosity; while the same intelligence, in full detail, would be accessible to our readers, and generally in anticipation of ours, through the medium of

newspapers dispersed over the country in every direction. This view of the case was moreover intimated to us by several of our subscribers, accompanied with suggestions, that the space, thus occupied, would be better and more appropriately filled with matter that came strictly within the scope of a journal, professionally "literary and religious." That part of the plan has been therefore, latterly, altogether abandoned. Towards the close, however, of the volume several hints were given, derived from Friends in the country, which induced a reconsideration of the question; it was said that, in various instances, subscribers to this, had in consequence relinquished other papers, and by that means deprived themselves of their accustomed resource in reference to public events, and articles of general intelligence, and that to supply the vacuum, a limited portion of the paper devoted to those objects was called for. Being disposed to comply with the reasonable demands of our patrons, we at first were inclined to resume the original arrangements, but further reflection has settled us in the persuasion, that though this would accommodate a few, yet that the course which we have latterly followed, is decidedly more consonant to the wishes of subscribers generally. Besides the objections to which we have adverted, there are difficulties which must occur to every reflecting mind, in attempting a chronicle of political and other public occurrences, so as at the same time to preserve an entire consistency with the leading and avowed purposes of the paper, and we indulge the hope that it will be in our power at all times to supply its place, with materials more in accordance with the main design, and with the dignity, the gravity, and pacific aspect which ought ever to be maintained.

It affords us satisfaction to announce that proposals have been issued for a second edition of "The Exposition of the Faith of the religious Society of Friends, &c., by Thomas Evans," the first impression being all disposed of.

The price of the new edition, to be printed from a good type, and on fine paper, making about three hundred pages large duodecimo, in the best sheep binding, is to be one dollar.

Subscriptions received by Thomas Kite, No. 64 Walnut-street, Kimber and Sharpless, No. 10, South Fourth-street, Philadelphia, and by the author.

Some valuable additions have been made by the author, and to be included in this impression, as appears from the following minute.

"At a meeting of the representatives of the religious Society of Friends, commonly called Quakers, in Pennsylvania, New Jersey, &c. held in Philadelphia, the 17th of the 10th mo. 1828.

"Being informed that the author of the treatise styled 'An Exposition of the Faith of the religious Society of Friends,' &c. approved by this meeting in the tenth month last year, has made a few brief additions, in corroboration of some of the statements exhibited in that work, which he designs to place in a second edition that he is about publishing; they were now accordingly submitted to this meeting,

and on being read and deliberately considered, it is concluded that he have liberty to insert them therein. As this work contains much valuable information, and solid religious instruction, it is desired that Friends generally may so encourage it, that each family may be duly supplied with it."

Extract from the minutes,

JONATHAN EVANS, Clerk.

Upwards of three hundred barrels of maple sugar have been received at New York by the canal, which has been sold at five cents a pound. Last season, we understand, a parcel of about seventy barrels was received. It is supposed that the manufacture of this article will increase, and that it will soon be of considerable importance.

The supplies of sugar from New Orleans have already increased to such an amount, that they are rapidly taking the place of foreign sugar.—*N. Y. Daily Advertiser.*

Treatment of Children.—Curiosity in children is but an appetite after knowledge, which ought to be encouraged as the great instrument nature has provided to remove that ignorance they were born with, and which without this busy inquisitiveness would make them dull and useless creatures. To encourage this temper, a child should never be checked or discountenanced for any inquiries he shall make, but a plain answer should be given, and the subjects explained to him as far as is suitable to his age and capacity. But great care should be taken that they never receive deceitful and eluding answers. They easily perceive when they are slighted and deceived, and quickly learn the trick of neglect, dissimulation, and falsehood, which they observe others to make use of; and if by chance their curiosity leads them to ask what they should not know, it is a great deal better to tell them plainly that it is a thing that belongs not to them to know, than to pop them off with a falsehood or a frivolous answer.

If a child is fond of reasoning, care should be taken that this inclination is not checked in him, and that he is not misled by captious or fallacious ways of talking to him; and if his reasons are quite out of the way, let him, without being laughed at for his mistake, be gently put into the right. For after all, reason, being the highest and most important faculty of our minds, deserves the greatest care and attention in cultivating it; the right improvement and exercise of it, being the highest perfection that a man can attain to in this life.—*Locke.*

Married. at Friends' meeting, Burlington, New Jersey, on sixth day, the 10th inst., THOMAS DUTTON, merchant, to HANNAH E. daughter of William Ridgway, all of that place.

Died. on the 13th instant, in the 74th year of his age, JOSEPH MIDDLETON, an elder in the Society of Friends, and a member of Stillwater monthly meeting, Ohio; of whom it may be said, he was a father tenderly affectionate, a shining example, and of good report; as a neighbour peaceable, obliging, and kind, having entertained strangers, relieved the afflicted, and was diligent in good works.

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FOR THE FRIEND.

REMINISCENCES OF A VOYAGE TO
INDIA IN 1823-4. NO. 3

Phosphorescence of the Ocean.

As the glow-worm and the fire-fly enliven the night by land, so do many of the molluscæ and other marine animals kindle their mimic fires by sea—but on a far grander and more imposing scale.

If, during a dark night, we watch attentively the advance and retreat of the breakers on the beach, we shall generally perceive the crest of each billow to be illuminated by a faint flash at the moment of its fall; and after the wave subsides, the beach will be spangled with minute but brilliant specks, which shine for a few moments, and then disappear. These lights will convey an idea of what is meant by the phosphorescence of the ocean.

At all times, and in nearly all situations, the spray thrown up by the bow of the vessel is thickly strewn during the night with little silvery stars, that dance and whirl about among the eddies, until they are lost in the distance. These luminous particles are generally so small that they are caught with difficulty, and so perfectly transparent, that they can scarcely be distinguished from the drops of brine adhering to the net. Their own radiance, by which they are visible in their native element, is soon lost when brought into the air, for it ceases instantly on the death of the animal. The few specimens which I have examined were either gelatinous molluscæ or microscopic shrimps; the former being luminous throughout their entire substance, and the latter, like the glow-worm, emitting an intermittent light from a lantern near the tail.

Such were the appearances noticed in most parts of the North Atlantic Ocean, excepting the Gulf stream. The fretful waves of this region, vexed as it is by perpetual squalls, appear to be wrapped in total darkness. But in the tropical regions, and throughout the vast expanse of the Southern and Indian Oceans, the grandeur and sublimity of the night scene were often beyond description. The vivid hues of "the double headed shot clouds," which rise like immense mountains from the water of the western horizon, seemed to fade into twilight only to give place to a still more beautiful illu-

mination in the bosom of the waves. The bow of the vessel scattered far around a blaze of light, which shone brilliantly under the brightest moon, and was often sufficiently intense to enable us to read upon the deck. Leaning over the stern, our track resembled a vast trough of fire, studded with innumerable floating lanterns and stars, such as fall from an exploding sky-rocket. In the eddies, the whirling of these bodies produced long streams of light like serpents drawn in flame, and occasionally immense globes of fire would roll along beneath the keel, at the depth of several fathoms, yet so intensely bright that the little rudder fish were distinctly visible sporting beneath the cabin windows. These globes are generally as large as a flour barrel, and according to Peron and Lesueur, they are sometimes seen to reach the enormous diameter of twenty feet. I had once the gratification to observe one of these animals within a foot of the surface. It was a medusa, large enough to fill a bushel basket, visible in every fibre by its own illumination.

At these times, the crest of every wave resembles a long line of ignited phosphorus, and every dip of the oar, or plunge of the bucket, produces a flash of light, and scattered scintillations on every side. Even the larger fish, when they approach the vessel, are followed by a luminous path like the tail of a comet, and they are often struck with the harpoon, guided by this appearance alone.

The sea at times resembles a field of snow or milk, and Peron asserts that it is often tinged with prismatic colours, varying at every moment; but these phenomena were not witnessed in our voyage.

The strangest of all the modes in which the phosphorescence of the ocean is exhibited, was witnessed near the island of Tristan D'Acunha, under circumstances too impressive to be forgotten.

The night was dark and damp, and the breeze too light to steady the vessel. She rolled heavily over the waves, making it difficult for a landsman to walk the deck. A fog bank, which hung around the northern horizon at sunset, now swept slowly down towards us. The captain ordered the light sails furled in expectation of a squall, and we stood leaning together over the rail, watching the mist, which approached more and more rapidly, till it resembled, in the increasing darkness, an immense wall extending from the water to the clouds, and seemed threatening to crush us beneath it. Just at this moment, a flash, like a broad sheet of lightning, spread itself over the surface of the ocean as far as the eye could reach—five or six times, at intervals of a few seconds, the flash was repeated, and then the vessel was enveloped in the fog. The breeze

quicken—the bustle of preparation attracted the attention of every one, and in a few moments we were bounding along at the rate of ten miles an hour, over waves sparkling in the clear moonshine, but the "lightning of the waters" had ceased. I have always regretted that I did not ascertain by what animal this most singular phenomenon was produced, but the wild interest of the scene banished every thought of the kind. In the course of the night we passed through several beds of the salpa, and it is very probable that the flashes were produced by these little creatures, induced, by a wonderful instinct, to act in concert for some inscrutable purpose.

There are few phenomena in nature which have led to a greater diversity of opinion among modern men of science, than the luminous appearance of the ocean during the night. Some have regarded it as the effect of electricity, produced by the friction of the waves; others as the product of a species of fermentation in the water, occurring accidentally in certain places. Many have attributed it to the well known phosphorescence of putrid fish, or to the decomposition of their slime and exuvia, and a few only to the real cause—the voluntary illumination of many distinct species of marine animals, generally analogous to the tribes which were described in the former numbers of these Reminiscences. Even those authors who have acknowledged the agency of animal life in producing this wonderful appearance, have been in a manner compelled, by its universality, and by the almost incredible multiplication of beings which it infers, to admit the probable co-operation of other causes.

My own observation has led to the conclusion, that the phosphorescence of the ocean is due solely to the peculiar instinct of the molluscæ, and some genera of the crustaceæ.

The electrical hypothesis is certainly fallacious, for were we even to grant the possibility of producing an electric light in an agitated fluid, which is itself an imperfect conductor, similar to that occasioned by the attrition of white sugar or glass in the dark, the acknowledged physical law, that like causes produce like effects, would lead us to expect an uniform diffusion of the phosphorescence over a considerable extent of water under the same latitude and longitude; but this is not the case. A ship will often be enveloped for a few moments in so bright an illumination that a book may be read upon the deck, and at the next instant she may be involved in almost total darkness. Again, electricity is eliminated with the greatest facility in a cold and dry atmosphere; but the phosphorescence of the ocean is most considerable in tropical climates, nor is it diminished by storms or rain. The supposition of a fermentation of the surface is

equally unsatisfactory, for such a process would lead to an equable diffusion of light over the whole space in which it acted. But the luminous matter is almost always seen in distinct masses or particles; and the few exceptions to this rule which have been observed, do not admit of an explanation according to the known effects of fermentation. The light eliminated by putrid fish furnishes a more plausible theory, but the very wide extent of the illumination, is, of itself, sufficient to prove its incorrectness. It has been already shown to what an incalculable amount the living inhabitants of the ocean increase, but the reverse is true of the dead. The air and the water swarm with innumerable depurators, who devour every thing that dies, whether beneath the surface or upon it. The albatross, the stormy petrel, the Cape pigeon, some of the gulls, and other marine fowls, which are constantly soaring by thousands over every sea, seize upon all unprotected animals, dead or living, which remain within their reach. The three former birds will follow the ship for days during calm weather, to share the offals thrown over by the cook; and so ravenous is their appetite, that they are frequently caught with the hook and line baited with meat, and trolled in the wake of the vessel. I have frequently seen them bathing their feathers in the grease which floats around the refuse of the cambouse, and skimming it up with their spoon-shaped bills with every demonstration of pleasure. Those bodies that sink by their gravity fall a prey to the fish, and those that are too minute to attract the attention of the larger animals, are speedily devoured by the mollusca. Thus the waters are preserved in a high degree of purity, and probably there does not remain sufficient putrescent matter in a cubic league of water to render luminous a cubic yard. In passing over an extent of ocean greater than the whole circumference of the earth, I did not see a single dead animal of any kind.

The purpose for which this phosphorescence is designed, is lost in conjecture; but when we recollect that fish are attracted to the net by the lights of the fishermen, and that many of the marine shells will leave their native element to crawl around a fire built upon the beach, are we not warranted in supposing that the animals of which we have been speaking, are provided with their luminous properties, in order to entice their prey within their grasp?

In quitting the subject of the minute animals of the ocean, I should not neglect to refer the curious to three engravings in the volume of plates to the Voyage aux Terres Australes, by Peron and Lesueur, where may be seen the happiest efforts of the pencil in delineating some of these interesting beings. The work is contained in the Philadelphia library, and will amply repay the trouble of a visit.

Not folded arms, and slackness of the mind,
Can promise for the safety of mankind;
None are so supinely good; through care and pain,
And various toils, the steep ascent we gain.
This is the scene of combat, not of rest,
Man's is laborious happiness at best;
On this side death his dangers never cease,
His joys are joys of conquest, crown'd with peace.
Young.

FOR THE FRIEND.

DR. SAMUEL EMLEN, JR.

(Continued from page 9.)

The diary is continued at short intervals to within a few days of his last illness, and we have extracted, chiefly from the early part, enough to convey a distinct idea of the careful walking, the distrust of his own attainments, the depth of religious feeling, the constant struggle with the world and the flesh, by which it is characterized.

"1st mo. 2d, 1823, very little that was good experienced this day at meeting, (5th day), had much to struggle with to keep the enemy from having entire possession of my weak and wandering mind. Lord! thou knowest my desire; be pleased in thy own time to speak peace to my poor tried soul. Oh! the difficulty of watching and keeping a guard over my irritable temper, and silencing the frivolous thoughts that perpetually spring up, and rob the mind of all spiritual strength and religious feeling!

"3d. Overwhelmed with condemnation for a misspent day. Oh! the deceitfulness of the human heart, deceitful above all things and desperately wicked! Dare I ask, O Lord! for mercy, for forgiveness? I have proved myself ashamed of the cross, and failed in a resolution to appear openly on the side of the great exemplar of self-denial. Thou condemnest me, blessed Saviour! Oh, grant that the enemy may never thus overcome me again and destroy my peace!

"4th. A precious qualification was this day experienced, to pour forth a sincere desire to be redeemed from the lusts and vanities of this world. But that sincere heartfelt prayer is yet wanting, which can, with the help of divine grace, create a clean mind and renew a right spirit within me. Oh! that the Almighty would prepare me, a vile creature, for his service, that I might yet do something for his honour!

"5th. First day of the week; with hard struggling against the enemy, was permitted to have a few crumbs. In the afternoon meeting, spiritually dead.

"6th. Can hardly say my heart has to-day even aimed at good. I have felt a fear that I did not possess that love for the Saviour, which would entitle me to the name of a Christian; I am yet very far from being a follower of Christ. Oh! earth, earth, earth, hear the word of the Lord!

"7th. Was engaged, in great dejection and despondency, to ask this morning for help. Oh! what coldness, what a want of holy fervour in all my feeble attempts to pray! I am indeed unworthy of being heard, hardened sinner that I am. I pick up religious books, I strive to stimulate my spiritual life with pious writings; but that heavenly grace which sanctifies all, I cannot command; all is death, all my efforts seem powerless. O Lord! permit me not utterly to perish in this winter season of my soul!

"25th. Such is procrastination. A long time has passed without my complying with the resolution taken up at the first of the year, to make a daily record of my spiritual progress. I fear I am wrong in using the word; I dare not say I have as yet made any progress, and I

do often feel as if I never should be able. My mind seems so easily arrested when attempting to fix itself upon good, that I am ready often to give out, and conclude his assisting hand is withdrawn and his face hid. Dare I say, I do, however, still feel at times thankful for a good desire; I long to be worthy of being his servant, to have my sins forgiven, and to be at peace? If I know my own heart, I do really, in the midst of my lukewarmness and my slothfulness, often desire at least to be better and to make progress in the work of reformation. Oh! what a change is wanting! Gracious Being, thou hast followed me long, and offered me thy mercy oftener than the returning day; and I have done nothing but rebel against thee! Oh! help me out of this state of darkness, doubt and death!

"3d mo. 6th. This day I am thirty-four years of age. It has been associated with some solemn reflections on the rapidity with which the days and years pass away. But when these fleeting days pass unimproved, and we live as it were without God in the world, having done nothing in his vineyard; all this reflection who can bear? I feel the condemnation of a long suffering Father of mercies on my whole life! Oh! that his grace would assist me to humble myself, as in the dust, where I might feel a capacity to ask for help. I have of late felt very little of the presence of the Prince of peace; something hinders. I feel my mind impure, my desires unholily, oftentimes. Yet, I humbly trust, I long with a sincere craving at times to be with the Comforter, to serve him, to take up my cross daily and follow him; but I feel that I have learned no such lesson yet. I fear at times I am mocking him, and adding daily to my condemnation—I feel so little of love, so little of any thing like devotion.

"3d mo. 7th. Who can abide the day of his coming? I have feared I should not. But I have felt a confident faith that true peace is attainable in Christ Jesus. Oh! the littleness of self! The humble child-like state in which alone he comes to teach us of his ways, how hard to flesh and blood! Lord, enable me to cast down all at thy feet. So many years of separation, so many days of rebellion to the known will of a gracious Saviour—ah! this is enough to keep us long wrestling without the blessing. Oh that my soul could say with sincere reverence and love, Lord, thy will be done!

"11th. I feel myself very worthless: some little evidence of thirsting after living water has been experienced, but great poverty has for the most part covered my spirit. Oh! that I could resist the ever tormenting enemy of my peace!

"14th. Time much taken up with the world and its cares. I seem often to have rise up in the mind a desire for faith founded in love of the Father and the Son, and that this may be evinced by good works. But I am slothful; I do not enough labour for the blessing; my secret desires are not encouraged by my own efforts and resolution. "He that believeth uneth not haste." I have been almost ready to conclude that I even dare not consider myself a believer; such poverty, clouds, and darkness, rest upon me; I can see no way out.

"4th mo. 3d. Fifth day, a poor repast at meeting for want of a better preparation of heart

before going, and a vigilant guard placed upon the intrusions of the enemy when there. Some precious feelings were experienced, and I desire to feel thankful that all is not darkness, and that I am favoured to desire good.

"12th. It is thus time passes, and I am not gathered!

"6th mo. 2d. I fear I can gain nothing by this record. It does indeed compel the scattered thoughts to unite in a review of the day, and draws upon me confusion of face and an abhorrence of myself, but humility is a virtue not yet learned.

"7th mo. 21st. An anxious desire felt this morning to get out of the bondage of sin and transgression. The world and its cares intruded and soon usurped the pre-eminence.

"30th. What can change my obdurate heart? Must it be, gracious Being, affliction? Lord, I desire the state of mind which can truly utter, thy will be done.

"9th mo. 15th. Have had a little revival of religious desires, after a long night of coldness and forgetfulness. O Lord! furnish me with thy heavenly grace or I shall perish.

"11th mo. 8th. I am a poor worthless creature, and nothing but the holy religion of Jesus Christ can make me otherwise. Oh! the lethargy and slowness of belief! Do thou away my unbelief, O Lord! I hope I desire sincerely a change of heart, but how much do I want that pure love and faith which will keep me to it!

"15th. What misspent time, what an awful reckoning must be made! my meetings have been poor and lifeless. But, blessed be my Lord and master! I have at times hope that peace and joy in the Holy Ghost will yet be experienced; I am desirous of it, I long for it, and this I trust is encouragement. I have indeed at times, (though in the general greatly deserted,) felt a solacing regard of the great Head of the church.

"12th mo. 29th. The year draws to a close; Oh! how rigid should be the scrutiny into my heart! I am afraid I have gained nothing, but I hope I can call my Redeemer to witness that I have to be worthy of his service; and I trust I love, notwithstanding my unfaithfulness, my leanness and my poverty, received some consoling evidence that he is waiting to be gracious, if I do but struggle for the blessing.

"1824. 1st mo. 18th. 'There is no peace for the wicked. I have reason to bless the Lord for many favours, for many worldly blessings indeed; and I trust I can say I feel thankful that, though very unfaithful, very poor and discouraged for the most part, yet my soul has a sure witness still present every day, that the Holy One hath not forsaken me. I am not left without hope; this is an unmerited mercy.

"24th. There is nothing more evident to my mind, than that there is a redeeming power which can and will cleanse the heart, if we do our part. But, oh! the weakness there is on our side.

"5th mo. 26th. Still darkness and gloom overhang me. I have no power even to pray for help.

"6th mo. 30th. First day. The heavenly Comforter afforded me to-day a portion of his divine grace. Oh! it was a renewal of what

has been long absent, I do long to be helped by his holy protecting arm.

(To be continued.)

IDOLATRY IN SPANISH AMERICA.

The following melancholy picture of mental darkness and degradation, is contained in the report of the agent of the British and Foreign Bible Society, in his tour through Mexico. He writes from San Juan de los Lagos. December 11th, 1827.

How strong is the resemblance between the superstition of these poor misguided heathens, who bear the name of Christians, and the rites of the Pagan nations of tropical Asia! The first question which was asked the missionary in this region of darkness, was, if he had the whole works of Voltaire. In the same country he found many serious inquiring minds, numbers who were anxious to possess and to read the Bible, and it is to be hoped that he has left impressions, which may be lasting and fruitful of good.

"The virgin Mary, I have said, is devoutly worshipped in this place. This is truly the case. Not a few of those who annually attend the fair here, come expressly to pay some vow made to the virgin in the time of their sickness or other distress. These vows consist of money, which they promise to pay to the virgin in case of her restoring them to health, or bringing them out of their difficulties. The vows of others consist in presenting candles to the virgin, and other things. Others again come to perform penance, by going to her altar on their knees from a considerable distance. I went to the church several times, and always saw a number doing penance in this way, by moving onwards on their knees until they came to the altar. Many of these individuals carry candles in their hands, which they are about to present in fulfilment of their vows. When they get near to the altar they light there their offerings, and continue on their knees with the lighted candle in their hands. Some very devout ones will, perhaps, waste a candle at a sitting; but others, when tired, leave their candles till another occasion, and return again and again to their candlestick-work. Not a few of these devotees, who are mostly women, come from a considerable distance. They beg their way hither, they beg their candle, or other offering when they arrive, and they beg their way home again.

"On the afternoon of the fifth, a woman called and begged me to give her a *haco*, a small coin about the value of a halfpenny. She had three of these coins in her hand, and said she only wanted one more to enable her to fulfil her vow to the virgin Mary. I inquired of her from what place she had come, and what was the nature of her vow. She came, she said, from a place nine days' journey to the west of this, and her object in coming was to fulfil a vow she made to the virgin Mary when she was ill of a fever some time ago, in which she promised, that if the virgin would restore her to health, she would make a pilgrimage to her sanctuary in this town, and would offer to her a candle of the value of twopence. She had, accordingly, come here in fulfilment of her vow, and she had already obtained three-fourths

of the sum she needed to buy her a candle. I entered a little farther into conversation with her respecting the intercession of the virgin. I found her fully persuaded of her intercessory influence; and she seemed to be perfectly ignorant as to there being any other mediator. I endeavoured to show her that Jesus Christ was the only and the true Mediator, and that through him we should come unto God. 'Who was it,' I said, 'who died for us?' 'Was it the virgin Mary or Jesus Christ?' 'It was Jesus Christ,' she replied. 'Then,' I returned, 'through Jesus Christ it is that we ought to ask the forgiveness of our sins, and whatever other blessings we stand in need of.' The New Testament was lying before me, and taking it up, I said, 'This is the book to guide us aright in these matters. Here it is we are told the true way of coming to God, and of obtaining blessings from him.' I opened the book, and to give her confidence in what I was afterwards to read, I read to her, in the first place, what is said in the first chapter of Luke respecting the virgin Mary. I then read the last three verses of the eleventh chapter of Matthew, and drew her attention to the words of Jesus, desiring all who were weary and heavy laden to come unto him, and that he would give them rest. She was at a loss what to say, and very likely never heard such things brought forward before. There was a man present during this conversation, who was also a worshipper of the virgin. He, likewise, was at a loss what reply to make to the subject brought before him. This man stated what the virgin said when she made her first appearance here. Her words were, 'Happy are the just,' and 'love God,' and she has never spoken since. These words furnished a very suitable text to speak from, and which I endeavoured to explain. The woman mentioned that the virgin, who inhabits the temple here called the sanctuary, disappears at times during the night, and that at these times she is visiting and relieving those who have devoutly applied to her. Of such nocturnal excursions she was fully persuaded, and also of the benevolent errands on which the virgin went at such times.

"The celebrity of her temple here arises from a miracle-working image of herself, of about a foot long, which was discovered in this formerly unknown and neglected spot. This happened about a century and a half ago; and the wondrous things that have been done by this image since that time to this, volumes would hardly do justice to. The first thing this image did, and by which it got a name to itself, was the restoring to life a little girl, the daughter of a rope-dancer, who had been killed whilst learning her father's arts. At that time the image, which is of wood, was in a pitiful condition, the moths having made sad devastations on its face, which had nearly disappeared. The rope-dancer, full of gratitude, begged the priest of the little chapel here to let him carry the image to Guadalajara to get it put to rights, as it was a pity, he said, that so powerful an image should be in such a forlorn condition. The priest gave him permission, and the man carried it with him. At the place where he stopped the first night, on his way to Guadalajara, soon after he had taken some refreshment, two men

knocked at the door, and wished to know if the persons within had any images to mend, as image-mending was their occupation. The man rejoiced in this early opportunity of doing what he so much wished to do, and thanked the virgin for this favour. He gave the image to the men, and very early next morning they returned the same image, and put to rights in a most beautiful manner. The man not being yet out of bed, requested the image-menders to wait till he should get up to pay them for what they had done, and to thank them for having done it so well and so quickly. When he arose the men were gone, and on making inquiry, he could learn nothing of them, and nobody had seen them. In short, they were angels! You may well suppose what additional celebrity this circumstance would give to the image of our lady. It was forthwith brought back to this town, was suitably clothed, and erected in a proper place.

"If you will not believe all I have told you upon this subject, I can only refer you to a book, which the priest of the virgin's temple here put into my hands to instruct me fully in the matter, in answer to the inquiries I made as to when this image made its first appearance, and what it had done. Further, when you come here you will have proofs ocular, as many as you wish, hung and strung in a proper place in the church, as testimonies of all that has been done.

"To be more serious upon this subject, the virgin Mary is the goddess of this country. What I have told you above of this wonderful image is firmly believed by a very great majority of the inhabitants of this quarter, and for more than a hundred miles around. Besides this image of the virgin, there are two or three other images in other parts of the country, whose fame and power are, perhaps, yet more extensive in the eyes of this people. In viewing the devotion paid to the virgin here, I was forcibly reminded of what is said in the nineteenth chapter of the Acts, how that the city of the Ephesians was a worshipp of the great goddess Diana, and of the image which fell down from Jupiter."

THE ASSASSINS OR ISMAILIANS OF PERSIA.

(Continued from page 2.)

"A display of the means by which the chief of the Assassins succeeded in infusing this spirit of strong faith and devotion into his followers, forms an interesting chapter in the history of man. It might seem incredible, did not experience abundantly prove it, that the human mind could ever be brought to believe, or act on the most unfounded and irrational opinions; but those who reflect on the follies of the disciples of the various fanatics and impostors who have deluded mankind, will cease to be surprised at the blind devotion of the Fedavee. Even in our own days the chief of the Wahabees contrived to instil into his followers, the persuasion that he could dispose of the mansions of eternal bliss. It is not undeserving of remark, that the two powers who waged war simultaneously against Islam, the Christians of the west, and the Assassins of the east, were both stimulated by their spiritual heads with

the same motives. Those who fell in the crusade were pronounced by the pope to be martyrs, and entitled to the kingdom of heaven; and to the Fedavee who fell in executing the mandates of his superior, the gates of paradise unfolded, and he entered into the enjoyment of the ivory palace, the silken robe, and the black-eyed hours." It would perhaps be unnecessary to look beyond this known quality of the human mind, to account for the blind devotion and contempt of life of these odious sectaries; but Marco Polo the Venetian traveller, and an Arabian author, relate, that there was at Alamoot, and also at Masiat in Syria, a delicious garden, abounding with every thing that ingenuity could devise to delight the senses and give rapture to the mind. When the chief observed a youth distinguished for strength and resolution, he invited him to a banquet, conversed with him on the happiness reserved for the faithful, and contrived to administer to him an intoxicating draught. While insensible, he was conveyed to this earthly elysium, and there awakened by the application of vinegar. Attendents were at hand to invite him to every pleasure, and obey him in all his wishes. After being allowed to take his fill of enjoyments, and nature was yielding to exhaustion, another intoxicating draught was given him, and he was removed to the palace of the chief. The scene remained for ever afterwards in his imagination like some delightful vision, and being assured that such was the bliss reserved for the obedient followers of the Imaum, he panted for the hour of death, that he might again be translated to these blissful regions. Some writers, however, suppose, that this story of the garden was not intended to represent a reality, but only the visions excited in the mind of a votary by the draught he had swallowed.

"Let us now take a view of the society as constituted by Hassan Sabah. The mystic number seven appeared every where. They acknowledged seven Imaums; the degrees were seven, viz. the Dais, the Sheikh, the Dai-al-kebir, or chief of the Dais, the Dai, the Refek, the Fedavee, the Laseek or aspirants, and the Profane or the common people. For the use of the Dais, Hassan drew up a particular rule consisting of seven heads, which our author regards as the proper breviary of the order. The first head, called Ashimai-risk, or knowledge of their calling, contained the maxims of the requisite knowledge of human nature for the selection of the subjects for initiation, and to this belonged the numerous proverbs and dark sayings, which were current among the Dais, as formerly among the Pythagoreans, and since among the Jesuits. The second rule, called Teeence, gaining of confidence, taught to gain the candidates by flattering their passions and inclinations. The third instructed to puzzle them by doubts and questions on the precepts of religion, and the absurdities of the Koran. The fourth imposed the Ahd, the oath of silence and obedience; and the candidate swore most solemnly never to impart his doubts to any but his superior, and blindly to obey him in all things. The fifth rule, Tedees, taught the candidates that their opinions coincided with those of the greatest men in church and state. This was done to entice them by the

example of the great and powerful. The sixth, Tesee, merely went over again what had preceded, to confirm and strengthen the pupil therein. The seventh and last, Teevil, the allegorical instructions, closed the course. This taught to neglect the plain sense, and seek an allegorical one in the Koran; and it formed the essence of the *secret doctrine*. This system has frequently been applied to the Bible as well as to the Koran, and its powers in explaining away articles of faith, and precepts of moral duty, can easily be conceived. This higher knowledge was confined to a very few; the great majority of the members was strictly curbed by the positive precepts of Islam.

"Thus constituted, the power of the order began to display itself. By force or by treachery, the castles or hill-forts of Persia fell one after another into their hands. A bloody period ensued; the doctors of the law excommunicated the adherents of Hassan, and the sultan, Melek Shah, directed his generals to reduce their fortresses; the daggers of the Assassins were displayed against the swords of the orthodox; and the first victim to Hassan's revenge was the great and good Nizam-ul-mulk, who fell by the dagger of a Fedavee. His death was followed by that of his master, not without strong suspicion of poison. The governments were arrayed in open enmity against the order, and heads fell like an abundant harvest beneath the two-fold sickle of the dagger of assassination and the sword of justice."

"Simultaneously with the Crusaders, the Assassins appeared in Syria, and by means of Riswan, prince of Aleppo, acquired fortresses in that country. In Syria, as in Persia, they were persecuted and massacred; and there also the dagger amply avenged those who fell by the sword. In Persia, after a protracted contest, a dagger planted opportunely on the ground at sultan Sanjer's head, reminded him of the danger of continued enmity, and peace was established between the Seljuic sultan and the sheikh of Alamoot. The Ismailites agreed on their part to add no more works to their forts, to purchase no arms or military machines, and to make no more proselytes; and the sultan released them from all taxes in the district of Kudhoo; and assigned them a portion of the revenues of the territory of Koomees as an annual pension.

"After a reign of five-and-thirty years, Hassan Sabah saw his power extended over a great part of the Mohammedan world. Three grand missionaries presided over the three provinces of Jibal, Chubistan, and Syria; while, from his chamber at Alamoot, (which apartment he left but twice during his long reign,) Hassan directed the operations of his followers, and occupied his leisure in drawing up rules and regulations for the Order. He died at a very great age, leaving no children; for he had put his two sons to death—one for the crime of murder, and the other for the transgression of some trifling precept of the Koran."

He appointed the Dai Keah Buzorg to succeed him, between whom and the Seljuic sultan there was a renewal of hostilities, and Alamoot, for a time, fell into the hands of Sultan Mahmood. At this period occurred the first connection between the Crusaders and

the Assassins in Syria. Abool Wefa, the Ismailite Dai-al-kebir, was also chief judge of Damascus, and he entered into a treaty with Baldwin II. king of Jerusalem, by which he engaged to deliver the gates of the city into the hands of the Christians. This enterprize of treachery, the offspring of so unhalloved an union, failed; the prince of Damascus got timely information of the plot; the vizier, the great friend and protector of the Assassins, was put to death, and an indiscriminate massacre of these fanatics ordered, to which six thousand fell victims. All that the Christians acquired was the castle of Banias, the strongest hold at that time of the Assassins in Syria; but this event occurring at the same time with the loss of Alamoot, the Ismailite power in Persia and in Syria was shaken to its foundation. "But the hydra was not thus to be slain; the house of Seljuk was soon glad to agree to terms of peace; the Syrian fortresses were again recovered. In the reign of Keah Buzoorg, the daggers of the Order were first imbued in the sacred blood of the successors of the prophet; and a caliph of Bagdad, and, notwithstanding his descent from Ismail, another of Cairo were the victims."

Our limits will not allow us to enter into any detail of the subsequent history of the Assassins, although it abounds with interesting particulars. The government of the Order was continued under half a dozen chieftains, descendants of Keah Buzoorg. For many years the dagger was brandished against the Moslems and the Christian crusaders, of whose victims, amongst the latter, the most illustrious was Courard, marquis of Montserrat. The death of this gallant knight will for ever leave a stain upon the memory of Richard Cœur de Lion, against whom the evidence is so strong, that almost all writers agree in ascribing to him the promotion of the murder. It must be admitted, however, that the testimony is not entirely conclusive, and we may, therefore, be allowed to hope that he was not the real author of a deed so inconsistent with his general character. But the repose of Asia was not always to be disturbed by the bold fanaticism of this detestable race. The great Saladin, whose life the dagger had more than once assailed, would have thoroughly extirpated them, had not the prince of Hamar interceded, and engaged that he should never again be in danger from their attacks. This promise was faithfully kept, and during the remaining fifteen years of the sultan's reign, friendship subsisted between him and the Assassins. At length, by the entreaties of the caliph of Bagdad and of the judge of Casveen, the mighty Mangoo Khan, the conqueror of Asia, was induced to give orders for their extermination. All their strong holds in Persia were soon reduced; and an order having been given for their indiscriminate massacre, they fell by thousands beneath the sword of the Moguls and Tartars. "Fourteen years after, the Syrian branch was destroyed by Bibars, the great Mameluke sultan; and though the sect, like the Jesuits, still clung together, in the hopes of once more attaining to power, the opportunity never offered; and the merchants and peasants, who still hold the speculative

tenets of the Order, have scarcely a recollection of the bloody part it once enacted on the theatre of the world."

For more than a century and a half, the sheikhs of Alamoot had maintained their reign among the hills to the south of the Caspian, the terror and the scourge of Asia. Their horrid practices accorded well with their abominable principles; and if we could ever approve of the exercise of the sword, it would surely be when applied to the destruction of a race like these, whose very name has been adopted, in all the languages of Europe, to signify one of the basest and most odious of crimes.

ELISHA BATES AND THE BEREAN.

(Continued from page 14.)

It is asked, whose blood was here intended, by which we are justified? Certainly it cannot be denied, that it was the blood of Christ, unless the whole order and meaning of language be perverted. And the Berean himself has given us an instance, in which the term Christ is applied "to the outward and visible manifestation." But this is not all—the apostle repeats the same important doctrine—"we were reconciled to God by the death of his Son." This related to the outward manifestation—and establishments, beyond all contradiction, the propitiatory sacrifice of the death of our Lord Jesus Christ on the cross.

The second meaning of the term Christ, as explained by the Berean, is the Holy Spirit, or the Spirit of Truth, which, he says, was given "by Jesus himself, John xv. 17 to 26; and by the apostles: 1 Cor. xii. 13—Gal. iii. 28.—v. 19." &c. On referring to the 14th chapter of John, to discover in what manner of construction this application is made to the Holy Spirit by Jesus himself, it will be found that the term Christ does not occur in the whole chapter. The 26th verse, to which the Berean refers, is this: "Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would not, because I said I go unto the Father, for my Father is greater than I." Let us now understand, that the concluding part of this quotation, "my Father is greater than I," is much used by the Berean against the proper divinity of Christ. And as that writer, in the case before us, construes this very passage as applied to the Holy Spirit—it must be understood that the Father is greater than the Holy Spirit—and when, all the Arguments on this ground against the proper divinity of Christ, will be fairly explained by this writer to be against the proper divinity of the Holy Spirit.

On recurring to the seventeenth verse, it will be found, that, to take it without the sixteenth, will evidently destroy the sense of the passage; taken together, they stand thus: "And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Other parts of that chapter deserve to be remembered. In the discourse of the Lord Jesus to his disciples before he suffered, there is a bold assertion, that he will support of his proper divinity, which never can be explained away. "Let not your heart be troubled," says he, "ye believe in God, believe also in me."

"If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." v. 23. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall tarry with you, and therewith shall bring all things to your remembrance whatsoever I have said unto you." v. 26. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of me." v. 27. "Nevertheless, I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I de-

part, I will send him unto you." xvi. 7. "Howbeit, when he, the Spirit of Truth, is come, he will speak unto you all truth; for he shall not speak of himself; but whatsoever he shall hear, that he shall speak; and he will show you things to come, he shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and show unto you." v. 13, 14, 15. "These things have I spoken unto you, that in me ye might have peace: In the world ye shall have tribulation: but be of good cheer; I have overcome the world." lb. 33. And in his prayer to the Father, which immediately follows, he said: "And now, O Father, glorify thou me, with thine own self, and with the glory which I had with thee, before the world was." xvii. 5.

It was in full accordance with these testimonies, that George Fox, R. Barclay and others, repeatedly declared "the Holy Scriptures proceedeth from the Father and the Son." Doctrinal, p. 751, Barclay's Works, p. 745.

On referring to Romans eighth, we shall see whether the apostle intended to use the "term Christ" as applied to the Holy Spirit, without reference to Jesus who was crucified for us. And here again it will be proper to take a little more of the apostolic testimony than the Berean has thought proper to refer to.

"The apostle, after bringing into view the weakness of the law, and the goodness of "God, [in] sending his own Son in the likeness of sinful flesh" for the redemption of man, testifies: "is now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. And if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." v. 9, 10, 11. To which I will add the 34th verse of the same chapter. Who is it that condemneth? It is Christ that died, yea, rather than us, again, who is risen at the right hand of God, who also maketh intercession for us."

Thus I might go through the whole catalogue of references to Christ, that all there is a distinct reference to the fulness of the character of the Lord Jesus Christ, both in his outward and inward appearance—both in his taking upon him the form of a servant, and being made in the likeness of sinful flesh;—and in the glory which he had with the Father before the world was—in his sufferings, death, resurrection, ascension, and intercession for us at the right hand of God; and in his being "once offered to bear the sins of man;" and in his appearing "the second time, without sin unto salvation." See ix. 28.

The design of this writer, in endeavouring to make his readers believe "the terms Christ" and Jesus Christ were variously applied in the New Testament, I am inclined to think, was to avoid the force of those abundant testimonies which maintain the attributes of the Spirit of Christ, and at the same time, to use that sacred name in a manner so transparently simple to believe that he did not deny that He who was born of the virgin Mary, and suffered death without the gates of Jerusalem, was the "Saviour" who should "save his people from their sins." And yet it is clear that he denies to Jesus those attributes and offices which belong to Christ. On the ground which he takes, we do not see that an absolute denial that there ever was such a being as Jesus Nazareth, would in the least degree affect his doctrine of the divinity of Christ. In order to establish his doctrine, he lays down two propositions in the article now under notice. "1. The Saviour of mankind, the true Christ, or that power or principle which created all things; or that office which is an absolute preserver, saviour, and redeemer of the human soul from sin; and its consequences, prepares and fits it for the heavenly state, is, and has been the same in all ages of the world, is a unit, or undivided, and is only another name for the Spirit of God."

"2. This one God is the Saviour of men," page 242. Now in this creed, is there any thing to which a deist might not subscribe? Might not a man go the whole length of this declaration of belief, and at the same time absolutely believe that Jesus of Naza-

convince those who are not aware of the unsoundness of his principles, or of the measures which are practised to allure persons into the present awful defection. Much good has been already done by explanations of the principles of Friends, and of transactions which are often grossly misrepresented; and also by the prompt exposure of the numerous silly tales without any foundation, which are set up to alienate the members from the old Society, its discipline, and faith. We believe it is not a time for supineness, or to suffer any discouragement to relax our exertions to preserve the Society from further defection, or to re-establish the unity and order which once so excellently characterized it. Zion is called upon to arise and shake herself from the dust of the earth, before she can put on her beautiful garments. Much time may be wasted in unavailing and fruitless lamentations, which ought to be employed in an honest inquiry after our respective duties, with a disposition to perform them faithfully; that, putting on strength in the name of the Lord, the work of truth and righteousness might be advanced amongst us; that walls that have been broken down, and the gates which have been burned with fire, rebuilt, which he who is emphatically styled the Healer of breaches, and the Restorer of paths to dwell in, would graciously afford wisdom and strength to accomplish.

J. K.

FOR THE FRIEND.

EPISTLE OF THE OHIO SEPARATISTS.

The followers of Elias Hicks, at their late meeting at Mount Pleasant, Ohio, issued a document in the form of an epistle.

The friends of "The Friend" will recollect, that this assembly was made up of those persons who expelled Friends from their meeting-house, by a series of outrages, which threatened the safety and even the lives of those they were opposing; for a correct account of which, see Nos. 49 and 51 of this journal. It is proper to remark, that this separate meeting consisted of about three hundred persons, a part of whom were in membership with the Society, others had been regularly disowned, while a considerable number had never belonged to the Society.

A direct violation both of truth and justice, as well as of the solemn professions previously made by the party, this mixed company, convened under such disgraced circumstances, have presumed to style themselves Ohio yearly meeting, and to transact business in its name; although they were conscious of the time, that this body, which they had forcibly driven from its meeting-house, and whose members they had grossly abused, was then holding its regular session at Short Creek; being more than twice as large as their irregular assembly, and representing the great body of Friends who were in membership with the Society. A more glaring instance of unauthorised assumption could scarcely be found. On reading the epistle referred to, we were disgusted at the lavish use of sacred terms and the shallow professions with which it abounds. It is really difficult to conceive, how men, who but a few days before had been guilty of such flagrant violations of every principle of religion and propriety, could thus unblushingly come before the public with a document, to which their conduct so flatly gives the lie.

We should suppose, the first idea that presented to their minds would have been, "of what avail will be all our smooth pretences to moderation, forbearance, justice and love: the readers of our epistle will turn from our professions, and will only be reminded of our violence, injustice, and oppression at Mount Pleasant meeting-house, and the contrast will only make us appear more odious!" This must inevitably be the effect produced on the minds of those who are

acquainted with the proceedings of the seceders, and who retain a proper regard for the precepts of the gospel.

But the framers of the epistle seem to have calculated largely on the credulity of their readers, to have imagined, that any imposition, however gross, could be palmed off upon their ignorant devotees, provided it was accompanied with a sufficient allowance of solemn professions, and a bold pretence to infallibility regards the separatists become, and the more outrageous their acts of violence are, and the more shame on their professions of love, meekness, gentleness, and mildity, and, in short, every Christian virtue. The necessity of this is obvious, because the enormity of their practice is such, that if there was nothing to disguise it, and divert the public attention from dwelling on it, they would certainly receive the odium which it so justly merits. Hence every successive outrage has been accompanied with pretences more and more solemn, until, if we were to judge of them by their words, we must certainly pronounce them to be very saints, the only elect people on earth—the salt which preserves the human race from total extinction. The

however is too thin, the facts are too recent to be thus so lightly brushed out of remembrance, and are attested by too large a number of substantial witnesses, to be discredited even by the stoutest and most hardy denial.

We would, however, call the attention of the seceders, to the effects which must be produced by their use of such solemn language as the epistle contains. There are a large number of persons, not members of the Society of Friends, who are as familiarly acquainted with their careful and disgraceful conduct, as any who are within the pale of our communion, and who know that the canting strain of the epistle is designed for no other purpose than to parody off the censure which their conduct deserves. There are many, too, of their own people, who are highly prejudiced against the hypocrisy. And surely it must be the effect of such a proceeding on their minds a disgust for every thing like religion. Those who have already imbibed libertine notions, or, unhappily, have received a bias in favour of them, would eagerly catch at such a document as the epistle, coming from men such as they know compositionally to be pseudo yearly meeting, and use it as an argument for among the seceders, and in relation, that it is all a mere imposture, got up from interested motives, and supported from sinister views. We believe there is scarcely any means by which greater injury is inflicted on the cause of religion, than by the gross inconsistency between the practices and the professions of these high pretenders; and on this ground, if for no other reason, they are entitled to be stripped of their borrowed feathers, and exhibited in their real characters.

The epistle has no claim to originality—it is framed from the model of the documents previously numerous by the separatists in other places; and, in fact, which had succeeded so well in other instances, a less moment, only required a little more of padding, to answer their purpose in the instance before us.

In attempting to describe the causes which have led to their separation, they mention, first, that "a testimony and epistle of advice from Indiana yearly meeting was adopted by their meeting for sufferings, and was read by the quarterly meeting, and the members were urged upon the quarterly meeting, and the members were urged for their observance," &c. Now, it is certainly very unfavourable for the cause of the seceders, that both these epistles were designed to set forth the acknowledged faith of the Society of Friends in the fundamental doctrines of the Christian religion; and spirit of unbelief which has prevailed in these days of herbinism, and the want of a true and genuine sense of the Christian faith, and to spread insubordination among the members of our religious communion. If the intention in these epistles led the seceders to withdraw from the Society of Friends, and to commit those acts of violence which they have since been engaged in, it is plain that they must first have departed from the

doctrines which are there enforced, and been beguiled by the separating spirit which they testify against.

This brings us at once to the real cause of the separation, and is virtually an acknowledgement on the part of the seceders, that they have renounced the principles of Friends, and the "excellent order which they have hitherto been enjoined, in a good degree, to maintain." "Hence, a spirit of insubordination has increased," and "the bonds of our religious union becoming severed by this desolating spirit," "oppressive measures were pursued by the said party" of separatists "with such unceasing zeal," that they "part of Friends per force from their meeting-house, and placed themselves yearly meeting to seek some other place where they could meet in the utmost quietude." In speaking of this flagrant act, they say, "after a painful conflict, distressing to every feeling mind, it finally resulted in those, called the orthodox party, going off, (both men and women,) taking their clerks, and the books and papers in their possession, with them." There is more truth in this part of the epistle than in any other. Their violent assault upon the yearly meeting, and the personal injuries inflicted by them upon Friends, may be styled "a painful conflict"; and it must be "distressing to every feeling mind," that men could be so regardless of the solemn occasion for which they were assembled, as to resort to force and violence, to promote, what they were pleased to call, religious objects. Where was the "love of the gospel of our Lord Jesus Christ," of which the epistle says, "so pompous a profession? What was "the blessed influence of his peaceable spirit and wisdom," which you declare "is a wall of defence on the right hand and the left, protecting all, even the weakest of the church?" Why did it not protect Friends, who were quietly endeavouring to conduct the affairs of the church with decency and in order, "from your violent attack and outrages? Plainly, because you were destitute of its restraints. During the tumultuous riot and uproar of that disgraceful scene, were you endeavouring, "in all lowliness of mind, to demean yourselves peaceably among all men, showing forth the love of the gospel and conduct, that you were to the followers of Him, who said, "his kingdom is not of this world, else would my servants fight." But there are few among you who would hazard an assertion so palpably untrue. Yet, scarcely is this "painful conflict," "distressing to every feeling mind," ended—scarcely had your desperate attack "in driving them from their meeting-house, and your come forward with their religious professions in your mouths, and unblushingly declare, that you "have experienced" living desires, that all your movements may be under the direction of Him, who alone can guide us in the path of safety." If you have been consistent as followers of Him whose kingdom is not of this world, you would not thus fight, even for the sake of your property, your possession of Friends' meeting-houses, much as you may value your booty. You "would be led, moreover, into the practice of that excellent precept of the divine Master, Whatever ye would that men should do unto you, ye even so to them." Did your conduct to the yearly meeting, which you manifest the least regard to this excellent precept, which will not, you can not, pretend to it. On the contrary, it was a flagrant violation of this and every other "precept" of the New Testament with which you have loaded your specious epistle. But "nothing new has happened" to the Society of Friends. "Soon after its rise, the same spirit which actuates you, broke forth with violence and bitterness, inflicting great personal suffering, and much vile abuse upon the Society, who stood faithful to the doctrines and discipline of the church. They, too, were driven from their meeting-houses, and rudely interrupted in their religious assemblies by those who had gone out into a spirit of separation from the body." Friends had also to encounter a spirit of rantism; "the exact counterpart of that which [has] deluged our country with insubordination of the Society, and sowing discord and confusion in its borders"—which, despising order, and trampling the discipline under foot, has even claimed the authority of the Holy Spirit for the unbridled indulgence of his own delusions." We could scarcely have

selected any language more strikingly descriptive of the spirit which breathes throughout your conduct than the above quotations from your epistle. Whoever may be deceived by the plausible pretences with which it abounds, certainly the framers of it knew well what spirit they and their party were of—they describe it in the forcible language of practical experience.

It is a source of encouragement to reflect, that, though our early Friends were beset with enemies on every hand—persecuted by the powers of the earth for their religious tenets, and harassed by the apostate and opposition of those “false brethren” who fell away from the truth, yet as they kept single and steadfast in their love to Christ Jesus, their holy head, “they triumphed over all opposition.” And if those who still adhere to the ancient doctrines and discipline of the Society, continue to hold fast the profession of their faith without wavering, walking by the same rule, they will, doubtless, be safely conducted to a similar termination of their trials.

H.

THE FRIEND.

ELEVENTH MONTH, 1, 1828.

By further accounts received from Indiana, we are informed that the yearly meeting of Friends convened at the stated time and place, and continued its session until the evening of second day in the following week; that it was the largest Y. M. ever held at Richmond; and several letters speak of it as a precious solemnity not soon to be forgotten, in which the power of truth prevailed, uniting Friends in the bond of Christian love and fellowship, so that no interruption was experienced from the dividing spirit which has rent the Society in this country. A decision was minuted in the early part of the meeting, that those who had identified themselves with the separatists by attending their counterfeit yearly meeting, could not be entitled to a seat in the yearly meeting of Friends. Many important subjects were brought into consideration, and acted upon with much harmony. A large committee was appointed to attend the quarterly and monthly meetings, to make such arrangements and render such assistance, as will tend to the benefit and strength of these meetings. Committees were also appointed to correspond with other yearly meetings, and to attest certificates and minutes issued by monthly meetings. Those members of the meeting for sufferings, and of other standing committees, who have gone off in the separation, were dismissed. It does not appear that more than nine or ten persons in the station of ministers have joined in the defection, and not that number openly; leaving a large body of ministers and elders within that yearly meeting, who maintain the faith and discipline of the Society, notwithstanding the unwearied and laborious efforts which the Hicksites, through their agents and “pernicious publications,” have exerted, in order to spread the doctrines of infidelity in that newly settled country.

The separate meeting held by Elias Hicks and his followers at Waynesville, under the assumed character of Indiana yearly meeting, our account states, was not as large as the quarterly meeting which convenes at that place. Not satisfied with holding their meet-

ing without interference, Elias Hicks and some of his partisans came to Richmond, and held two public meetings in a barn, in sight of the yearly meeting-house during the time of its session, besides several other meetings in the neighbourhood. His object, in this procedure, we leave to the unprejudiced reader to infer for himself.

There is scarcely any movement made by him and his party that does not discover towards Friends, a settled determination to divide and to distract, as far as is in their power. They have evinced their departure from the fundamental ground which the Society has always maintained, openly avowing that the majority should govern in religious deliberations. Seeing, as they must have done, that their party is greatly in the minority in Ohio and Indiana, the proceedings of Elias Hicks and his followers in and about Richmond at the time of the yearly meeting, fully show the chagrin they have felt, and their wish to lessen the meetings of Friends, by adding proselytes to their own. Instead, however, of convincing the people that he is a “Barclay Quaker,” the account states that Elias has satisfied many that he has entered deeply into antichristian opinions. There is an overruling power that is able to make way for the flock of Christ, and to deliver them from all the dangers which surround them. He overrules even the designs of his enemies for good. The letter states, that “the outrageous conduct of the Hicksites at Mount Pleasant, has operated very much against them in the limits of our (Indiana) yearly meeting.”

The party who met at Waynesville, have completely settled the question of who are the Society of Friends, and who are the seceders from it, within the limits of Indiana yearly meeting; and whilst we commend them for abstaining from the violence and the outrages of their brethren in Ohio, we cannot but condemn, in the strongest terms, their attempt to assume to themselves the name of a body, from which they have so openly and plainly separated. It would be far more honourable and consistent with the truth, for them to relinquish the title of Quakers or Friends altogether, and acknowledge themselves a separate and distinct society. In that case we should neither have the right nor the disposition to interfere with their privilege, a privilege common to all, to regulate their own affairs in their own way; but while they continue their endeavours to identify their novel opinions with the ancient and acknowledged doctrines of Quakerism, we shall feel it an indispensable duty to expose the imposition, to the utmost of our abilities and in every practicable form.

The yearly meeting of Indiana, which met in the regular order of Society at Richmond, in the year 1827, was held without interruption, and adjourned by unanimous consent, to meet in the tenth mo. 1828, according to the directions of the discipline. In conformity with this decision, the yearly meeting assembled at the usual time and place, and as we have mentioned was large, solemn and edifying. The claim, therefore, to the name and character of Indiana yearly meeting, by a body of people as-

sembling in the recess of the regular yearly meeting, at a different place and with another organization, is manifestly an absurdity. Apply the principle to civil society, and what anarchy and confusion must inevitably ensue.

The yearly meeting of Baltimore, it appears, convened on second day last, the 27th instant. We have received intelligence of some extraordinary proceedings thereat, on the part of those who have identified themselves with the separatists in different parts of this country. But we refrain from stating particulars until after the meeting has concluded its session. We may, however, just add, that a division has taken place, and that those Friends who adhere to the ancient doctrines and discipline of the Society, had agreed to hold their yearly meeting detached from the separatists.

Since the above was in type, we have received, from a valuable correspondent in Ohio, an interesting communication, in which he says: “To-day, the judge delivered his opinion at considerable length, decidedly in favour of Friends, and laid a fine of five dollars each on the two persons complained of, D. Hilles and Isaac Jones.” “The judge took a comprehensive view of the case, adverted with great ability and correctness to many important points—condemned the proceedings of the Hicksites in strong terms, and adjudged the defendants *guilty of disturbing Ohio Yearly Meeting.*” “Their counsel talked of an appeal, which the judge informed them could not be taken, the statute in the case not admitting of an appeal; but if they insisted on it, he would allow it to be taken to the court of common pleas—but there it would be a question for *him* to decide, (being the president judge), whether the defendants had a right to appeal or not.” “The trial of the rioters before Justice Sutherland commenced yesterday afternoon, and a young man direct from Steubenville informs me, that they are all found guilty, and bound over for their appearance at court.” We expect to be furnished with a copy of the judge’s opinion, which we shall immediately present to our readers.

N. B. David Hilles was clerk of the spurious yearly meeting.

An article of much interest on the subject of Egyptian History, from our valuable friend Z, has been received. Also, has come to hand, an article headed “The Upper Nile,” in the hand writing of one whom we gladly welcome again to our pages. These, with the essay on “Popular Prejudice,” and the biographical articles “of Jerome of Prague” and “John Huss,” will be inserted in course.

Married, at Friends’ meeting, Middletown, Penn., on 6th day, the 23d inst., DANIEL WILLS, of Burlington county, New Jersey, to SUSANNA, daughter of Joseph Richardson, late of Middletown Township, Bucks county, Pennsylvania.

THE FRIEND.

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BY JOHN RICHARDSON,

CORNER OF CARPENTER AND SEVENTH STREETS,
PHILADELPHIA.

FOR THE FRIEND.

EGYPTIAN HISTORY.

Many of our readers no doubt remember the very interesting article on the subject of discoveries recently made in Egyptian antiquities, which we extracted from the London Quarterly Journal of Science, and republished in the 8th and 9th numbers of "The Friend."

The revival of the ancient language of Egypt, after a lapse of nearly two thousand years—the discoveries of temples, statues, sculptures, and even of paintings, glowing in the freshness and vividness of recent colouring, all the works of the contemporaries of the Jewish patriarchs and kings—the gradual raising of the veil which has hitherto concealed some of the most ancient and deeply interesting portions of the history of our species, deservedly rank among the splendid triumphs and achievements of modern industry and science. To us there is a peculiar charm in such researches, arising not from the mere gratification of a natural, though often idle curiosity, nor from the desire to chronicle the names, the exploits, the many evil and few good deeds of the barbarous monarchs of remote ages; for in our view, the language, the science, the arts, the religion, the physical and moral character of the earlier races of men—those who were so much nearer the primogenitors of mankind than ourselves, are subjects of more than idle speculation or curiosity.

Believing, as we firmly and reverently do, in the divine origin, entire authenticity, and unimpaired transmission of the sacred volume, we feel deeply interested, and anxiously desirous, to promote all studies and researches which may throw additional light on the times and the men of which the holy Scriptures treat.

As far as modern learning and labour have removed the rubbish of ages, and resuscitated the long forgotten and hidden annals of ancient times, so far have the history, the chronology, and the various important incidents and descriptions of the Bible, received the most ample and gratifying confirmation. To the humble believer in the truths of the sacred record, it is cause of gratitude and encouragement to perceive, that the more minute and critical are the investigations which have been made, and are yet constantly making, into contemporary

writings, monuments, and remains, the more clear and bright shine forth the history and narrative of the best of books.

The sneers, the scoffs, the doubts, and cavils of the infidel receive no confirmation from the deepest research or the minutest inquiries of the modern antiquarian. It is a mistaken notion that the most learned are the most incredulous; it seems to us, on the contrary, that the most arrogant denials of the authority and authenticity, and the most inveterate enmity to the testimony of the holy Scriptures, proceed in the present day from the shallowest inquirers and most ignorant pretenders.

Being aware of the interest which the article on Egyptian history, published in our earlier numbers, excited amongst our readers, we propose to introduce to their notice a continuation of the same subject, the facts of which we have derived from several sources, principally from the seventh number of the American Quarterly Review. The fourth number of the same journal also contains an essay of considerable interest, but as it is chiefly confined to the illustration of specific chronology and peculiar dates, we have been less indebted to it than to the seventh number, which details the principal results obtained by Champollion and others since the discovery of the key to hieroglyphic writing.

It will be remembered, that, besides the Greek historians Herodotus and Diodorus Siculus, who derived from the priests, during their travels in Egypt, the traditionary history of that country, the article in our early numbers noticed the writings of Manetho, a priest of Heliopolis, who compiled, during the reign, and by the direction of Ptolemy Philadelphus, 250 years before Christ, a History of Egypt, from inscriptions and the records of the temples. This author, whose authority has long been denied, and his statements neglected, has received the most ample confirmation by the monumental and inscriptive researches of Champollion, and to him we are indebted for much of the well authenticated early Egyptian history which we possess.

The concurrent testimony of Manetho and the other authorities, represent the first king of Egypt to have been Menes, or Menas. This individual appears, from the etymology of his name and some other circumstances, to have been the same as the scripture Ananin or Anam, the grandson of Ham.

The successor to Menes was Thoth or Athetaes, to whom is ascribed the invention of writing and many other useful arts; who was the Mercury of Greek mythology, and was worshipped as a god, under various names, by most of the European nations. From this prince to the invasion of the shepherd kings,

which our best chronology dates in the year 2082 before Christ, the history of Egypt is dark, fabulous, and uncertain. But a single temple, and no other work of art remains, whose formation can be assigned to a period antecedent to the shepherd kings. This temple is of small dimensions, forming part of a larger and more recent building. It possesses, however, a singular interest from the circumstance of its being, in all probability, the oldest edifice now in existence—the most ancient relic of the perishable works of man.

These shepherds were a people (as exhibited in a painting discovered by Belzoni) with fair skins, blue eyes, red hair, and a physiognomy totally different from the Jews, Egyptians, or Negroes, who are figured in the same drawing. They were of a race, now entirely extinct, in the countries bordering on Egypt, and are supposed to be the Amalekites of holy writ. They made a furious invasion into Egypt—razed the cities and temples, subjected to slavery the inhabitants of the country, and after committing terrible ravages and devastations, brought their lawless hordes into order and subjection under a king, who fixed his residence at Memphis, and transmitted the crown through a dynasty of five successors, who reigned about 260 years.

The native princes, however, recovered the possession of Thebes, and there flourished contemporaneously, and in a state of constant warfare with the shepherd kings. To the destruction which this unsettled state of things produced, are we to refer the loss of the materials which would have given to us the history of Egypt antecedent to this period; the monuments of art and the shrines of religion having been uprooted and swept away by this desolating torrent. The last of the native Theban princes was Amosis, who was so successful in his wars with the shepherds, as completely to break up their power; and in the reign of his son and successor, they left Egypt by capitulation, and its independence was again restored. Champollion has discovered various monuments bearing the dates of the six native Theban kings; but owing to their perpetual wars, these edifices have neither the size nor the splendour of those of the succeeding dynasty, (the 13th of Manetho.)

At the head of it is Amenophthep, the son of Amosis, whose glory, as the deliverer of Egypt from the barbarous shepherds, innumerable inscriptions commemorate and attest. Before proceeding further in tracing the history of the succeeding Egyptian kings, we may notice a fact of some interest in connection with the scriptural narrative. From a comparison of dates, it would appear that Abraham's visit into Egypt was made during the reign of the shepherds, which accounts for the cordiality

with which he was received as a feeder of flocks, so different from the extreme aversion with which the Egyptians regarded herdsmen in the time of Joseph and his brethren, arising, no doubt, from a remembrance of the wrongs and outrages which their nation had suffered from a people coming from the same land, and exercised in the same vocation as the Jewish patriarchs.

To return to the history.

Amenophth was succeeded by Thoutmosis I., of whom there is a colossal statue now in the museum at Turin.

Thoutmosis II, whose name is found on the ancient temple of Karnac, and whose daughter erected a vast monolithic obelisk still remaining at Thebes.

Thoutmosis III, the Meotis of the Greeks. Several pilasters at Karnac, some temples in Nubia, and the colossal obelisk now in front of the church of St. John Lateran at Rome, are the remaining monuments of his reign. His successor was Amenoph I., who was succeeded by Thoutmosis IV.; two temples erected in his reign remain in Nubia.

Amenoph II. was the next king; his colossal statue, which was said to salute the rising sun with the most melodious music, still stands towering over the ruins of Thebes. Several temples and palaces remain to the present time, as monuments of his splendour and piety.

Ramesis I. built one of the halls of Karnac, and a sepulchre still existing.

Of the monuments of Mandouci and Ousirci, two brothers, we have splendid remains; an immense obelisk now at Rome, the beautiful palace at Kourna, and the splendid tomb described by Belzoni, of which a notice will be found in an article in the 9th No. of "The Friend."

It is evident, from the painting which Belzoni describes, that the Jews were then in bondage in Egypt.

Ramesis II. and III. have also left tombs and other monuments. Ramesis IV., surnamed Mei-Amoun, built the great palace of Medinet-Abou, and a temple near Karnac. The magnificent sarcophagus which formerly enclosed the body of this monarch, has been removed from its catacomb, and is now open to public gaze in the museum of the Louvre at Paris.

During these five reigns we have reason to believe, that the children of Israel were suffering the cruelties of Egyptian bondage, and that the temples and tombs which still remain, are no less the monuments of their servitude and labour, than of the power and splendour of the monarchs who oppressed them.

Ramesis V., surnamed Amenophis, was the last king of the eighteenth dynasty of Manetho, and the labours of Champollion completely prove, in my opinion, that this king is the Pharaoh of Egypt, before whom Moses wrought his many miracles, and during whose reign the Exodus of Israel took place.

The vanity of Manetho and the Egyptians has concealed the truth, recorded in Scripture, of the destruction of this monarch and his host in the Red Sea. But a sort of interregnum of thirteen years takes place about the period assigned to this event in Scripture, which, together with the narrative which the Egyptians

themselves have given, confirms the sacred testimony. Ramesis is represented as taking shipping with his army on the Red Sea for Ethiopia, and abandoning his kingdom to a host of invaders, who appear to have been the shepherd kings, who, taking advantage of the unsettled state of the country, and the loss of its king and army, overran Egypt, driving the young successor of Ramesis, the famous Sesostrius, beyond the cataracts of the Nile. In the thirteen years of interregnum, this celebrated prince was in a state of constant warfare with the shepherds, he and his army thereby gaining that military skill, which enabled him to conquer so large a portion of the then known world, as he is represented in history to have done.

By the successful application of the hieroglyphic alphabet, and the credit which it attaches to the testimony of Manetho, we find that the members of the dynasty ending with the Pharaoh of the Exodus, were the authors of many and vast public works and monuments; that they were adepts in architecture, sculpture, and painting; that whilst the rest of the world was inhabited by barbarous erratic tribes, the valley of the Nile was the seat of a powerful, learned, and rich people, and we may be better able to appreciate what was that wisdom and knowledge of the Egyptians, in which Moses was said to be well skilled. The existing monuments of this race of kings, many of them, doubtless, the fruits of Israelish labour and toil; are in greater variety and number than those of all their successors united. Temples, palaces, tombs, obelisks, enormous statues, graven inscriptions, even records on no more durable material than *papyrus*, are extant, in wonderful profusion. To the era of this race and their next immediate successor, the far-famed Sesostrius, who greatly eclipsed even their glory, we date some of the most interesting passages in the history of mankind.

The Exodus of the Israelites, and their painful wanderings of forty years in the desert on their way to the land of promise, where they were to perpetuate the knowledge of the true God, and in after times to receive the revelation of the Redeemer of mankind, occurred, as we have before mentioned, about this period.

To their providential absence in the desert, during the time of the conquests of Sesostrius, we are to attribute the escape of the Jews from the powerful arm of this victorious monarch, who spread his conquest to India, and there left his priests and soldiers to colonize the country.

Armais, the brother of Sesostrius, who had usurped the kingdom of Egypt during his absence, flew from the consequences of his treason into Greece, and there, under the name of Danaus, introduced the arts and sciences of his native country. About the same period, Cadmus brought letters into Greece, and laid the foundation of the various knowledge of ancient and modern Europe.

Thus may we date to the dynasty of the Ramesis and their successor, two of the most important eras in religion and letters.

Sesostrius is the first prince of Manetho's nineteenth dynasty, bearing the title of Ramesis VI. Besides his military renown, as the final deliverer of his country from the yoke

of the barbarous shepherds, and his widely extended Asiatic conquests, he has left behind many monuments of the arts of peace. He erected several edifices at Thebes, and his new capital Memphis owed much to his embellishments. Indeed there are but few structures, either in Egypt or Nubia, which do not bear testimony to the fame of this monarch.

The nineteenth dynasty consisted of six kings, bearing upon the monuments the title of Ramesis. The last was contemporary with the Trojan war, and is the Polybus of Homer.

In a future number we shall resume the subject. Z.

FOR THE FRIEND.

THE UPPER NILE.

We are indebted to the exertions of Cailland, a French traveller, who has for some years been distinguished, as one of the most adventurous and indefatigable devotees of African discovery, for much curious and interesting information respecting the countries lying along the Upper Nile. He was allowed to join an expedition which was sent in 1820, by the pacha of Egypt, to conquer Sennar, and the numerous provinces comprehended between that kingdom and the Egyptian frontiers. The scheme extended to the occupation of the slave countries about Sennar, and the gold mines supposed to exist there. The latter enterprise had no permanent result, and little even of temporary profit. Some sanguinary actions occurred with the Negroes, who generally defended themselves with courage; the troops were sometimes employed in chasing them like wild beasts among their forests and rocks; but generally with little better success than the capture of old women, children, or cripples, whose worthlessness secured their restoration to liberty. Some captures, however, were made of such as were recommended by youth or vigour, but their number was considerably reduced by brutal treatment before they reached Cairo.

The rapid success, however, of the expedition, in subjecting an immense extent of country, and a million and a half of inhabitants, excites our astonishment, effected as it was with a force of only four thousand troops; and it is with the most melancholy feelings that we see a horde of these barbarians, overrunning a country which was once the cradle of civilization, and the abode of an industrious, enlightened, and numerous population. There is no route the traveller can pursue, which is richer in antiquarian interest, than the one taken for the purpose of pillage by this band of marauders. The protection, however, of this despicable horde, enabled Cailland to penetrate, in comparative safety, regions rarely reached by European travellers, and to give more ample detail, than we have heard from Bruce and Burckhardt, of those which they visited with so much hazard.

From Dar Sheyga to Waddy Ithfa, the country is strewn with ruins of churches, of which the interior is adorned with pictures of the virgin or St. George, according to the Greek fashion; and the Christian traveller who throws on these extensive regions any regard

of serious observation, is most painfully reminded, while surveying the many fragments and memorials of his religion which he scattered beneath his feet, that there is no nation nor tribe which drinks of the Nile or of any of its branches, or wanders over its wild deserts, which has any knowledge of Christianity.* In fact, the whole face of the country bears deep and lasting marks of some mighty calamity, which has swept over it, inflicting desolation and misery.

Ascending the stream of time, we come to the immense monuments of the superstition of more remote antiquity. While the memorials of Christianity are held sacred by the native, as the feeble notices of a religion which lives and flourishes, and which prophecy has declared shall ultimately reign over the kingdoms of the east; these relics of a gigantic race, as they are considered, whose name and religion have utterly passed away from among men, are not approached without awe and a species of superstition.

Between Waddy Halfa and Souba, a distance of nine hundred miles along the river, we meet with fourteen or fifteen spots, which are marked by the ruins of antiquity. Those of Mount Berkel occupy a considerable space on both sides of the river. The most perfect of the temples is the Typhonium, about one hundred feet in length, partly built, and partly excavated in the rock.

In the multitude of hieroglyphical legends, which accompany all the figures of this monument, we recognize every where, close to that of the king, two hieroglyphical rings (or cartouches) which, according to M. Champollion's important discovery, inform us that this monarch is Taracus, the first of the Ethiopian dynasty who invaded Egypt, and formed the twenty-fifth dynasty of the chronological canon of Manetho, in the eighth century before the Christian era. The style of the figures and ornaments of this temple, is the pure style of the monuments of Egypt and lower Nubia.

The most extensive remains are those of a temple, probably of less ancient date than the Typhonium, of which the length is not less than four hundred and fifty English feet. This magnificent edifice has contained more than eighty-four columns, besides sphinxes and granite altars covered with sculpture; and was numbered, we doubt not, among the most splendid ornaments in Ethiopia. No traces of that splendour at present exist, and the labours of the traveller exploring the bases of the columns, and the vestiges of the walls and heaps of dust and rubbish, are unrewarded by any object of admiration.

The vast ruins of the city of Meroe are every where heaped up in immense mounds, in which public and private buildings are indiscriminately lost. The pyramids, however, standing in groups as usual on the borders of the desert, are many of them in good preservation, and contain vaults, which are perhaps the oldest recorded specimens of the arch, and lead us to attribute the honour of that invention to the Ethiopians.

* Any attempt to ascertain the precise age

of our course the Copts, who are confined to Egypt, and thinly scattered even there, are excepted.

of these various monuments of ancient days, would lead us into a long, and, probably, fruitless disquisition; but we cannot err in assigning them to two very different and distant epochs in the history of Ethiopia. Nor do we hesitate to express our opinion, that the most ancient are anterior to the similar, but more elaborate edifices of Egypt. The greater rudeness and dilapidation of what little remains to us, the unadorned (shall we say natural?) gracefulness of many of the sculptured figures, and the superior reverence every where paid to Ammon and to Typhon, the good and evil geni of the shepherds of the desert, give strong indications of higher antiquity; and, at least, oblige us to believe that Ethiopia, whether she were the model of Egypt or not, was assuredly not her imitator. The little information that we possess, respecting the ancient history of the two countries, certainly leads us to the same conclusion." R. R.

FOR THE FRIEND.

DR. SAMUEL EMLÉN, JR.

(Continued from page 19.)

"11th mo. 30th. It has been a dry, barren season with me for a long time. The year has almost passed with the apparent futility of an arrow! I feel no change of heart, nor can I at all lay claim to any religious experience. A little enlivening sense of good, or a desire to feel a humbling contrite heart, was to-day experienced. I feel that I have need of help, and I humbly hope I shall be blessed with divine assistance to pray for it.

"12th mo. 20th. Precious feelings, which were the unmerited mercies of my Redeemer, have been felt rather more of late than some time back. But yet I feel still I am a poor sinful creature, not deserving any thing but condemnation and punishment.

"1825. 1st mo. 21st. There is certainly no sincere piety and godliness in the life of man without prayer; the feeling of ardent prayer, a sincere and reverential desire to do God's will, and be preserved from sin, must go along with the daily journey of a religious character. This desire, this prayer, is the means the divinity blesses and makes effective to our purification! We cannot purify ourselves, nor will the Divine Being, without we pray for it, effect it in us. Now this state of mind which feels the influence and efficacy of prayer, I am now a stranger to. But I trust I have felt it transient, but warm, impressive, and joyful! Oh! that my hardened heart may again be favoured to feel it!

"2d mo. 10th. Fifth day. Had a sensible presence of divine communion long absent; I hope it was to profit. Lord! I am unworthy, my heart is vile, and thou only hast the power to give repentance unto amendment of life.

"3d mo. 1st. The first day of spring. Hepe there has been something analogous to the return of the season of budding, in my mental aspirations to the Divine Being this morning. O! that I were worthy of its continuance, and could ascribe to him the glory which is his due, for all such favours!" yet soon after this he adds,

"3d mo. 31st. I have really been fearful, when looking at the indifferent, lukewarm life

I lead, that the day of grace has fled! Surely there is a time, when the Lord no longer staves with the hardened heart.

"5th mo. 10th. Every thing in nature to a pure mind, loving and fearing the Supreme Being, would be a book of holy doctrine.

"5th mo. 23d. I fear that not one I-etting sin, which had fast held of my weak mind when I commenced this diary, has been overcome or even its force weakened.

"25th. It was favoured this morning with a precious feeling of the divine presence. Oh! that I could always be in a state of prayer for such a favour!

"6th mo. 6th. Some evidence has at times been permitted of the assurance of the Divine Being still waiting to be gracious. But worldly lusts and great slothfulness besiege me!

"6th mo. 14th. On first day last, I was favoured with a remarkable evidence of divine grace most of the day. It was reviving to my drooping and discouraged soul, since I have been too negligent and unmindful of my duty; too ungrateful and forgetful also of past mercies!

"8th mo. 8th. Yesterday was favoured at meeting at Middletown, with a renewed visitation. I felt again desirous of living obedient to the divine will every day and hour.

"8th mo. 26th. First day. Whatever death of religious feeling at other times accompanies my mind, and it is sorrowfully great! this day has, for the most part, been ushered in with a mournful sense of my deficiencies, and a longing desire, (which I hope is prayer in the Lord's sight,) that my corrupt heart might be changed; and every day be devoted to the performance of the will of him, whom we are created to serve."

Let not the reader suppose that the self-distrust and abasement, which mark the foregoing passages, are evidence that the writer was making no progress in the Christian path. They rather indicate the severity and impartiality, with which he catechised his heart, and the earnestness of his desire to walk worthy of his high calling, in Christ Jesus our Lord! This rigid scrutiny is continued through the remaining pages of the diary, and forms a most instructive lesson when we connect it with the uprightness, the humility, and the scrupulous fulfilment of his duties which distinguished his conduct. The following extracts are the concluding entries of his journal.

"1628. 3d mo. 10th. Some feelings not at command were felt this morning, but soon forgot in the bustle of the day. How much of true meekness is wanting!

"11th. O! give thanks unto the Lord, saith my poor soul! I trust I can say, I feel thankful, for the evidence of his divine presence manifested this day. I have seen something of the necessity of a Saviour to redeem us from all iniquity, and purify us unto himself, that we might be zealous of good works. Then, indeed, the talent would not lie hid under a bushel—the Lord would bless our labours with his life-giving presence. The harvest indeed is great, but the labourers are few!

"15th. Notwithstanding the reviving feelings to my spiritual life which are noticed in the last date, yet, since then, great poverty of spirit, in-

difference, and worldly mindedness, have prevailed. I seemed to hope it was the promise of continued watchfulness unto prayer!

"16th. First day. A highly favoured meeting this morning, I hope, to all present; E. Robson from England was present. Oh! that we may all be grateful for every mercy, and renew our covenant with him who thus vouchsafes to bless us!

"18th. Very negligent, and lamentably deficient in frequent retirement and offerings of a devotional character.

"4th mo. 2d. Great condemnation."

Soon after the last date, Dr. Enlen was seized with a sickness which proved fatal. His calmness and resignation on the bed of death were in character with the rest of his life, and afford ground for the belief, that, if he has been called early from his works, it has been to reap their reward!

Such was Dr. Samuel Enlen. Religion in him was no superficial sentiment, or transitory emotion. It was the settled conviction of a mind awakened to the realities of life; penetrated with a sense of the purity, the mercy, and justice of the Almighty; alarmed at the shortness and uncertainty of time, and most anxious to be found on the watch—and hungering and thirsting after righteousness. A man so thoughtful, so intelligent, and so honest to his own conscience, could not be the spectator of a great contest waged before his eyes, and in the Society to which he belonged, without forming to himself an opinion respecting it, and acting according to his convictions. The caution and moderation which characterized him on other occasions, did not desert him on this. He was slow to form his opinion, but having formed it, his conduct was steady and decisive; and the members of his particular meeting will long regret the loss to themselves, and to society at large, at this arduous period of his increasing dedication, his weighty spirit and solid judgment. The following extract from his diary, is a testimony to the cause of truth, which is the more impressive, as having never been meant for the public eye. We persuade ourselves it will be read with instruction, by some of those to whom allusion is made; a class which forms, we doubt not, a large portion of that misguided party, and which has been deceived by soft words and artful insinuations, the wickedness of which time will daily make more manifest.

"127. 6th mo. 14th. Fifth day. We had to-day, I think, a favoured and precious meeting! I believe the spirit of truth disowns all the succeeding movements made of late in our Society—and that the superstructure they are erecting, being built upon the sand, and not upon the rock Christ Jesus, will come to naught! I have felt a firm conviction of this; this day; and I also think it will have a tendency to renew more life in our meetings, and throughout the truly religious minded members of the Society of Friends. Those who are crying out oppression, and striving to beget disunion, and detach themselves and form other meetings, and another yearly meeting, I am persuaded, will feel their rest disturbed, instead of increased, and that the judgment of divine light is, and will be against all their party and

turbulent proceedings. We had need all to be still and on the watch tower, and praying without ceasing! Christ's kingdom must reign and prevail! I felt poor, and my mind stripped and wandering part of the meeting, but I have cause to thank divine goodness for some crumbs of heavenly bread. We are, too many, talking much about light and its sufficiency, whilst we are yet full of darkness, and know experimentally little or nothing of that illumination which we so much extol, and of which we speak so boastingly."

SCRAPS.

An expedition to Egypt, of a literary and scientific nature, has been recently undertaken by M. Champollion, and others, under the auspices of the French government.

The British Museum has been enriched by the splendid collection of Sir Joseph Banks, embracing twenty-four thousand volumes, of all that is rare on natural history.

A Comet may now be seen with a common telescope, in the constellation Aries, and daily traced towards the equinoctial point, where it was on the 20th ultimo.

Wine and Cider may be long preserved in draught, merely by pouring a flask of fine olive oil into the cask. Thus they do in Tuscany.

The Kirbut, or great flower of Sumatra, discovered by Dr. Arnold in 1816, is one of the most extraordinary of vegetable productions. The breadth of a full grown flower exceeds three feet. The smell resembles that of tainted beef.

An experiment was lately made at Paris, to ascertain the degree of heat the human body could bear. A Spaniard of Andalusia, named Martinez, aged forty-three, entered a cylindrical oven in the form of a dome, which had been heated for four hours with a very powerful fire. During fourteen minutes he remained exposed to from forty-five to fifty degrees of a metallic thermometer. Many physicians, savans, and physiologists, were present. When the Spaniard first entered the oven, his pulse beat seventy-two, on coming out it had risen to one hundred and thirty-four. He made several other experiments, increasing the temperature, and finally came out with his pulse beating two hundred; he immediately threw himself into a cold bath, and in a few minutes after was on his feet in perfect health.

Professor Ledebuhr, in his last tour to the Altai mountains in Asia, has made a rich collection of 1,600 plants, of which nearly 500 are new.

The Vestre's power of sight.—Professor Lichtenstein remarked, when travelling in South Africa, that if an animal died in the midst of the wilderness, in less than half an hour there was seen, high in the zenith, a number of minute objects descending in spiral wheels. These were soon discovered to be a flight of vultures,

which must have observed, from a height viewless to the human eye, the fall of the animal, and immediately marked it for prey.

At Lowell, Massachusetts, three millions one hundred thousand dollars, are already employed by incorporated manufacturing companies. The same village has also a bank with a capital of one hundred thousand dollars. The cotton mills alone employ 1,200 persons, nine tenths of whom are females. The whole population is about five thousand. The raw cotton consumed in 1826, was one million one hundred and seventy-six thousand and eighty-two pounds. It would be interesting to ascertain the number of Negro slaves, required to cultivate the cotton, used annually at Lowell. One would think the southern planters ought to encourage the new tariff.

Education in Prussia.—According to the account published at the close of the year 1825, there were 20,837 elementary schools in Prussia, for both sexes. Notwithstanding this provision, about two millions of children are destitute of instruction in that country.

Disinterment.—To gratify a singular curiosity as to the nature of the wound, under which the famous Hampden fell at the battle of Chalgrove-field in 1643, the present lord Nugent, a few months ago, with some of his friends, and the requisite assistance, disinterred the body from the chancel of Hampden church, Buckinghamshire. The remains were in a remarkable state of preservation. No regular features were apparent, although the face retained a death-like whiteness, and showed the various windings of the blood-vessels beneath the skin. A little beard remained on the lower part of the chin, and the whiskers were strong and somewhat lighter than his hair, which was a full auburn brown. The eyes were but slightly sunk. The hand of the right arm was off, the bone presenting a flat surface, as if amputated by some sharp instrument; the bones of the hand mutilated were in the coffin enclosed in a separate cloth. An injury had been also received in one of his shoulders. He was five feet nine inches in height, and apparently of great muscular strength. The only part of the body, upon which the worm of corruption had begun its work, was the top of the skull. It is remarkable, that the human body, under such circumstances, should have been so little impaired, during one hundred and eighty-three years.

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As when the bodily powers fail, and the senses, the avenues by which we receive and rejoice in the light of temporal nature, are closed, the soul will centre in itself—is it not of importance, that we consider, whether that state is likely to be peaceful or not? If all around us proclaims goodness to be essential to happiness, and wretchedness to be the certain effect of depravity, how can the soul be happy, without correspondent inclinations and desires? and if it is destitute of them here, on what ground can it hope to be possessed of them hereafter?

Dilwyn's Reflections.

From the Miscellaneous Repository.
SEPARATION IN THE WEST.

The development of Elias Hicks' doctrines, and of the policy of him and his followers, is daily becoming more clear. We know that it has been again and again declared, that the views of Elias Hicks had been misrepresented—and that he, and those who agree with him, hold no new doctrines—that they hold the ancient doctrine of Friends, &c. Amos Plesant, when at Short Creek, previous to the yearly meeting, made quite a remarkable declaration. Some striking quotations had been made from the writings of Robert Barclay, among which was the following, viz. "Nevertheless, as we firmly believe it was necessary that Christ should come, that by his death and sufferings he might offer up himself a sacrifice to God for our sins, who his own self bore our sins in his own body on the tree, so we believe that the remission of sins, which any partake of, is only in, and by virtue of, that most satisfactory sacrifice, and no otherwise: for it is by the obedience of that One that the tree gift is come upon all to justification. For we affirm, that, as all men partake of the fruit of Adam's fall, in that, by reason of that fall, the seed which he sowed is communicated unto them, they are proud and incontinent, and although thousands of thousands be ignorant of Adam's fall, neither ever knew of the eating of the forbidden fruit. So, also, many come to feel the influence of this holy and divine seed and light, and be turned from evil to good by it, though they know nothing of Christ's coming in the flesh, through whose obedience and sufferings it is purchased unto them." Several corroborating texts of scripture had also been cited. After which, Amos Plesant rose and assured the meeting, that they acknowledged the doctrines of our early Friends, and that they also admitted the testimony of the scriptures—called them precious, &c. evidently intending to make the people believe that he and his associates did hold the doctrine of scripture and of our early Friends. And ever as late as the public meeting at First Creek, at noon, at the beginning of the yearly meeting, he declared that they held no new doctrines! The mask, however, has been torn off. Not only did he, himself, in that very meeting on first day, make a declaration, a parallel to which is not to be found in the writings of the Society—that the fulness of God in every outward creature, but that Hicks has left no plausible ground for equivocation, and has gone to a denial of the doctrines held by the Society in the beginning. At our meeting at Mount Pleasant, on fourth day, the 27th of eighth month, in direct reply to sundry quotations which had been made from Barclay and Penna, to show the faith of the Society on fundamental principles, among which was that given above from the Apology—Elias Hicks directly and positively denied receiving any injury from Adam's fall, or any benefits from the outward sacrifice; stating in substance, that if these things had taken place, it was all without our knowledge, or without our knowing any thing about it, and he "did not believe in mysteries." The attention of the meeting was called to this declaration—to notice the Jews varied on, and, in reply, presenting were not used, but the sense conveyed in other language, that if justice was not done to his meaning, he, being present, might correct it: to which, however, he made no objection or explanation.

The next day, in a large meeting at Short Creek, this declaration was repeated, with various other passages from his sermons and letters—placing the same in a more glaring light, with respect to presenting him as a frail, fallible being, liable to fall—and denying any benefit to us from his sufferings and death.

But, though he undertook to defend himself, and make it appear that he was travelling in the order of Society, &c., yet to these statements of his doctrines, contrasted as they had been with the doctrines of our early Friends, he made no defence, and himself was left in a very awkward position. On the 27th of eighth month—and though when his followers began to move, I requested they would have a few minutes' patience, yet he left his seat and walked off, leaving, however, the statement of his doctrines as fully admitted by

him—and the contrast between these and the doctrines of Robert Barclay, William Penna, and the Society of Friends, established over his head, in a manner he did not think it best to endeavour to set aside.

The facts are placed beyond all doubt, that there is an irreconcilable difference between the doctrines of our early Friends and those of Elias Hicks, in regard to the effects of the fall, the character of Jesus Christ, the benefits of his sufferings and death, with respect to the important principles of the Christian religion. Elias Hicks and his followers have departed from the original faith of the Society, and of the primitive believers.

But much has been said of the separatists (Elias Hicks included) in regard to the high profession they make of immediate revelation, and hence it has been supposed that he does hold our genuine doctrines. It is well known that our early Friends, and the Society at all times, have strongly declared that immediate, divine revelation has not ceased. They have placed it on the ground of a supernatural influence—a perception totally beyond the powers and faculties of the human mind, and not human reason, nor any faculty of the mere natural man: that it is by the Spirit of God. But Elias Hicks has made as shocking a departure from this doctrine as from any other whatever.

In his late illustrations of that revelation which he preaches up, and recommends men to, in preference to the scriptures, or any external evidence whatever, he proves completely that it is not the revelation of the Holy Spirit. In a public meeting at Mount Pleasant on the 7th instant, he declared that he could not know the best thing upon earth without immediate revelation. If this be true, the most wicked men upon earth are endowed with immediate revelation! Even those who realize the depravity of the old world—of whom it was said that every imagination of their hearts was evil only, and that continually—according to Elias Hicks, still have immediate revelation! In fact, by this monstrous opinion, the revelation of the Holy Spirit is annulled, and revelation! For if a man cannot know the least thing upon earth without revelation, all that the wicked know, and all that they do, must be from revelation. He called it instantaneous revelation, without any reflection on it: which sets aside all waiting upon God to receive it.

But this is not all. One week after this, at a public meeting at Flushing, he declared, that, without revelation, we could not distinguish a man from a tree, or a tree from a horse! It may fairly be supposed that he concluded the subject was left (at a public meeting in Mount Pleasant) rather short—that to say, that without revelation we could not know the least thing upon earth, did not sufficiently explain his meaning; and, therefore, having had time to reflect on it, he gave the explanation at Flushing, adapted to the lowest capacity. But if the faculty by which a man is distinguished from a tree, or a tree from a horse, is the immediate revelation of Elias Hicks, not only is it possessed, and at all times, by the wickedest of men, but it is a permanent faculty of the brute creation—for these, no doubt, can distinguish between men and trees, and trees and horses.

The application of this doctrine is obvious. The basest of men—the very offscouring of the earth—the murderer, the robber, the drunkard, if, indeed, he is not so drunk as to be unable to distinguish a man from a tree, or a tree from a horse—is emboldened to suppose that he can judge of the fitness of the dispensations of the Deity—and setting aside all scripture and all experience, but his own, condemn whatever does not suit his depraved imagination. This, so far from maintaining the doctrine of immediate, divine revelation, strikes at that doctrine in the very root—and rejecting all external evidence in which the scriptures are included, it takes off, so far as his preaching can take off, all restraint from the mind of man, and opens the very flood-gates of immorality.

The operation of these principles upon civil and religious society is now becoming more fully developed. It has long been my firm belief that the Christian religion is a dispensation in the wisdom and

goodness of the Almighty for the present, as well as eternal well being of the human family. It is the origin of those feelings by which the rights of others are acknowledged and protected, and the foundation of every system calculated to promote the order and happiness of our species. And, so far as the influence of the Christian religion is destroyed, so far mankind are in the way to anarchy and confusion—to violence, outrage, and absolute wretchedness.

It has already been noticed, in giving an account of the separation in the west, that the followers of Elias Hicks, in this country, had held numerous private meetings to concert the measures for their future operations—it is well understood that to prepare for holding the yearly meeting in a manner to suit their views, was the great object of those associations, "unknown to the discipline, and contrary to its provisions." We will now pursue the narrative and see their fruits—for by their fruits ye shall know them.

The quarterly meeting at Redstone in the eighth month had not divided. The clerk was a Hicksite, the assistant clerk was not. That meeting appointed eight representatives, four of whom were supposed to be Hicksites.

At Salem, Elias Hicks attempted to attend the quarterly meeting of ministers and elders; but his standing in the Society at large was such, that he was unable to obtain admittance. He was told that it could not be permitted; and announcing the shaking of the dust from his feet against them, he went off. In the evening several Friends called on him, to request him not to obtrude himself into the quarterly meeting the next day—and letting him know, at the same time, that Friends could not consent to it. The same evening notice was given of an intention to hold what they called a quarterly meeting, the next day, at Dr. Stanton's school-house. If this appointment grew out of the objections to Elias Hicks' attendance of the quarterly meeting, it was no more nor less than a meeting appointed for Elias Hicks. But, in any point of view, it could not be considered as a quarterly meeting, or any other meeting of business in the Society of Friends. The same evening, with drawing from Friends, gave them no interruption in the meeting.

The division took place in New Garden, as already noticed, in the fifth month.

At Short Creek quarter, held at Mount Pleasant, the meeting assembled as usual with the doors and partition open. And when the time arrived to proceed with the business, and the meeting was regularly opened, the clerk noticed the attendance of persons who had been disowned, and they were requested to withdraw. The request was being complied with, was repeated, and the persons obtruding themselves on the meeting were earnestly expostulated with—which, not being regarded, it was proposed to take their names, and proceed to the business. On this they began to speak and various claims were claimed of the rights of membership. The meeting was thus interrupted for some time. At length these intruders gave notice of an intention of holdings, what they called, a quarterly meeting on the old foundation, and invited such as united with them to go with them. Nothing was said in this way by any member, properly so called, of the quarterly meeting. It was altogether a new and unapproved assembly, and a disowned man went into the women's meeting—told what they were about—and invited such as chose to go with them. On the men's side, about one-fourth of those in attendance left us; on the women's side a still smaller proportion went off.

At Stillwater a scene of great disorder was exhibited. In that quarter they had been greatly impeded, and the members were not only set up to meetings of their own, but been regularly disowned—and yet seemed determined not to permit Friends to have their meetings in quiet, and according to the rules of discipline. The representatives taking this subject into consideration, concluded it would be best for the meeting to collect with the partition closed, and the doors open for members only. Doors being accordingly placed at some of the doors, others were left shut—and the information was given to the crowd, that, at the hour of meeting, the doors would

be opened for all that had a right to attend, and all others were requested not to intrude.

A number of disowned persons, some who never had been members, and some who were, combining together, or acting in concert, broke over all restraint—rushed into the house—broke open each of the doors as had not been opened—threw open the partition—broke some of the windows, and hurt a number of Friends—and then opened a meeting of their own, while the regular clerks were at the table, and endeavouring to carry on the business as well as circumstances would permit.

In the mean time Elias Hicks kept back from attending the two last quarters—probably, not liking to read the proceedings that were planned to be carried on at that time. He was invited to move to the season after—and when he could have it so, appointed meetings on meeting days, and so attempted to march on his high road over our heads. This was the case at Mount Pleasant and Short Creek. In both of which the people were informed of his standing in Society, and his doctrines placed in contrast with those of our early Friends. But this contrast he did not attempt to defend his doctrines.

At Stillwater the key of the meeting-house was demanded, that he might hold a meeting there. On its being refused, the agents employed for making the arrangements for him, went to his lodgings. In a short time they returned and broke open the house, several Friends being present, and forbidding the proceeding. After this they again returned to his lodgings, no doubt to give the information. Be this as it may, he held his meeting in the house thus opened by force, specially for him. The yearly meeting being at hand, he, Amos Pexley, Elisha Dawson, and a number of others, came on to Mount Pleasant.

And here it may be necessary to leave him a few minutes, and attend to another quarter, in order to give a clear understanding of what transpired here.

In one of Elias Hicks' visits to Philadelphia, he gave great uneasiness, in consequence of which a course of proceedings took place, that resulted in the sending of a complaint against him from Pine-street monthly meeting to the monthly meeting at Jericho, to which he belonged. The complaint being disregarded, Pine-street monthly meeting sent the case to Philadelphia quarterly meeting, which transmitted it to Westbury quarter, to which Jericho belongs. But in like manner, through the influence of Elias Hicks and his followers, it was disposed of without bringing him to a fair investigation.

The quarterly meeting of Philadelphia moved the case to their yearly meeting, which sent a statement to the yearly meeting of New York. The disorders which took place in the first sitting of that meeting are already before the public—disorders and clamour which compelled the meeting to withdraw to another apartment of the house—and being forcibly kept out of that, to remove to another building. The yearly meeting of New York then proceeded to its regular business, in the course of which communication from the yearly meeting of Philadelphia claimed attention. It was directed to be taken on the minutes, and also sent down to Westbury quarter for its care, in having it suitably noticed in the monthly meeting to which Elias Hicks belonged.

The disordered state of Jericho monthly meeting also claiming the attention of the quarter, that meeting was laid down, and attached to Westbury monthly meeting, which is now called the monthly meeting of Westbury at Jericho.

This monthly meeting took up the charge against Elias Hicks—appointed a committee in the case, and directed that an official statement should be sent to a Friend in this place, to be presented to Elias Hicks, requiring that he should, without further procedure in his visit, return home to answer the complaint—and requesting, that if he refused to do so, that it should be laid before the meeting for sufferings of Ohio.

The Friend to whose care these documents were committed, with several others, waited on Elias Hicks on seventh day morning, the 6th inst. The papers were presented to him—his nature explained, and the letter to the Friend accompanying them,

by his consent, was read to him. He called it a forgery, and said he did not believe the letter was signed by the persons whose names it bore. He was asked if he knew their hand writing. He answered NO—but his companion said he knew the writing of one of them. The letter was then presented, and he did not believe that it was the writing of the individual. Elias Hicks, however, said it was all a forgery, and he would not regard it. In this conversation he was much agitated. He was requested not to intrude into the meeting of ministers and elders coming on that day. And his companion, Amos Pexley, E. Dawson, Hallday Jackson, and some others, were present, and the request was extended to them. They seemed disposed to have much to say, but the Friends left them, being informed of their conclusion to attend the meeting. It may be observed, before leaving this part of the narrative, that Elias Hicks, in asserting his right to attend all our meetings, said he should not use force—that all force was wrong, and that they who used force were not Christians.

The interview with him lasted till time to go to meeting. When he came into the porch, previous to his leaving the house, a large number of Friends were in sight going to the meeting, and whom he knew were not his disciples. He walked backwards and forwards—looked after them—wring his hands, and seemed in deep and painful reflection. About this time Amos Pexley was furnished with a testimony of disownment by the clerk of the monthly meeting to which he had belonged.

Being apprised of an intention to intrude upon us by persons who had no right to be present, several elders waited at the gate and doors, to request all such to desist from the intended imposition. Our meeting was large, upwards of one hundred, and twenty-five being from other yearly meetings.

Elias Hicks being thus met at the gate, and informed that he could not be admitted, held his select meeting outside of the yard, consisting of twenty-two persons—eight or ten of whom had never been members of Ohio yearly meeting. And whether all the others had ever been members of the meeting of ministers and elders or not, we cannot tell.

In the afternoon of the same day, they held another meeting at a school-house, to which it was understood, none who were not Hicksites had access. It may also be remarked, that a number of the Hicksites, previous to the yearly meeting, acknowledged that the measures to be adopted in holding the yearly meeting, was one of the objects of these private meetings—and in speaking on the subject, some of them significantly observed, that "there was no law against the PRESS."

On first day morning, the meeting at Mount Pleasant was very large, and Elias Hicks began to speak before it was fully gathered, and occupied a long time. When he sat down a member of Mount Pleasant meeting rose, and concisely bringing into view the principles of religious liberty, and of church government, as they were identified with the Friends' standing in the Society at large; the testimonies which had been issued by the different yearly meetings against him and his doctrines; what his doctrines were, in several important points, and contrasting these with the doctrines of scripture, and the declarations of our early Friends. He also informed, that Elias Hicks and other dissenting characters in the meeting, were identified with the separatists, who at meetings of their own, where they may enjoy all reasonable privileges; and that it was a violation of the great principles of religious liberty, for them thus to impose upon our meetings.

After this, another Friend addressed the assembly, chiefly on doctrinal subjects. Elias Hicks then stood up, with some desultory observations, on the contents of the paper which the Friend had entered—that did not regard it—but not intruded himself into the meeting, and that that was not a place for discussion. The Friends who sat at the head of the meeting, considering that Elias Hicks had intruded there, and had already occupied the greater part of the time, and observing the course he was then pursuing, broke the meeting; to which Elias Hicks expressed his assent.

When the meeting was over, a number of persons remained in the house, and could not be persuaded to leave it, for the door-keeper to close it, till the time of the next meeting.

In the afternoon, Elias Hicks was at Short Creek, and Amos Pexley and E. Dawson at Mount Pleasant. The latter very soon stood up and spoke a long time. Immediately on his sitting down, A. Pexley rose, and seemed disposed to fill up the balance of the meeting. At length Jonathan Taylor stood up, and mildly requested him to sit down, observing that he thought it hard that our meeting should be thus interrupted. This was treated by Amos Pexley with perfect contempt; not only continuing his harangue, but rising on his feet. J. Taylor was speaking in him. J. Taylor's voice being feeble, did not appear to reach over the meeting, so as to be understood; and it being desirable that the people might hear, if Amos Pexley would not regard what was said; another individual stood up, and raising his voice, so that all might hear, requested Amos to sit down, and permit us to hold our meeting without disturbance, reminding him, at the same time, he and his companion had already taken up; their having a society of their own, in which they were not interrupted by us, and that he himself had been disowned by Friends. Amos went on to speak as he did before, and his admirers raised a dreadful clamour, ordering the Friend to sit down. The number of voices reiterating the name of this individual, and ordering him to sit down, raised considerable alarm, especially on the female side of the house. Amos continued his discourse, until he seemed to have exhausted even the resources of his memory. Some further remarks were made by several Friends; and Amos Pexley had the hardihood to deny himself being disowned by Friends; and to declare that they (he and others) who agreed to disown him, were not the principles of our primitive Friends, either in faith or practice. He complained of persecution, and of our wanting to force the *dead child* upon them;—allying, as was supposed by some at least that heard him, to the doctrines of Friends, in regard to the divinity of Christ, and the benefits of his propitiatory sacrifice.

At the close of the meeting, a number of Hicksites, and some who were remarkably opposed to the riot the next day, seemed determined not to leave the house. Friends waited long with them, and entreated them to depart quietly and let us shut the door. Two of the most active of the company held a long, private consultation, after which one of them came forward, and called for Elisha Bates, saying that they wanted to speak to him. He replied that he was ready to hear what they had to say. Friends were then told that they understood that it was intended by you, to keep them out of the meeting the next day, and if this was the case, they would not leave the house. They were informed (in substance) distinctly and positively, that it was not intended to keep them out: That according to the rules of discipline, the meeting was for new members only, and of course we did not wish such as were disowned, or under dealing, or otherwise had not a right, to attend. After some parley and further explanation they withdrew.

(To be continued.)

A MORAL THOUGHT.

Through groves sequester'd dark,
Low valleys, and mossy cells among,
In silent paths the carress rill,

With languid murmurs, steals along:

A while it plays with circling sweep,
And ling'ring leaves its native plain,
Then pours impetuous down the steep,
And mingles with the boundless main.

O! let my years thus devious glide,
Still in the stream untroubled be,
Nor wealth nor strife pollute the tide,
Nor honour's sanguinary palm.

When labour tires and pleasure palls,
And when the stream untroubled be,
A down the steep of age it falls,
And mingles with eternity.

J. Hawckworth.

AN EPISTLE

From the Yearly Meeting of Friends, held in Baltimore for the Western Shore of Maryland, &c. by adjournments from the 27th of the tenth month to the 1st of the eleventh month, inclusive, 1828, in the Quarterly, Monthly and Preparative Meetings, and the Members within the compass of said Yearly Meeting.

BELOVED FRIENDS.

Under the influence of that cementing fellowship which unites the members of the true church "into one body," of which Jesus Christ is the holy head—We affectionately salute you as brethren of the household of faith; desiring that "the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost," may be with both you and us.

We are assembled at this season, accompanied by circumstances of peculiar exercise and trial, under the weight of which our hearts have been bowed in deep affliction and mourning; yet, notwithstanding all the discouragements that attend us, we have cause thankfully to commemorate the goodness of Israel's Shepherd, who has graciously been pleased to open a way for our deliverance from a yoke of bondage under which we have groaned.

It is known to you, brethren and sisters, that discord and disunion have been introduced into our once peaceful Society, by those who have privily brought in unsound doctrines. The minds of many Friends within this yearly meeting have been under much suffering and concern for several years past, in consequence of the promulgation of sentiments in our religious meetings, and also in social conversation, the evident tendency of which is to invalidate some of the fundamental doctrines of the Christian religion; to undervalue the truths recorded in the Holy Scriptures; and to destroy a belief in the *Eternal* Divinity of our Lord and Saviour Jesus Christ; his mediation and intercession for us as our advocate with the Father; and in that most precious sacrifice which he made of himself on the cross, without the gates of Jerusalem, whereby he became "the propitiation for our sins, and not for ours only, but also for the sins of the whole world." The sorrowful discussions thus produced, have, in several yearly meetings on this continent, resulted in the separation from our religious society of many who formerly went under our name, and these have set up meetings of their own, contrary to our established order.

At the yearly meeting last year, an epistle, addressed to our men and women Friends, was produced from one of these separate meetings held in Philadelphia, and in opposition to the solid judgment of many concerned Friends, it was read and answered. Previous to the coming of the present session of this yearly meeting, it was known that the yearly meetings of Friends on this continent, except Baltimore yearly meeting, had officially testified their disunity with the doctrines and separate meetings of those who have seceded.

During some of the sittings of the present yearly meeting, many individuals were permitted to attend who had been regularly disowned from Society; and minutes produced by some of these from their irregular meetings were

read, and a record made of their reception. Several epistles from meetings of the same character, styling themselves yearly meetings, were also read, and a committee appointed to reply to them, while the epistles transmitted to you from those bodies with whom we have long and regularly corresponded, were not treated according to the provisions of the discipline. At the suggestion and by the direction of those among us who have departed from the ancient doctrines and discipline of our Society, a minute was made, which goes to acknowledge their fellowship and unity with those separate bodies, and consequently to withdraw from communion with the ANXIOUS YEARLY MEETINGS OF FRIENDS. Our objections to these innovations upon the established order of Society not being regarded; and it being evidently their determination to identify themselves with the *seceders*, we have felt ourselves constrained, for the due respect of our Christian Discipline, and the precious doctrines of our holy religion, as well as to maintain our brotherly connection with the ancient Society of Friends, to meet select from those who have thus departed from our regular order, and to hold *Baltimore Yearly Meeting* agreeably to its original institution, as a part of the great body of Friends.

We feel, dear friends, that we have need to seek, in reverent humility, from the unfeeling helper of his people, strength and wisdom to conduct us safely through the trials and difficulties which attend us; and we also believe that the help of the spirits of the living members of the church, is one of those sources of consolation and support, which in his condescending goodness he has been pleased to afford to his tribulated flock: hence we are earnestly solicitous that the members of our religious Society every where, to whom the "name and testimony of Jesus" is precious, may be so bound together in the "unity of the spirit" and "bond of peace," that we may increasingly become one another's joy in the Lord.

With the salutation of unfeigned love we bid you affectionately farewell, and are your friends.

Signed by direction and on behalf of the Meeting, by

HUGH BALDWIN,

ELIZABETH GILLINGHAM,

Clerks.

While pleasure manifests itself by extravagant gaiety, exuberant spirits and overt acts, happiness retreats to its own proper region, the heart. There concentrating its feelings, it contemplates its treasures, meditates on its enjoyments, and still more fondly on its hopes; counts up its mercies, and feels the consummation of them in looking to the fountain from whence they flow; feels every blessing immeasurably heightened by the heart-cheering reflection, that the most exquisite human pleasures are not the perfection of his nature, but only a gracious earnest, a bountiful prelibation of that blessedness which is without measure, and shall be without end. *Catech.*

He who watches to do an injury to another, may be almost certain to injure himself.

Dillon's Reflections.

HYMN.

When gathering clouds around I view,
And days are dark and friends are few;
On Him I lean, who not in vain
Experienced every human pain;
He sees my wants, allays my fears,
And counts and treasures up my tears.

If ought should tempt my soul to stray
From heavenly wisdom's narrow way;
To flee the good I would pursue,
Or do the evil I would do,
Still He, who felt temptation's power,
Shall guard me in that dangerous hour.

If wounded love my bosom swell,
Deceived by those I prized so well;
He shall his pitying aid bestow,
Who felt on earth severer woe—
At once betrayed, denied, or fled,
By those that shared his daily bread.

When vexing thoughts within me rise,
And sore disunited my spirit dies;
Yet He, who once vouchsafed to bear
The sickening anguish of despair,
Shall sweetly soothe, shall gently dry
The throbbing heart, the streaming eye.

When sorrowing o'er some stone I bend,
Which covers all that was a friend,
And from his hand, his voice, and smile,
Divides me for a little while;
My Saviour marks the tears I shed,
For Jesus wept o'er Lazarus dead.

And O, when I have safely pass'd
Through every conflict but the last,
Still, Lord, unchanging watch beside
My dying bed, for thou hast died;
Thou point to realms of cloudless day,
And wipe the realms of tears away.

THE FRIEND.

ELEVENTH MONTH, 8, 1828.

The 12th number of the *Miscellaneous Repository*, edited by Elisha Bates, has come to hand. It contains several interesting and ably written essays, which we intend to insert. The work in future is to be issued in semi-monthly numbers, at the reduced price of two dollars per annum; and we should be glad to find that it obtains the liberal patronage which it merits. The established reputation of the Editor for qualifications of a superior order for conducting such a work, and the importance of the topics brought into discussion, constitute, in our opinion, a claim to extensive support among Friends.

In the present number of "The Friend," will be found, under the head "The Separation in the West," a further narrative of the proceedings of Amos Peasley and Elias Hicks, within the limits of Ohio yearly meeting. The outrage committed at Stillwater quarterly meeting—Elias Hicks absenting himself from that meeting, as he did from the first sitting of the yearly meeting; his occupancy of the house at Stillwater, after it had been broken open by his partisans for his use—the caucus which he and some of his friends held at the school house at Mount Pleasant, to devise measures to obtain the yearly meeting house—the significant watchword, "there was no law against

the PRESS"—and the occurrences at the meeting for worship on the first day of the yearly meeting week, all go to show the regular steps by which Elias Hicks' partisans were wrought up to a pitch of desperation necessary to prepare them for the last terrible act. The remainder of that article containing an accurate description of the principal incidents of the assault upon Ohio yearly meeting, will be given in our next. We are aware, that, in republishing this statement, we subject ourselves to the charge of unnecessary repetition; but the account, drawn up as it has been by the very intelligent editor himself, and stating facts, most of which came under his own observation, so strongly confirms the details contained in our former narrative, and presents so graphic a picture of that most extraordinary scene, that we could not resist the inclination to lay it before our readers. It will be observed, that, while some occurrences are mentioned which we had omitted, others more minutely related, and the whole differently grouped, there is nothing mentioned, which, in the smallest degree, invalidates any of our details.

The short notice in our last number of the result of the trials in the case of Hilles and James, is corroborated by a communication from a friend at Steubenville, dated 10th mo. 25th. He says, "this day, about 12 o'clock, after a close investigation of ten days, the President Judge, J. Hatlock, pronounced sentence in the case of Hilles and James for disturbing OHIO YEARLY MEETING. The Judge's opinion, though long, is altogether in our favour. I hope the decision will have the effect to prevent in future similar outrages in any of our meetings. The counsel for the defendants were so unwise as to introduce the Indiana testimony, which threw open the whole ground of doctrines to our counsel. J. C. Wright (one of the attorneys for Friends) took advantage of this opportunity, and made a contrast between the doctrines of E. Hicks and our early Friends, which had, I have no doubt, a very good effect upon the great concourse in attendance." We expect the decision of the learned Judge will appear shortly in the first number of the second volume of E. Bates's Repository, when we shall seize the earliest opportunity of placing it in our columns. Although our enemies may appear to think that the labour and expense which have been incurred, in the present trial, are greatly disproportionate to the penalty awarded against the offenders, we consider it as a happy result for Friends of Ohio, and very important to the cause of civil and religious liberty at large. It is not fines nor penalties that they were in pursuit of. It was the preservation of their rights, as citizens of a free country, from the rude invasions of men that have nothing to restrain them but the arm of the law. And as the law was made for such transgressors, we have reason to be thankful that there are those in authority, who possess a just and scrupulous regard for the support of sound government, and the rights of the defenceless, and will maintain the law over the heads of the lawless and disobedient.

The followers of Elias Hicks in Baltimore yearly meeting have formally recognized the seceders in other parts of our country, by which they separate themselves from the Society of Friends. As there was a number of the members who wished to continue their connection with the Society, they had no alternative but to meet in a different apartment, in order to hold Baltimore yearly meeting agreeably to its original institution. Invitation was given to Friends, in the two meetings, to convene, on fifth day morning, at the M-Kendrian school house, where they accordingly met, to the number of sixty-six men and eighty-four women. The circumstances under which they were convened were new to them, and, it must be supposed, had a humbling effect. Their hearts were warmed and contrited under a sensible feeling of the Master's presence, which caused some of them to burn, as did those of the sorrowing disciples, while he walked with them by the way, and opened to them the things which relate to himself. It was a time of great brokenness of spirit, in solemn silence, a greater degree of which precious enjoyment some of them had seldom if ever witnessed. Silence was at last broken by a few words in testimony, which was followed by awful supplication. The meeting appointed a clerk and an assistant, and a committee to draft a minute explanatory of the situation in which they were placed. After sitting nearly three hours, the meeting adjourned to the afternoon. The company in the afternoon was larger than in the morning, and alresh owned by the presence of Him whose love more than compensates for every deficiency. We are informed that the yearly meeting closed on seventh day evening, having written epistles to the yearly meetings of Friends on the continent and in England, and to its subordinate branches and members—a copy of the latter is inserted in the present number. They also appointed several committees to attend to the concerns of the Society during its recess. The Hicksites seem disposed to ridicule the little flock, and their attempt to support a yearly meeting of Friends at that place. But we believe if those who stand in the front ranks keep their places steadily, many more will be gathered to the standard, and an increase of labourers will be sent into the harvest field. Some of the young people, not very plain in their garb, seemed greatly rejoiced at the door of escape set open before them, and many were broken into tears, and doubtless amongst them fellow-helpers will be prepared to exalt the standard of genuine Quakerism, more conspicuously than, we fear, it has been in some parts of that yearly meeting. We are further informed, that so far as inquiry has been made; there are some Friends preserved in all the subordinate meetings, who maintain their testimony to sound principles and the discipline. Those in Baltimore have leased a meeting-house, which is so constructed as to furnish ample accommodations to hold their meetings for discipline and worship. The apartment for the latter purpose will contain, we understand, from 600 to 800 persons; and the assembly convened there last first day was quite large and respectable, notwithstanding the unfavourableness of the weather.

Another letter describes the meeting on the morning of that day at the meeting-house hired by Friends, as a season of deep instruction, worthy to be held long in remembrance—wherein the spring of gospel ministry was opened to the refreshment of the mourners, and fervent supplication was offered for the strengthening and preservation of all. Then adds, "more Friends attended than usually convene at the Lombard-street meeting-house, the largest here."

By recent letters from our friends in Great Britain, we learn with regret, that the valuable school of the Society at Ackworth has been visited by a strikingly awful attack of fever. Upwards of one hundred and twenty cases of sickness have passed through the nursery; three children and the nurse have been taken off by the hand of death; besides a fourth child, who died under another disorder. The fever, which is stated to have been typhus, made its appearance about the time of the general meeting; and eight or ten serious cases have occurred of similar illness of Friends, who attended that meeting, one of which has proved fatal. The alarm seems at length to be subsiding; and we trust the anticipation of a necessity for a temporary breaking up of this cherished institution, will not be realized.

In preceding numbers, we have published a short critical notice of "The Principles of Peace, exemplified in the conduct of the Society of Friends, in Ireland," by THOMAS HANCOCK, M. D., with extracts from the same. For the information of our readers, and in the hope of encouraging the circulation of this instructive and interesting little volume, we deem it proper to mention that a neat edition of it has just been published by Thomas Kite, of this city, and is now for sale, at his book store, No. 64, Walnut-street.

FRIENDSHIP.

By F. SKURRAY.

False friends, like insects in a summer's day,
Bask in the sunshine, but avoid the shower;
Uncertain visitors, they fleet away,
E'en when misfortune's cloud begins to lower.

Into life's bitter cup here friendship drops
Balsamic sweets, to overpower the gall:
True friends, (like ivy and the wall it props)
But stand together, or together fall.

Married, at Friends' meeting in Salem, New Jersey, on the 29th ult., JONATHAN FREDLAND to CHARLOTTE N. daughter of the late John Wistar, all of that place.

ERRATA.

Page two of the present volume, 2d col. 15th line from the bottom, "disposition" should read "deposition."
Page six, first col. line 37, "house from a tree" should be "house from a tree."
Page 11, second col. line 4th, for "carries" read "courses."
Page 11, second col. line 31st, for "det" read "not."
Page 24, third col., line 26, "Isaac Jones" should be "Isaac James."

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BY JOHN RICHARDSON,

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FOR THE FRIEND.

EGYPTIAN HISTORY.

(Continued from page 26.)

The history of the next dynasty, (the twentieth of Manetho,) is not so clearly elucidated by monumental inscriptions, as many of those of an earlier period. Though their names may still be read upon the temples of Egypt, but few of their exploits are to be found recorded either on monuments or in the pages of Manetho. This, indeed, is the era which, of all others, except the primeval ages, is the most obscure, and upon which the researches of the two Champollions have as yet thrown the least light.

In failure of other testimony, we must resort to the narrative of Herodotus. Remphis, celebrated for his great riches, whence he derived his name, was the chief of the dynasty. His successor, Cheops, was the reputed builder of the largest pyramid, Cephrenes of the second, and Mycerinus of the third of these stupendous edifices. It is probable that the kings of this dynasty made Memphis their capital city, although they did not entirely abandon the famous hundred gated Thebes, the cradle of their race. Memphis, however, appears to have suffered more severely from the ravages of contending armies, than either of the other principal cities of Egypt, as none of its monuments remain in a good state of preservation, except the pyramids; and if they were inscribed, as was most probably the case, it must have been upon some exterior coating, which has long since mouldered away.

The names and exploits of the next dynasty, called the Tanite, from a city of Egypt, (the twenty-first of Manetho,) have been deciphered by Champollion on those monuments of their reigns, which are yet in existence. The first of the race, which consisted of seven kings, was Mandouthepe, the Mendes of the Greeks; he was the builder of that structure celebrated by the ancients under the name of the labyrinth.

The accounts of the building of this edifice, which have been transmitted to us, give a curious insight into the political state of Egypt, during the reign of Menes and his successors.

The labyrinth was divided into as many apartments as there were *Nomes* or provinces in Egypt; in which deputations from each of

these provinces held meetings at fixed periods, to decide upon the most important affairs of state. From this circumstance it would be inferred, that the Egyptians, under this dynasty, possessed a government controlled, like the limited monarchies of modern times, either by popular representatives, or assemblies of the nobles.

Champollion has discovered, in the ruins of Bubastis, memorials of the reigns of the next dynasty called the Bubastite, whose history is connected with that of the scriptures. Szechonchis, called Shishak in the second book of Kings, the head of this dynasty, conquered Rehoboam, and plundered the treasures of his grandfather David. He also built the great temple of Bubastis, and a court of the palace of Karnac. His son, Osorchon, who invaded Syria, continued the works commenced by his father. Their successor, Takelliothis, is only known by a funeral picture of one of his sons, one half of which is preserved in the Vatican, and the other in the royal collection at Turin.

The next monarchs were the second Tanite dynasty. Various buildings constructed in their reigns, have been discovered amongst the ruins both of Tanis and Heliopolis. Upon these are inscribed the names of Petubastes, Osorthos, and Psannos.

Immediately after the last of these monarchs, Egypt was conquered by the Ethiopians; and four successive kings of this nation ruled over both countries, as is evident, from numerous monuments throughout Egypt and Ethiopia, erected at this period, and bearing the names of the same monarchs.

On the departure of the Ethiopians great confusion ensued in Egypt, which was composed by the accession to the throne of Psammetichus I. An obelisk at Rome, and enormous columns of a temple at Thebes, commemorate his reign. Of the next king, Necho II. who took Jerusalem and carried king Jehoahaz into captivity, several statues still remain.

On the island of Phile, monuments have been found bearing inscriptions of Psammetichus II. and also of Apries, the Hophra of scripture; an obelisk of whose reign also exists at Rome. The scattered fragments of sculpture among the ruins of Saïs, and a monolith chapel of rose granite, dedicated by him to Minerva, now in the museum of the Louvre, commemorate the celebrated Amasis, who from a common soldier rose to be king of Egypt. But few inscriptions are extant of Psammetichus, the son of Amasis, who, after a short reign, was conquered and put to death by the ferocious Cambyses, king of Persia. With Psammetichus (the last of a native dynasty) perished the ancient splendour and glory of Egypt. Cambyses insulted the religious feelings of the Egyptians, desecrating their sanc-

tuaries, and plundering their temples; and from this period, the edifices and monuments which were constructed were fewer and of much less historical interest and value.

Still, however, that love of posthumous fame existed, which led the ancient Egyptians to sculpture the names and exploits of their kings on the most imperishable materials, and, accordingly, we find the names of Cambyses and his successor, Darius, written on statues and columns. Xerxes and Artaxerxes are also commemorated. During their reigns, and that of their predecessor, the Egyptians maintained a constant struggle for independence; and for a short space, under the conduct of the native princes, Amuleus and Nephereus, the Persian yoke was shaken off. Nephereus and his successor Achoris are commemorated, the former by two sphynxes, now at Paris, and by sculptures on the temple of Elythia. Several buildings at Phile, Karnac, Kourna, &c. give the names of the Nectanebi, the last native princes who offered resistance to the domination of the Persians. Darius Ochus, after a severe struggle, finally reduced Egypt to the condition of a Persian province, but, probably owing to the indignation of the vanquished, no monuments have been found bearing his name or exploits.

Thus, then, it appears that the genius and researches of Champollion have established, by absolute records, unintelligible for near two thousand years, an almost uninterrupted succession of the kings of Egypt, from the invasion of the shepherds, in 2082 B. C., to the final conquest of the Persians, whose empire fell into the hands of Alexander the Great 332 B. C. It agrees throughout, in so remarkable a manner, with the history of Manetho, that the rejected testimony of that writer is now fairly entitled to entire credit, and the gaps yet left in the Egyptian annals, by hieroglyphic discoveries, may be fairly filled up by his pages.

The coincidence between Manetho's history and the hieroglyphic deciphering of Champollion, is at once astonishing and highly gratifying. It affords conclusive evidence that the latter now understands and reads hieroglyphics in the same way and manner as that in which they were understood by Manetho, who lived at a time when hieroglyphic writing was still in use and perfectly comprehended; and who compiled his narrative in part from those very monuments, which were even then considered as the hoary relics of a remote antiquity, but which, as unknown chronicles, surviving two thousand years more the ravages of time, the fall of empires, and the change of masters, have again been studied, read, and understood, by the patient labours of modern genius and research.

From the death of Alexander the Great to the final conquest of Egypt by the Romans, a

succession of princes sat on the Egyptian throne, bearing the title of Ptolemy, from Ptolemy Lagus, one of Alexander's generals, who took Egypt for his portion of the spoils of his master's mighty empire.

As the Greek language was now very generally introduced amongst the learned Egyptians, hieroglyphic writing, though practised even after the Christian era, becomes of less interest; but the synonymous Greek and hieroglyphic inscriptions on some of the monuments, have furnished to Champollion the principal key to his researches.

Ptolemy Soter, who succeeded Lagus, and his son Philadelphus, have left many important works as monuments of their prosperous reigns.

To the last of these princes, Manetho dedicated his history, so often referred to, which was extensive, and written in the Greek language, of which, unfortunately, but a few fragments remain.

During the reigns and under the auspices of some of the Ptolemies, Egypt recovered much of its ancient splendour. They appear to have been as anxious to beautify and adorn their adopted country, as they possibly could have been to enoble one of which they were a native race. The translation of the Septuagint, and the great library collected at Alexandria, then became the capital of Egypt, have immortalized Philadelphus; whilst a like patronage of learning, and his exertions to recover the sacred spoils which the Persians had carried away, procured for his son Evergetes his name and future renown. His name is inscribed upon numerous edifices, both in Egypt and Nubia, and some basso-relievs, on a triumphal gate at Thebes, may be admired, even amidst the most ancient and splendid remains of Egyptian art with which that city abounds.

Ptolemy Philopater, the son of Evergetes, repaired the ancient temples of Karnac and Luxor, to which we have frequently alluded in the present article.

It will be unnecessary to detail the names of the remaining members of the race of Ptolemy, which are inscribed in Egyptian style and in hieroglyphic character upon the monuments of Egypt, ending with that of the famous queen Cleopatra.

During the whole period included in the reigns of these Grecian princes, the architecture, sculpture, style of writing and language of ancient Egypt were preserved; for although, as we have before remarked, some of the monuments of their times have Greek inscriptions upon them, yet they are generally accompanied with the same story in the hieroglyphic character, to which happy attachment to their original tongue we are indebted for its perpetuation, at a time when a modern language was also in use to explain its value and meaning to after ages.

So far from the Egyptian arts becoming improved by their intercourse with the Greeks, their architecture and sculpture continued gradually to decline in splendour and taste until the final extinction of the kingdom of Egypt by the Roman emperors.

The names of the following Roman emperors have been found inscribed in hieroglyphics:—Augustus, Tiberius, Caligula, Clau-

dus, Nero, Vespasian, Titus, Domitian, Nerva, Trajan, Adrian, Marcus Aurelius, Verus, and Commodus. The name of the last emperor is found four times upon a rude temple, formerly supposed, from its inferior style of architecture, to have been one of the oldest extant in Egypt; but since the discovery of the meaning of hieroglyphic writing, it is proved to be the most modern building (with the exception of a single edifice) now existing, built in the old Egyptian style; and that the rudeness of its construction is not owing to the infancy, but to the decline of architecture.

From the researches now made, it appears that, as far down as A. D. 180, the religion and language of ancient Egypt were maintained, and that, even under the Roman rule, the great temples of Denderah and Esne were constructed. Previous to Champollion's discoveries, it had been a general opinion, that the arts, hieroglyphic language, and even religion of Egypt had fallen into disuse from the time of the Persian conquest; but the American Quarterly Review quotes this language, we suppose from the *Bulletin Universel*, in which Champollion's discoveries are narrated at length.

"Egypt, although deprived of its political liberty, preserved its religious institutions, as well under the sceptre of the descendants of Ptolemy Lagus, as beneath the sword of the successors of Augustus. The attachment of the people to its ancient national customs, struggled, with victorious perseverance, against the enterprises of an usurped power, which too often manifested itself only in violent acts or cruel extortions. Magnificent temples were built or decorated with rich sculptures, during these long years of servitude; and although these vast erections were due entirely to the piety of the citizens, the name of the reigning sovereign was constantly engraved on all the parts of the building whose decorations were about to be completed. Even the image of the Greek king, or that of the Roman emperor, under whose government the particular portion of the temple was finished, was sculptured upon it: such had been the ancient habit of the Egyptian people, which, during the ages of its liberty, had never ceased to consider the families of its princes as branches from a celestial stem, and had always confounded its kings and its gods, as objects of the same adoration."

From this reason it is that we are enabled, since the discovery of the meaning of the symbolic writing, to illustrate Egyptian history by the study of basso-relievs and inscriptions; by a mode as unique and unexpected as it is certain and valuable.

Upon every building may be read a complete list of all the monarchs who had successively sat on the throne, during its erection; by which means it becomes a historic record of the names and succession at least of the various monarchs.

Upon all of them are likewise traced effigies of the kings, which, up to the time of Cambyses, are considered as actual portraits, representing the features and dress of the respective individuals. This ceases to be the case

with the Ptolemies and Cæsars, who are exhibited clothed after the manner and bearing the insignia of the native princes of former dynasties.

Some further remarks on the arts of the Egyptians and the famous collection of Egyptian antiquities now exhibited in Paris, must be reserved for a future number. Z.

(To be continued.)

FOR THE FRIEND.

THE AGE OF THE REFORMATION.

The Protestant Reformation forms an epoch in history, second in importance only to that of the introduction of Christianity itself. It is the point of time at which the darkness of the middle ages begins to be lost in the arising light of religion and philosophy. With the details of this great event, so far as they relate to the agency of Luther and his associates in producing it, most of your readers are probably familiar. But it may not be uninteresting briefly to review the character of the times immediately preceding those of the great Reformer, to note the progress of events which so largely contributed to his success, and to pause for a few moments on the devotedness of some of the illustrious martyrs to the truths which he afterwards inculcated.

Until the commencement of the fourteenth century, the authority of the popes had continued to increase. Abroad, their legates dictated in the courts of the most imperious monarchs; at home, their interdicts* and excommunications appalled the boldest of the warlike and restless spirits who led the councils of that cluster of republics among which Italy was divided. It is true that even during the most flourishing period of papal domination, strenuous resistance was frequently made to its usurpation of temporal power; and it was not uncommon to find men arrayed against the church, yet yielding scrupulous obedience to its spiritual mandates; and armies endangering the life of the pope, who would have been happy, at almost any sacrifice, to have received his benediction.

So long as Rome continued to be its seat of government, the authority of the church was respected and supported by the people the most enlightened of Europe. But when, in the year 1305, through the influence of France, the

* By the sentence of interdict, public worship and all the other rites of the church were either suspended altogether, or they were only suffered to be partially performed in the open air. "Even now," says Southey, "it may be understood what an effect must have been produced upon the feelings of the people, when all the rites of a church, whose policy it was to blend its institutions with the whole business of private life, were suddenly suspended; no bell heard, no taper lighted, no service performed, no church open—only baptism was permitted, and confession, and the sacrament for the dying. The dead were either interred in unhallowed ground, without the presence of a priest or any religious ceremony, or they were kept unburied till the infliction which afflicted every family in its tenderest and holiest feelings should be removed. Some little mitigation was allowed, lest human nature should have rebelled against so intolerable a tyranny. The people therefore were called to prayer and sermon on the Sunday in the church-yards, and marriages were performed at the church door."

Book of the Church, p. 262.

papal court was removed to Avignon, in that kingdom, its Italian subjects soon learned to regard with contempt, and even hatred, a government which was effective only for their ruin.

The morals of the prelates had not certainly been distinguished by their purity, but in the luxurious indulgences of their new residence, the pontiffs themselves were accused of the grossest licentiousness. Prevented, to a great extent, by the jealousy of France, from the exercise of power, they sought in sensuality forgetfulness of their degradation; and their example was followed by their whole court, until the town which they occupied became distinguished by the epithet of the Western Babylon. Their Italian states, in the mean while, were left to be the prey of legates, whose moral code was worthy of the source whence their authority was derived. Treachery and oppression provoked resistance, and success was followed by contempt, since men soon learn to despise that which they have no longer reason to fear.

But perhaps nothing so much contributed to destroy the illusion by which the authority of the church had been sustained, as the great western schism, which was produced, in the year 1378, by the election of Clement VII. to supplant Urban VI., who, but a few months before, had received a majority of votes in the sacred college. While the two popes thundered forth their excommunications against each other, in doubt which to obey, men soon lost the habit of obedience. The rival pontiffs, unable to sustain their pretensions by their own resources, were protected by rival princes; and they who had arrogated to themselves the impious title of viceregents of God upon earth, were become objects of the pity or derision of their subjects.

Such was the fallen condition of the church, at the commencement of the fifteenth century. Other causes contributed to promote inquiry, and the doubts which began to be entertained of the divine authority of the holy see were strengthened by the more accurate habits of reasoning which accompanied the revival of ancient literature. Italy was then the seat of all the learning of the age. Its commerce, which extended over the civilized portions of three continents, did not more add to its wealth than to its intellectual resources. The fourteenth century had been illustrated by three of the greatest poets of whom the languages can boast. Ardent, excitable, and imaginative, the Italians had listened with rapture to the productions of Dante, of Petrarch, and of Boccaccio; and the system of religion which was associated with such names became the more deeply seated in their affections. But the recovery of the writings of many of the ancients during this century, and the greater circulation which had been given to them by the introduction of paper, the manufacturing of which had recently been brought to considerable perfection, had begun to turn the attention of literary men to other studies more laborious, less exciting, and perhaps less enervating. The philosophers of antiquity, and the doctors of the church, were found to be sadly at variance; and, as frequently happens when

human inventions have been substituted for the sublime truths of the Bible, when men began to be sensible of the absurdity of the dogmas which they had been taught, they rejected all religious systems, and infidelity succeeded to superstition.

The direct influence of learning was, it is true, necessarily confined to a comparatively small number; yet, among a people so singularly excitable, the increased freedom with which the tenets of the church were discussed, would give a new direction to public opinion, and prepare men to reject the spiritual, as they had already discarded the temporal authority of the pope. If at home opinions prevailed so unfavourable to the influence of the holy see, abroad, sentiments of the same kind, added to the extortions of its ministers, were not less injurious to its interests. It was about the beginning of the fifteenth century that the infamous traffic in indulgences was commenced by one of the rival popes, as a means of recruiting his exhausted treasury. His emissaries caused tables to be erected by the side of the altars, where remission of sins for the past and indulgence for the future could be obtained on easy terms. The gates of purgatory were opened for a set price, and a suspension of the moral law, as well as of the more important canons of the church, was a gift in the power of a priest. It was in vain that the German clergy exclaimed against this prostitution of spiritual favours. Those who dared to oppose the authority of the pontiff were subjected to anathema, until so intolerable had the evil become, that a reform of the church was demanded with one voice, by men of learning and piety in every part of christendom. Alarmed at the increasing resistance which was opposed to their authority, and aware that concessions only could preserve them from the danger with which they were threatened, the popes,—for there were now three claimants of the chair of St. Peter,—agreed to submit to the decisions of a grand council to be held at Constance in the year 1414. The commencement of the reformation is unquestionably to be dated from this period; but it was not by the power of monarchs nor the decrees of councils that this great event was to be produced. The people who, of all others, had enjoyed the advantages of learning, but in whom infidelity had wrought a heartless and selfish indifference to the cause of truth, were not to be the instruments of that reform to which they had given the impulse. From England the voice was heard, which, echoed back from Bohemia, as yet scarcely emerging from the darkness of ignorance, was to unite the prince and the peasant in a common effort to restore the purity of that faith on which their common hopes relied. P. Q.

Those who have resources within themselves, who can dare to live alone, want friends the least; but, at the same time, best know how to prize them the most. But no company is far preferable to bad, because we are more apt to catch the vices of others than their virtues, as disease is far more contagious than health.—Colton.

From Blackwood's Magazine.

AUTUMNAL STANZAS.

The winds are pillow'd, the sun is shining,
As if it felt delight to cheer the land;
Though autumn's tints are around declining,
And decay rears altars on either hand,
O'er western mountains the dark clouds hover,
Foretelling the chill of approaching showers;
The summer pride of the woods is o'er,
And droop in languor the seeded flowers.

Behold the fields that so lately nourish'd
For man their treasures of golden grain;
Behold the gardens that glowing flourish'd
With all the splendours of Flora's train:
Behold the groves that, with leaf and blossom,
Murmured at eve to the west wind's sway—
Lo! all proclaim to the pensive bosom,
We are of earth, and we pass away!

Oh, thus by the wimpling brook's meander,
On a Sabbath morn, when all is still,
It is pure and serene delight to wander,
For peace encompasseth vale and hill;
And the waving tints of the earth before us,
And the chastened hues of the sky above,
And the red ash leaves that dangle o'er us,
Like lessons of faith to the spirit prove.

'Tis now that the thoughtful heart, pervaded
By a spell that quenches all earthly strife;
In submission broods o'er prospects faded,
And in colours real sees mortal life,
Oh! shame now to the dark revelations
Of anger and spleen towards brother man!
Oh! shame to guilt, and all sullied feelings
Which midnight consciences shrink to scan!

When we list to the hermit robin singing
With a warning voice, 'mid fading bowers,
Think we not then how life is winging
On to the tomb, which must soon be ours!
The past—the past, like a mournful story,
Lies traced on the map of thought unfurled;
And the future reveals the promised glory
Of unending spring in another world!

Where are the visions that flash'd and cheered
With Aurora beauty our youthful sight?
The Hopes that we nursed, are they not defated?
Are the loves that blessed us not quenched in
night?
And thus, in abstracted meditation,
Over vanished beauty the spirit grieves,
Joys lost—friends gone to death's silent nation,
Are to the heart but its withered leaves.

D.

Natural good is so intimately connected with moral good, and natural evil with moral evil, that I am as certain as if I heard a voice from heaven proclaim it, that God is on the side of virtue.

He has learnt much, and has not lived in vain, who has practically discovered that most strict and necessary connection, that does, and will ever exist, between vice and misery, and virtue and happiness. The greatest miracle that the Almighty could perform, would be, to make a bad man happy, even in heaven: he must paradise that blessed place to accomplish it. In its primary signification, all vice, that is all excess, brings on its own punishment even here. By certain fixed, settled, and established laws of Him who is the God of Nature, excess of every kind destroys that constitution that temperance would preserve. The debauchee offers up his body a "living sacrifice" to sin.—Colton.

From the Miscellaneous Repository.
SEPARATION IN THE WEST.

(Continued from page 20.)

On second day morning, the committee on Indian concerns met at eight o'clock, this being the stated time of the regular meeting. The table was pointed by the quarters met at the same time in the other room. After being thus employed some time, one of the door-keepers informed a member of the Indian committee, that it was desired that the doors might be opened as soon as possible. The Friend examined his watch, and found it by that three-quarters of an hour past the time of meeting. The doors were immediately opened, and Friends in the house took their seats. In a few minutes the door-keepers were assaulted by a number of disowned persons, who were determined to enter. They were persuaded to desist—but, uniting their force, they pressed violently against the door-keepers. These were called to from the ministers' gallery, and told if those disorderly persons used violence, to give way, and let them come in. A company of them instantly rushed into the meeting—some offered violence to the door-keepers in the house—others ran furiously to a door that had been kept shut, and tore it open—others ran into the women's room, and bursted open a door there. Companies were again formed on the outside of the doors, and even outside of the yard, enclosing persons they wished to get into the house; and thus, in true military style, in solid columns, bore down all before them. One individual at least was pressed down by these movements, and his limbs and even life endangered. Several persons of observation were present, and some of these hostile companies—not only forcing their way into the house, but returning again and again, and forming similar columns to force into the house persons, to whose entrance they knew the door-keepers would object, and whom they did not wish to subject to the odium of forcing their own way into the house. Among these movements, the most simultaneous of these companies—Elisha Dawson and Amos Peasley were taken into the house. One of the most active of these disturbers of the peace, and who had been disowned, came in immediately at Amos Peasley's back, evidently having taken that place to push him forward.

Events of a striking character passing in such rapid succession, I am a little at a loss as to the exact order in which some of them occurred. An approved minister was engaged in vocal supplication; but whether this was just before, or just after the entrance of Amos Peasley and his company, I am not positive: probably it was just before.

By the discipline, the clerk appointed one year is the clerk for the next, until the opening of the second sitting on third day morning, when it is the business of the representatives to elect a new clerk, an assistant, who, of course, hold their offices till the same period of the meeting the next year.

Under this clear discipline, and unvarying usage, Jonathan Taylor was the regular clerk; and it is but a simple act of justice to him to say, that no man in the yearly meeting possesses a fairer character or more general esteem than he. As soon as he began to prepare to open the meeting, an individual informed the assembly that it *devolved upon him* to start the meeting, that, since last year, our clerk had become disqualified to open the meeting, and proposed that another should be appointed in his stead. Such a procedure, so far as I am acquainted with the Society, never before took place in a yearly meeting; and, in respects to the charge against J. Taylor, I do not hesitate to say, that no man with due regard to truth would have uttered it. The individual, however, unintentionally told one truth—who saying it devolved upon him, he fairly confessed that it was a preconcerted thing. And accordingly, as perfectly understood, a sudden burst of voices seemed to express concurrence, though, from the number uttered at once, it was difficult to know who were right; it did also appear from the sound that a number of persons spoke several times in rapid succession, to augment the idea of numbers. An individual was soon named, and the same kind of disorderly assent

was given. In the mean time several Friends remonstrated against these extraordinary proceedings, and the clerk opposed the meeting, and called the representatives, sixty-two in number, all of whom answered to their names: except five, and two of these being absent, sent their reasons, which were read. The assistant clerk also, as usual, read the reports from the quarters.

While these things were going on, in perfect conformity to the discipline and usages of the Society, a number of individuals, some of whom had been regularly disowned, variously and in a number of ways, pushed forward their measures—some were seen busily passing to and fro in the crowd—others raised themselves on the benches, calling on their clerk to go to the table, and stimulating others to take him there. "Friends, will you suffer your clerk to be kept from the table?" was again and again repeated. Their clerk himself, and a number of persons, on whom no doubt it had *devolved, pressed* forwards towards the gallery. The seats and steps were all crowded to excess, and a violent press was made on the Friends who occupied this part of the meeting. The attack soon became violent. One stout young man sprang on the heads of Friends who stood in the aisle, and saw him creep up the wall, losing his balance, he fell back, but soon returned to the charge with increased fury. A number of others were engaged, either in making their way over the heads of Friends, or in dragging them from their places, or in forcing through them. One young man, fantastically dressed, climbed up upon the large stove near the galleries, and proclaimed that the god of love had left the gallery, and the god of mammon had taken his place, and it was time to drag the clerks from the table. The assaults, as if wearied with their own exertions, made a general pause for a few minutes, during which a number of more moderate of them urged the others to withdraw, and leave us. At some time, a person in the youths' gallery facing that of the ministers, called out to those who sat in the latter that they had better move—that the sound board was so loaded with people that it would fall on them. Many of the Hicksites on the outside of the house were now impatient to get in, when one of the disowned persons, who had been disowned, and who had not yet had a few moments' patience, that the obstruction would be soon removed. At length it was announced, by those who had pressed towards the clerk's table, that we had *had time to surrender*, and the orders were again given to *press on*. A violent onset was then made—and, at the same time, a person on the sound board breaking a stick or a piece of wood, called out that the galleries were falling. "This was reiterated from the youths' gallery—"the galleries are coming down"—"the house is falling," was reiterated with appalling vehemence. A sudden rush in every direction produced a sound not unlike that of thunder, and shouts and screams combined to raise an uproar that was heard some hundred yards. Some were pitched headlong out of the windows—others were thrown down, and appeared to be in imminent danger of being trampled to death. One of the partition doors was torn open, and women Friends were told that the house was falling, and called upon to fly for their lives. At this awful crisis, when the number who had occupied the ministers' gallery had left their seats, a young man leaped from the stove six or eight feet, and alighting on the heads of Friends, made his way over them to the gallery. At the same time those who were forcing their way to the clerk's table, were heard repeatedly to call out, with voices above the general uproar, "*we are in the house*," "ask on." They accordingly did rush forward, and carried their clerk to the heads of Friends to a position near the clerk's table.

They seized the table, around which the clerks and a number of other Friends were still standing, and seemed determined to force the clerks from their places, and also to remove the table. One of the mob seized the assistant clerk by one of his legs, and was tempted to drag him from his place. Jonathan Taylor was so violently pressed against the wall, that his life was in imminent danger, and, in all probability, he would have been killed on the

spot, had not a Friend discovered his alarming situation, and called out that Jonathan Taylor would be killed. Still some of the rioters, with the most determined perseverance, pressed the table with all their force in that direction. One young man, who had just before been seen deliberately to fix himself for it, pressed the table with great violence against J. Taylor, now unable to speak. A Friend who saw this diabolical act, caught hold of his arm, and told him that if he did murder he would be accountable to God. This produced a momentary cessation, during which J. Taylor was helped by his friends, extricated from his perilous situation. In a few minutes after the table was literally torn to pieces. Some of the party now set up a shout of exultation, which was repeated from other parts of the house. Soon after this, D. Hilles, with the drawer of the broken table held before him by some of the principal rioters, assumed the office of clerk for their meeting, and read an opening minute.

Friends sat quietly a few minutes under the feeling of an impressive solemnity, which was graciously spread over us. In this solemn pause was felt a deep sense of the protecting care of Him in whom we have believed, and that He had not allowed us to be grossly injured, but that we were really bowed in gratitude for the preservation we had mercifully experienced.

A proposition was then made by a Friend for the meeting to adjourn, which being united with, the representatives were severally called, and expressed a desire to adjourn the meeting. While Friends were waiting for the return of a deputation from the youths' meeting, one of the separatists of Pennsylvania, who had been disowned by Friends there, and had been served with a legal notice not to intrude into our yearly meeting, rose with much deliberation and assumed fraternal expression, and proposed that as we were about separating, an arrangement might be made which would occur to the minds of some one part of the day and *we* in the other. They had now by lawless violence attained their object, and wished to cover the disgrace of their proceedings by this strange semblance of liberality. But when the order of Society was trampled upon—when Friends were assaulted in their religious meeting, and even their lives endangered, that the individual who had not nothing to say. When rioters were rushing over the heads of Friends, hurling them from their places, or crushing them, for aught they knew, to death—these kind-hearted creatures had nothing to do but to look on and see the work well done. When the Hicksites were going on with the greatest violence, a Friend who was near Amos Peasley called on him till he saw that he heard, and asked him how could he see his people going on in that manner without endeavouring to check them? that he could not have believed that he would have looked on upon such conduct without endeavouring to suppress it. Amos looked him in the face, and then quietly laid his hands on the back of the bench, as if he saw nothing to which he could object.

It is material to remind the reader of a private meeting that was held at a school-house in Mount Pleasant on seventh day afternoon, at which the leading characters of the separatists, both from this country and from across the mountains, were present. And the persons who were present have been remarkably candid in their disclosure of what they were about. It is also but justice to be concerned to remark, that E. Hicks, Amos Peasley, E. Dawson, Haldjday Jackson, Richard Barnard, and some others, both from east and west, quartered, (or were,) at the house of the individual who said it *devolved upon him* to charge the clerk with being disqualified to open the meeting, &c.

On to return to the meeting adjourned to ten o'clock the next day morning. When Friends withdrew, the Hicksites had a fair opportunity of judging of the fallacy of their great and last refuge—the majority of which they boasted so much. It is known that endeavours were used, before this meeting, to obtain as large an attendance of this class as possible; and no doubt it was the greatest that ever took place. At the present meeting, when left to themselves, they had the mortification to see that the body of the Society was gone, not only as respectability

of character, but numbers. The proportions have been variously estimated, but no calculation that I have heard from candid persons, gives them more than one-third—the nearest the truth is probably one-fourth.

The meeting for ministers and elders on seventh day adjourned to third day morning. Near the time, some of the members of that body went to the meeting-house—found it shut—and on knocking, were asked from within who they were. The keeper gave his name, and demanded the use of the house for the yearly meeting of ministers and elders. This being properly refused, the Friends withdrew.

At ten o'clock, Friends again assembled at the place—found the Hicksites in the house holding their meeting, E. Hicks, A. Peisley, &c. being there. And here I will interrupt the narrative a short time to remind the reader that Elias Hicks insists that the consumer of the products of slave labour is as guilty as the slave holder himself—that he declared on seventh day morning that those who *use* *force* are no Christians—and though he cautiously kept away from the meeting on second day, yet, by attending it afterwards, by his own doctrine, he is guilty of all the violence in setting up that meeting, and, according to his own sentence, both the rioters on second day, and himself, who sanctioned their proceedings, are no Friends. But there can be no doubt that he only participated in the fruits of the rioters, but also in the previous plan, by which the display of his principles was achieved.

The Friend entrusted with the care of the house, and several representatives, entered into the front door, so far only as to be heard, and demanded the use of the house for Ohio yearly meeting. And after the most consummate equivocation that I ever saw in Hicks's mouth, as we know there was no reply, and resumed the examination and reading of their papers. An individual, who had been some time disowned, being then in the gallery, and not far from Elias Hicks, told Friends that Ohio yearly meeting was then sitting, and did not wish to be interrupted. When I entered the door on this occasion, I saw the Hicksites at the meeting, but not at the membership; but even with this addition their company was much smaller than I had expected. Notice was now given, that Friends, being kept out of their house, would open the yearly meeting in the yard—the men on the east, and the women on the west side. Here we had a large and solemn meeting. Another notice was given, a practical illustration of the pacific nature of Friends. We had asserted our rights, and demanded our property—and then held our meeting in the open air rather than resort to force with less, perhaps, than one-third of our number. I saw both companies, and within a few minutes of the same time, I made my deliberate observation on both, and state the fact as it appears to me on the spot. And I do this, not merely to show the unfounded calculations they have made of a majority, but as recording a cause of gratitude that so large a proportion of this yearly meeting has been preserved.

After opening the meeting, and appointing clerks agreeably to the discipline, we adjourned to Short Creek meeting-house. Here temporary seats and benches were fitted up, and the meeting held from day to day with great harmony and solemnity till third day, the sixteenth instant. Much business of importance was transacted, in which a degree of unanimity prevailed which I have seldom seen equalled in so large a gathering. Among the important concerns which came before us, was a declaration embracing a concise view of the doctrines of Christianity, then showing the innovations which have been made by Elias Hicks and his followers, and by extracts from the approved writings of the Society, proving that these innovations are as repugnant to the doctrines of Friends as to the Scriptures—and after recording the events of the separation, testifying to the truth both the principles and practices of the separatists.

The doctrines of the separatists, in placing the character of our Lord Jesus Christ on a level with us—denying the propitiatory nature of his death, and in various other important points, strike at the very foundation of the Christian religion, and through

that at the common welfare of mankind: and their proceedings have been in perfect character with their principles: they have trampled on the religious privileges of the whole Society—have disregarded those safeguards which the civil authorities of our country have thrown around religions liberty and the rights of conscience, and have disturbed the public peace.

(To be continued.)

From the Baltimore Federal Gazette, of the 3rd inst.

“The yearly meeting of Friends held in Baltimore, we understand, adjourned on Friday last.

“The interest excited by the proceedings of the respectable society of people called Quakers, in other parts of the United States, induces us to suppose that a notice of their proceedings in this city may be expected from us.

“Our intercourse with many highly respectable members of this Society, has enabled us to ascertain, that in the deliberations of the meeting, no matters of faith have been discussed, and no departure from the testimonies which the Society has, from its first establishment, felt itself called upon to support, been proposed, or deliberated upon—that the business which has been transacted, has been confined to an inquiry into the manner in which the ordinary church, government and municipal regulations of the Society have been attended to, during the past year, with the adoption of such other regulations for the promotion of good order as were in no wise connected with matters of faith.

“It would, under such circumstances, have given us sincere pleasure to state, that no portion of the spirit of discord which has been manifested in some other sections of the Society had appeared among Friends here—but, we understand, this is not entirely the case, as a very few individuals did withdraw, with the avowed intention, it is said, of establishing another meeting, independent of, and not responsible to the yearly meeting of Baltimore.

“This division, however, as we learn, having taken place on some difference of opinion touching their municipal affairs, and without involving any question of principles, no acrimony of feeling has of course been excited.”

The above statements being entirely erroneous, and calculated, if not designed, to cast an odium upon the members of the Society of Friends, the following observations were offered to the editor, for insertion in his paper, in order to place the question in its proper light and to give both parties a hearing. He, however, declined publishing them.

THE YEARLY MEETING OF BALTIMORE.

The observations contained in the Baltimore Gazette of the 3rd inst., respecting the transactions at the late yearly meeting in this city, are calculated to produce an erroneous impression upon the public mind, and to mislead it, as regards the causes which rendered a division in that body unavoidable.

That “no matters of faith have been discussed” during its session, is incorrect. A portion of the members, who have embraced the popular innovations of the day, prepared and produced for adoption, at one of the sittings, a document explanatory of their faith on

several of the controverted points, and embracing other matters intimately connected with the doctrinal differences that have so unhappily distracted this once peaceful Society. Other subjects, having a direct relation to this disturbed state of the church, and to the causes which produced it, were repeatedly called up, during the course of the meeting, and discussed and acted upon. The assertion is therefore erroneous, “that the business which has been transacted has been confined to an inquiry into the manner in which the ordinary church government and municipal regulations of the Society have been attended to during the past year, with the adoption of such other regulations, for the promotion of good order, as were in no wise connected with matters of faith.”

The principal part of the business transacted, was “connected,” either directly or relatively, “with matters of faith.”

That a number of “individuals did withdraw” from the meeting, is true; not however “with the avowed intention of establishing another yearly meeting, independent of, and not responsible to Baltimore yearly meeting.” Those individuals were compelled to resort to this measure, in order to sustain the yearly meeting as a constituent part of the great body of Friends on this continent and in England; and to hold it according to what they believed to be the original design of its institution. The circumstances which imposed this necessity upon them arose entirely out of the dissensions on ‘matters of faith’ which have been introduced among this people by the propagation of antichristian doctrines. The public are generally aware that a considerable number of those who have embraced these opinions openly withdrew from communion with the Society of Friends during the holding of the yearly meeting in Philadelphia in 1827. These persons published an Address, in the 4th month of that year, in which they assign as the ground of their separation, that “DOCTRINES held by one part of Society, and which they believe to be sound and edifying, are pronounced by the other part to be unsound and spurious.” It will be seen therefore, by their own confession, that the separation from Friends had its origin in a dissent from the acknowledged doctrines of the Society; and in its progress through other yearly meetings, the same cause has produced similar effects. Baltimore yearly meeting has hitherto held correspondence with the other yearly meetings in this country and in England; and this epistolary intercourse has been considered as an evidence not only of brotherly love, but also of Christian fellowship.

At its present session, Epistles were produced from meetings of the seceders, styled yearly meetings, which were read and minuted, while little other notice was taken of those from the ancient and regularly established yearly meetings, except to censure their contents in harsh terms. It was also proposed that the assembly should then distinctly declare whether it would recognize and unite with the meetings of those who have separated themselves from the Society, or continue its connection and fellowship with the long established yearly meetings of Friends. The former proposition was warmly supported by the advocates of the new

doctrines, and a minute was made recognizing such a conclusion. It is evident that the adoption of this measure completely identified all those who promoted it, not only with the different bodies of separatists scattered over this country, and with the erroneous notions which they hold on important points of Christian faith, but also severed them from communion with the ancient Society. By this act, therefore, the assembly ceased to be the yearly meeting of Friends of Baltimore, and became a yearly meeting of the newly established sect. Those individuals, who conscientiously dissented from the doctrines held by the separatists, and who felt no wish to become a part of their society, had no alternative left but to meet apart from the others, and endeavour to continue their connection with their brethren in other yearly meetings, as the yearly meeting of Friends in Baltimore, &c.

"This division," therefore, did not take place, merely "on some differences of opinion touching their municipal affairs," but "on questions of principles"—principles, too, of the highest import to the sincere believer in Jesus Christ, and involving, as Friends believe, the fundamental doctrines of our holy religion. The numerous sermons preached by the ministers of the new sect, and which have been long since published, show what those doctrines are, by which this unhappy schism has been produced, presenting us with a scheme of religion different from, may totally at variance with, the gospel of Christ. It is because Friends cannot adopt this illusory scheme, that they have felt themselves constrained to take the measures they have; and no sophistry, however subtle or ingenious, will ever be able to conceal the real cause which led to the organization of the new sect, so long as the volumes containing their doctrinal views are open to public inspection, and men are willing to make use of common sense and candour in the perusal of them. H.

FOR THE FRIEND.

BALTIMORE YEARLY MEETING.

A pamphlet, entitled "Extracts from the Minutes of our Yearly Meeting held in Baltimore for the western shore of Maryland, and the adjacent parts of Pennsylvania and Virginia," &c. has recently been put into circulation by that portion of the Society of Friends who have embraced the doctrines of Elias Hicks.

The attention of Friends in different parts of our country has been directed, with considerable interest, towards the late yearly meeting in Baltimore; and as the circumstances which occurred there are of a character somewhat different from those which have taken place at other yearly meetings, we propose to give the readers of "The Friend" a brief sketch of them.

Previous to entering on the detail of the proceedings, it may be proper to point out the relation in which that body stood to the recent yearly meetings at the opening of its recent session. It is well known to a large proportion of our fellow citizens, that differences of opinion on religious topics, involving some of

the most important and sacred doctrines of Christian faith, have existed for several years past among the members of our Society in various places. We sincerely deplore these unhappy dissensions, and unfeignedly regret the promulgation of those crude and novel opinions which have produced them. But where the very foundations of our holy religion are assailed—where the divine character and sacred offices of our adorable Redeemer are attacked and denied, those to whom the name of the Lord Jesus is indeed precious, and who regard him as the author and finisher of their salvation, cannot, nay, dare not, do less than steadily and faithfully maintain their allegiance to him, however small may be their number, or whatever trials they may have to endure in consequence of their fidelity.

In the fourth month, 1827, the advocates of Elias Hicks and his opinions, within the limits of Philadelphia yearly meeting, having failed in several attempts to get the entire control of this portion of the Society, seceded from Friends, and held a general meeting of their partisans to make arrangements for organizing a new society. They accordingly issued "an Address," in which they set forth their disunity with the Society, and the causes which have led to it, in the following language, viz. "Our attention has been turned to the present condition of this yearly meeting and its different branches; and by evidence on every hand, we are constrained to declare, that the unity of this body is interrupted; that a division exists among us, developing, in its progress, views, which appear incompatible with each other, and feelings adverse to a reconciliation. DOCTRINES held by one part of Society, and which we (Hicksites) believe to be sound and edifying, are pronounced by the other part (Friends) to be unsound and spurious. From this has resulted a state of things that has proved destructive of peace and tranquillity, and in which the fruits of love and condescension have been blasted, and the comforts and enjoyments even of social intercourse greatly diminished." Address, p. 7.*

* To place the subject more clearly before our readers, it may be proper to give some of the doctrinal views of the separatists, as expressed by them in their sermons or letters.

Of the scriptures, Elias Hicks says: "One would suppose, that to a rational mind, the bearing and reading of the instructive parables of Jesus would have a tendency to reform and turn men about to truth, and lead them on in it. But they have no such effect." Philadelphia Sermons, p. 129.

Thomas Wetherald says, "Let us attend to spiritual reflections, and not to looking to the scriptures, and to the systems of men, and to the words of preachers; for all these, being only of an external character, can only form an ignis fatuus, which leads to twilight, and dazzles to blind." Quaker, vol. ii. p. 217.

The Berean says, "Neither are the scriptures a divine revelation to us, but a history only of what was revealed to others."

"In vain does any man quote the scriptures as authority for his opinions, for if they have not been immediately revealed to his own mind by the Holy Spirit, they deserve no better name, as it respects him, than speculations." Berean, vol. ii. p. 211.

"The author refers to the scriptures as to a divine revelation. There cannot, perhaps, be a greater abuse of words than this: never was counsel more darkened by terms without knowledge." p. 212.

Such is the official description given by the separatists of their own views and feelings in seceding from Friends, and it is worthy of particular notice that they declare the origin and ground of their secession to be doctrinal differences. We are the more earnest in calling the attention of our readers to this fact, because, from motives of policy, great pains have since been taken by them to conceal this, and to make the impression that the dissension has altogether arisen from other causes. The general meeting of the fourth month adjourned to the following sixth month, and from this assembly "an epistle" was issued, calling a yearly meeting of persons "in unity with them" and "favourable to their views," to be held in the tenth month ensuing.

This self-constituted yearly meeting of the followers of Elias Hicks was accordingly held,

Of our blessed Lord, E. Hicks says: "What is the Son of God, and where is he? Do the professors of Christianity think that that Jesus, born of the virgin Mary, is the only Son of God that can give us a knowledge of the Father? They must be dark indeed! He can do nothing for any of us." Quaker, vol. iv. p. 64.

"Now, as I have observed, Jesus of Nazareth, in that outward nature, never revealed God, nor his will, in a manner sufficient for the salvation even of his disciples." Id. p. 66.

"But as Jesus was looked upon as a man when on earth, the Light in that body that walked about the streets of Jerusalem was no more than in every creature, as a manifestation of that Light in them which would do the same work for them that it did for Jesus Christ, the son of Abraham, and the son of David." Id. p. 104.

"In his address to Dr. Sloesmaker, he says: 'But I do not consider that the crucifixion of the outward body of flesh and blood of Jesus was an atonement for any sins but the legal sins of the Jews,' &c. 'Surely, it is possible, that any rational being, that has any right sense of justice or mercy, that would be willing to accept forgiveness of his sins on such terms! Would he not rather go forward and offer himself wholly up to suffer all the penalties due to his crimes, rather than the innocent should suffer? Nay, was he so hardy as to acknowledge a willingness to be saved through such a medium—would it not prove that he stood in direct opposition to every principle of justice and honesty, of mercy and love, and show himself to be a poor selfish creature, and unworthy of notice?'"

The Berean thus closes an argument against the divinity of our Lord. "The doctrine, therefore, contained in the chapter under review, ascribing a proper divinity to Jesus Christ, making him the foundation of every Christian doctrine—asserting that the divine nature essentially belonged to him, and constituting him a distinct object of faith and worship, is not only antichristian, but opposed to the simplest principles of reason, and is, in short, among the darkest doctrines that has ever been introduced into the Christian church." Vol. ii. p. 229.

The books from which these extracts are taken, are all highly approved and widely circulated by the new sect, as containing the most clear views of their doctrines. It was with a society holding such principles as these, and promulgating them to the world, that the advocates of the new system in Baltimore yearly meeting declared their full unity and fellowship; and would have identified, not only themselves, but those members also, whose sincere belief in the Christian religion would not permit them to join in fellowship with sentiments so directly opposed to the gospel of Christ. And it was for the purpose of bearing their testimony against such dangerous doctrines, and avoiding the least affinity with them, that Friends felt themselves constrained to meet apart from those who had enlisted under the new banners.

and, among other business which it transacted, addressed an epistle to the yearly meeting of Friends to be held in Baltimore that year. The yearly meeting of Friends in Philadelphia had been held at the regular period, in the fourth month, 1827, transacted its business in conformity with its discipline and usages, and regularly adjourned to convene again in the fourth month, 1828. It also addressed an epistle to the yearly meeting of Baltimore, agreeably to the brotherly practice which had long subsisted between them.

When these epistles were laid before Baltimore yearly meeting in 1827, although it was well known that the new society of Hicksites had "withdrewn" from communion with Friends, disregarded and violated the discipline of Philadelphia yearly meeting, and most unjustly assumed its title, yet a large portion of the members of Baltimore being favourable to these innovations, and to the doctrines which led to them, advocated the reception of the epistle from the separatists, and returned a reply to it. The epistle from the regular yearly meeting in Philadelphia was also received and replied to, but in so cold and even censorious a manner, as to indicate the absence not only of Christian fellowship, but even brotherly regard. As it was apparent from this act that those who ruled the Society in Baltimore were more desirous of holding communion with the new sect than with the ancient Society, it became a matter of doubt with Friends of several of the yearly meetings, whether their correspondence with Baltimore ought not to cease, and three of them accordingly omitted to send it the usual salutations. It will be seen, therefore, that, previous to its session in 1828, Baltimore yearly meeting stood in the relation of a member partly severed from the great body of the religious Society of Friends.

When the yearly meeting was opened on second day, the 27th of tenth month last, a number of minutes were produced for persons in attendance from the separate meetings in Pennsylvania, most, if not all of whom had been regularly disowned from the Society. These minutes were, notwithstanding, read—their reception recorded, and an appointment made to prepare an endorsement for them. Here was another act, identifying the assembly with the new society of separatists, and consequently with their doctrines and practices. The next business, in the usual routine, is to read the epistles from other yearly meetings, and to appoint a committee to essay replies to them. Instead, however, of taking this regular course, it was proposed by one of the advocates of the new sect, that the whole of the correspondence on the table should be referred to the representatives, for the avowed purpose of determining what parts, or whether any of it, should be read in the meeting. This was a wide departure, not only from the letter of the discipline, but from the invariable usage of the meeting, and showed clearly that the leaders of the party were determined to conform the whole proceedings of the meeting to *their own views*, regardless alike of discipline and former practice.

The rule of discipline on the subject says,

"All communications directed to the yearly meeting, EXCEPT from such meetings as correspond regularly therewith, are to be precisely perused by a nomination of Friends for the purpose, who are to consider and report whether the same be proper to be read in the yearly meeting."—*Baltimore Discipline*, p. 91.

The exception made in this rule is of equal obligation with the rule itself, and the departure from it was a direct infringement of those laws which the body had laid down for its own government, as well as a mark of contempt and disapprobation towards those yearly meetings which "corresponded regularly therewith." At the yearly meeting in 1827, the same rule of discipline was violated by the same persons, though in another way. The communication received from the irregular meeting held in Philadelphia, styling itself a yearly meeting, was received and read, *without being "precisely perused"* by a nomination of Friends for the purpose." although Baltimore yearly meeting had never before corresponded with this body, either regularly or irregularly, because it was not in existence. Thus the disposition to favour the new sect, and to treat the ancient Society with contumely and disrespect, was clearly evinced on both occasions, although loud and earnest professions of love and brotherly feeling towards it were repeatedly made, in order more effectually to conceal the hostile measures which the new party were pursuing.

As an apology for the innovations we have noticed, the argument is often urged, that the yearly meeting is the sovereign power, and has a right to make and alter laws for the government of its members, at pleasure. To a certain extent this is true. The internal regulations of the Society have been repeatedly amended or altered; but never, we believe, without following a certain course, which ensures mature deliberation and gives the members a full opportunity of ascertaining the nature and bearing of the proposed alteration, and the effect it may have on their rights. Proposals for such amendments originate either in a monthly or quarterly meeting, are generally referred to a committee for discussion and consideration, and, after being deliberately approved by *common consent*, are carried up to the yearly meeting, where they again undergo a rigid scrutiny, and, if approved, are eventually adopted as discipline. The necessity of this cautious procedure is too obvious to require explanation. Without it, the members of a Society might have their just rights violently wrested from them by the influence of a few, or be subjected to the operation of rules of the most arbitrary character and oppressive on their consciences. But while the power thus to regulate its internal affairs is granted to every yearly meeting, provided it be effected in the manner which long usage has prescribed, we can never admit that any yearly meeting has the right to change the relation in which its members stand to the great body of the Society of Friends, by introducing new doctrines, or making itself a component part of a new association. This would be a direct infringement of liberty of conscience—an attempt

to control, by human authority, what the great Author of our being has made subject only to his own direction. It is the unalienable right of every man to choose his religion for himself—to make use of those means with which a gracious Creator has furnished him, for ascertaining the truth—to seek by meditation and prayer the influences of that holy Spirit which "helleth our infirmities," and directs the sincere inquirer into the path which leads to everlasting salvation. And after we have thus chosen "the right way of the Lord," no human power has the right, or ought ever to be permitted, to draw us aside from it. Our eternal interests are deeply involved in the decision; and it becomes us, however we may love our friends and respect their opinions on other subjects—however ready we may be to comply with their solicitations, in matters of a temporal nature—it is our imperative duty, where religious principles are at stake, to turn a deaf ear to their entreaty, to reject all their sophistry, however specious, and to withstand every attempt to enlist us on the side of what is seen, by the light both of sacred writ and of the Holy Spirit, to be incompatible with the fundamental doctrines of the Christian religion. Now the acts of the followers of Elias Hicks, at the late yearly meeting in Baltimore, all tended to this point. They went to identify the *whole body* of the meeting with the society of separatists—to engraft them upon this stock, as a branch of the same tree, and consequently to make them participators in the bitter fruits which it has produced wherever it has taken root. By uniting that meeting to the separatists in New York, Philadelphia, Ohio, and Indiana, they countenanced and sanctioned not only the violent and unchristian conduct of which the party in some of those places have been guilty, but they actually avowed *unity with the pernicious doctrines which they are known to hold*; and every member of Baltimore yearly meeting, who continued to meet with the party after they had thus fully identified themselves with the new sect, was lending his influence and according his assent to those practices and doctrines.

(To be continued.)

OBITUARY.

Died, on the 6th instant, at her residence in Harrison Town, West Chester county, state of New York, HANNAH FIELD, wife of William Field, in the 66th year of her age.

In attempting to prepare a short notice of the demise of this excellent woman, the writer is sensible of those tendering emotions and mingled sensations which an event so solemn is calculated to inspire. We do not design to eulogize even the dead! It may, however, be truly said, and we hope with resignation to the divine will, that by this afflictive dispensation, her own family, a large circle of acquaintance, and the Society of Friends, have sustained a sore bereavement.

To many who will probably read this feeble tribute, her character is well known; and the kindness of her disposition, the urbanity of her manners, and her tried integrity, having

endeared her to them, they will cheerfully join in an affectionate testimony to departed worth.

In Hannah Field were united, in an eminent degree, the "fruits of the Spirit," so beautifully described by an illustrious apostle; hence she was qualified for extensive usefulness, whether we speak of her as a neighbour, a friend, a practical example of the Christian virtues, or a living minister of the gospel of Christ. By persons in early life she was much beloved, for her genuine, unaffected kindness, and the tender and religious care that she uniformly manifested for their preservation from hurtful truths, and their advancement in the way of truth.

Her ministry was sound, edifying, and impressive; a firm believer in the doctrines of the gospel, as declared in the holy scriptures and supported by the Society from its origin, she preached salvation through Christ, the door into the sheepfold; gratefully acknowledging the Lord Jesus in his various divine offices, as Mediator, Intercessor, Advocate with the Father—as a High Priest touched with a feeling of our infirmities, and the Bishop of souls. Undismayed by either the frowns or the flattery of man, she held fast the profession of her faith without wavering; and, through the deep conflicts and severe trials which marked her latter days, in common with her fellow believers, and fellow sufferers for the faith once delivered to the saints, she was "steadfast, immovable, abounding in the work of the Lord;" and we humbly trust that her labours were not in vain. During a protracted and severe illness, in which she suffered great bodily affliction, the calmness and serenity of her mind were sweetly conspicuous, as was her entire resignation to the Lord's will. Of her it might indeed be truly said, even when she was under the pressure of the most excruciating suffering, Behold the blessedness of the Christian's hope!—and, when the hour of dissolution arrived, which she hailed as a welcome one, "See how a Christian can die!"

Died, at Alum Creek, Delaware county, Ohio, the 28th of 6th month, 1823, in the 27th year of his age, after a lingering disease of two years' continuance, which he bore with Christian patience and resignation, HENRY OSBORN, a member of the Society of Friends. He was religiously inclined from early youth, and became a concerned and useful member of Society.

The quietude and serenity which attended his mind during his illness will not soon be forgotten by his friends who visited him; in whose company he evinced great satisfaction, being nearly united to them in the bonds of Christian fellowship. He was deeply concerned for the present state of the Society of Friends, under a solemn sense of the devastating innovations which were making.

During the latter part of his time his bodily sufferings were great, yet he was never heard to repine. On 7th day, the 22d of 6th month, after enduring great distress, he spoke of the remarkable continuance of his strength, and expressed to a friend as nearly as could be gathered, as follows:—"I have been contem-

plating the adorable goodness of the dear Son of God in assuming our frail natures, and passing through such sufferings for us; and when I contemplated his extreme suffering on the cross for us, even to the desertion of the Father's presence—when he exclaimed, 'My God, my God, why hast thou forsaken me!' my own afflictions were very small in my view; and awful, very awful did the situation of those appear who deny and reject him after suffering and doing so much for them." At another time, alluding to the deplorable state of our Society, he expressed a concern that Friends might be favoured to act under right direction, saying, "The advice of John Richardson to Friends when meeting with George Keith, has been brought to my recollection, namely, 'let us, as a people, seek unto, and cry mightily to the Lord to look down upon us, and help us for his name's sake, for our preservation; that none may hurt, and that what was spoken might be in the Lord's power, for that wounds George the most, and stays that wicked and ranting spirit in him more than all the wisdom of words without it.'" He continued for several days in extreme suffering, often breaking forth in supplication to the Father of Mercies for relief or release; and, at one time, he emphatically exclaimed, "O happy period! when will it arrive?" asking his wife if she could desire his continuance in a state of such great suffering; saying, "the chief business of life is to prepare for such a time as this; and if this is effected, the separation will be short;" adding, that he felt the fear of death entirely removed.

Early on 7th day morning, the 28th, symptoms of dissolution appeared: he was earnestly engaged in supplication for the continued extension of divine mercy, saying, "Oh, Lord, plead the cause of thy poor dependent creature." Soon after which the power of articulation failed, and he gently breathed his last. A peaceful smile rested on his cold and fixed features, and seemed an earnest of that blissful inheritance among the saints in light into which we have no doubt he has entered.

THE FRIEND.

ELEVENTH MONTH, 15, 1828.

It is truly gratifying to learn from our attentive correspondents, that the situation of Friends in New York yearly meeting is improving, and, in some instances, considerable bodies are found adhering to the ancient doctrines and discipline of Society, where an almost total defection had been anticipated. When the separation took place in Eastern quarterly meeting, but a very few individuals showed a disposition to remain with Friends, the members there being generally but little informed as to the causes which have led to the division. A letter, dated tenth month, 26th, informs us, that two of the monthly meetings composing that quarter, have since sustained themselves as component parts of the ancient Society of Friends, and that the quarterly meeting is also likely to be reorganized. "The two monthly meetings alluded to," remarks a

correspondent, "which after the yearly meeting rejected our extracts, and received and recorded the Hicksite extracts, have since, on mature deliberation, without the assistance, advice, or presence of one of the yearly meeting's committee, disannulled all their own proceedings, and received and recorded our extracts."

On a former occasion, we expressed our cordial good will towards the objects of the following notice, and cheerfully comply with the request to give it publicity.

Infant Schools.

There are established in the city of Philadelphia and suburbs seven Infant Schools; three instituted by the Infant School Society of Philadelphia, three by a distinct board of managers in the Northern Liberties, and one by another board of managers in Southwark. These schools have hitherto been and now are supported by the unremitted efforts of the managers and the charitable contributions of our benevolent citizens. The subject is completely before the public; the advantageous results of this system of education, of training young children to habits of order, neatness, and obedience, and improvement in the knowledge and practice of duties that have a decided tendency to make them useful and happy, as well here as hereafter, require only to be seen to be duly appreciated. Then let the moralist, the philanthropist, the religious and humane, visit the Infant Schools—their united approval and influence is the certain consequence. What may we not hope from Infant Schools when they become universal? "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations. Then instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off."

The stated visiting days at the Infant School in Thirteenth-street, near Vine, are third days and sixth days. Strangers will be admitted at any time by a line from one of the managers.

11th month, 14th, 1828.

The intelligent author of the well-written review of Cardell's Grammar, &c. is informed that it has been received, and will be inserted, as early as a due regard to objects more immediately urgent will admit. The spirit of innovation and empiricism ought to be met with caution in all its transformations, and the subject of this review is, we think, a fair mark for critical examination.

The Index and Title-page for the First Volume of "THE FRIEND" will be ready for delivery next week, and will be forwarded in the usual way.

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VOL. II.

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Communications and Subscriptions received

BY JOHN RICHARDSON,

CORNER OF CARPENTER AND SEVENTH STREETS,
PHILADELPHIA.

FOR THE FRIEND.

EGYPTIAN HISTORY.

(Concluded from page 34.)

Ever since the time of her subjugation by the Romans, Egypt has lost much of her historical interest and importance. Under the iron yoke of a succession of masters, continually increasing in barbarism and severity, her people have grown more and more debased. Her innumerable cities, towns, and villages, becoming gradually depopulated, have finally mouldered away into heaps of desolate ruins; and her fair and fruitful fields have been converted into arid wastes and barren sands.

This ancient prophecy delivered against this once powerful and splendid nation, was in these remarkable words:—

“It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.”

Whoever compares the former with the present condition of this people, will find himself strengthened in his confidence in the truth and divine origin of those prophetic declarations which are recorded in the holy scriptures. It is truly cause of humble and reverent admiration, to behold with what clearness of vision the illuminated eyes of the holy seers, piercing through the dark mists of futurity, beheld the coming changes of empires, and declared their ultimate destiny and termination.

We shall close our rapid historical sketch with an attempt to show the manner in which that modern intercourse commenced which has led to the important discoveries of the two Champollions.

From what has already been said, it appears that the fine arts were cultivated to a great extent in Egypt fifteen hundred years before the Christian era. Their architecture, though of a peculiar character, and wanting the grace of the Grecian or the fancy of the Gothic, was “solemn, grand and imposing;” their sculpture, though rather stiff, and their painting confined to a few simple colours, were not devoid of taste; and their writing was of a refined allegorical character, addressed to the eye rather than to the ear. From the sculptured representations of musical instruments, and some of the monuments, it would appear

as though music had made considerable advances in Egypt, where indeed it is supposed to have taken its rise.

It was the ambition of the Egyptians to render their works of art immortal; and truly, structures which were founded before the oldest Grecian cities, which were esteemed antiquities in the time of Plato, and which yet have lost nothing of their original appearance of permanency, make perhaps the nearest approach to immortal existence to which the works of man have ever attained.

The duration of the Egyptian monuments has certainly been much promoted by the peculiarly preservative power of the climate, as not only works in stone, but even manuscripts, and the cloth that envelops the mummies, yet remain in perfect preservation. But still we must admire the labour and skill which this people devoted in the most remote periods. The enormous masses of stone which they removed great distances, and chiselled with immense labour, to form their palaces, temples, &c., show them to have been possessed of great skill in the mechanic arts. Over the whole of Egypt are spread obelisks of enormous single blocks of granite, sculptured over in an elaborate manner. The removal of a single one of these to Rome was reckoned a proud triumph for an emperor; and the simple raising of an obelisk on its base has been accounted one of the “most difficult achievements of modern mechanics.”

Even these obelisks are far surpassed by the enormous monolith statues of some of their princes, found at Thebes and Memphis; and equal, if not greater evidences, both of industry and science, are presented in the labours in which they were for ages engaged in extending, adorning, and improving their country.

Large deserts were converted, by incessant toil, into fruitful fields; the plains of the Delta were rescued “from a miry gulph;” their cities were erected on immense embankments; and even the rocks of the neighbouring country were hewn out into magnificent cemeteries for the dead.

On the division of the Roman empire, Egypt fell into the weak hands of the Greek emperors of Constantinople. The government was inefficient; by continual strife, the country was wasted both of its wealth and population, the arts and agriculture languished, and a general desolation overspread the land.

The sceptre of Egypt was however soon wrested from the imbecile grasp of the Greeks, and transferred to the powerful, but ruthless and savage hands of their Moslem conquerors.

Egypt suffered its full share of the misery and destruction which always followed in the

train of the armed missionaries of the Koran. The accumulated literature of ages was swept away, as by an irresistible torrent; the most precious relics of ancient science and learning, which the industry of the Ptolemies had accumulated, being converted, it is said, into fuel for the baths of Alexandria. So extensive were the libraries of that city, that, for five months, they yielded a full supply of materials for the purposes we have mentioned.

During the struggles which took place between the contending Mohamedan chiefs, Egypt was constantly undergoing a change of masters. Sometimes one despot, and sometimes another, held, for a short period, the reins of government; but whoever might be victorious, or how long soever the power of any one might endure, still the same inexorable doom seemed to await this unhappy people; and they sunk lower and lower in misery, ignorance and degradation. The Fatimite caliphs, who long ruled Egypt, gave place to Saladin, the celebrated sultan of the crusades; and his family, in turn, was succeeded by the dynasty of the Mamelukes, who, being introduced from Asia by the caliphs, as mercenary guards, finally so increased in numbers and power, as to overthrow the empire of their masters, and to establish their own authority in its place. Some of the Mameluke princes reigned with vigour and success, carrying their arms victoriously into the neighbouring countries; but, much more frequently, the strength of Egypt was wasted by the quarrels of various pretenders, who had established themselves in different parts of the country.

In addition to the inexpressible evils of bad government and perpetual domestic dissensions, the Egyptians had to undergo various foreign invasions, among which were several descents made by the crusaders. One hundred thousand of these brave and enthusiastic, but misguided men, succeeded, at one time, in reducing Damietta; but, in attempting to penetrate into the country, being overcome by sickness and want, they were obliged to capitulate.

At the commencement of the sixteenth century, Egypt ceased to be a separate government, and became a province of the Ottoman empire, which had then fixed its seat at Constantinople, and threatened to extend its sway even throughout civilized Europe.

This era was one of those which stand forth in bold relief in the annals of mankind. While the Mohamedan power threatened Europe, several Christian nations had emancipated themselves from the church of Rome; the civil institutions of the various kingdoms were changing—the feudal system was falling into disuse and decay, and the art of

printing was effectually removing the fear that barbarian violence would, at any future time, be able to sweep away the records of the accumulated wisdom and science of former ages. At the same time, the discovery of the new world by Columbus, and of the passage round the Cape of Good Hope to the East Indies, completely changed the channels of commerce. Egypt ceased to be a highway from the west to the east, and Alexandria was no longer the centre of the commerce of the world.

Thus, then, at this epoch, was the ancient greatness of Egypt for ever extinguished. Robbed and spoiled by rapacious governors, she finally fell into the most hopeless anarchy. The struggles between the Mameluke beys and the Turkish pachas were attended with the most frightful excesses; the population of the country was wasted by constant wars; and the dreadful extortion and oppression which were constantly practised, so paralyzed the commerce, agriculture, and general industry of the inhabitants, that the land was left untilled, became unfruitful; and finally the cultivators of the ancient granary of the world were often obliged to endure the miseries of famine, even in their own once fruitful and inexhaustible fields.

This was the state of Egypt when it was invaded by the French; and to their indefatigable skill and perseverance we must acknowledge ourselves indebted for the revival of the language, arts, and history of this ancient nation.

The results of the French discoveries are detailed in that immense work, entitled "*Description de l'Égypte*," comprising many volumes of text and very numerous and splendid plates, representing the language, antiquities, natural history and geography of the country.

In these plates, every ancient monument of importance is faithfully and accurately figured, with its inscriptions, dimensions, and general style and appearance; and not only the present ruined, but also the supposed pristine forms of the temples and monuments, are exhibited in all their splendour and magnificence. Here then we have the representations of buildings which outlived the rise and fall of Tyre, of Athens, and of imperial Rome—edifices which yet promise to endure when the structures which we are now forming shall have ceased to exist.

The French and the English (who succeeded them in the occupancy of Egypt) did not content themselves with merely describing the monuments of the country, but they carried away with them, to Paris and London, a great store of valuable relics and spoils, the extent and importance of which may be judged of by the description which we subjoin of a splendid museum, erected at Paris by Charles X., the present king of France, for the purpose of containing the Egyptian antiquities.

"Nine great halls, embellished with vast panels of marble, and decorated with paintings, communicate, by means of vast arched openings, resting upon Ionic pilasters, that permit the visitor to seize, at a single glance, the whole extent of the museum of Charles X."

"The four first halls contain the antiquities of Egypt." Articles, of a more modern date, are described as occupying the other rooms; after which the account proceeds—

"The collection of Egyptian antiquities, united in these four halls, consists of objects of small size alone, with the exception of the mummies and their cases; but it is rich from the number and the variety of the articles it contains. The civil and religious history of Egypt must draw from it invaluable illustrations."

The great labour of arranging these relics has been performed by Champollion the younger, whose unrivalled knowledge of hieroglyphical writing assisted him greatly in the task, as most of the articles have their objects and uses written upon them in that character.

"The collection has been divided into three departments. In the first hall (called that of the gods) are to be seen the images of the Egyptian deities, their emblems, the sacred animals, and the *scarabei*, that represent the divinities or their symbols." The second hall (called civil) contains articles belonging to the civil class, and to the several castes of Egypt. "Among these are small statues and figures of kings, of priests, and of private individuals; instruments of worship, jewels, domestic utensils, and the products of the arts and manufactures. In the two remaining halls (called funeral) are placed human mummies and their coffins, funeral images, coffers, and small statues in wood, funeral manuscripts, &c."

The present period is extremely propitious for forming antiquarian collections of this kind; the reigning pacha of Egypt grants free access to his dominions, and permits any thing that is portable (even large fragments of buildings) to be carried away. We are therefore glad to learn from the public journals, that the younger Champollion has gone in person to Egypt; for, when we consider that many monuments yet remain undescribed, that the ruins of Thebes are covered with hieroglyphic writing, that stores of papyri of the most ancient dates yet remain untouched, we are justified in the hope that the labours of this eminent philosopher will yield to the world a rich return of the most highly valuable and deeply interesting historical information. In the wilderness of Sinai, Niebuhr saw sepulchres, in the Egyptian style of architecture, covered with hieroglyphics, which are thought alone to be referable to the painful travel of the Israelites; and which, probably, when the writing upon them is fairly deciphered, may give a full and final confirmation of the scriptural narrative. Since we have been writing the present article, our opinion of the important results likely to flow from the visit of the French philosopher to Egypt, has received strong corroboration from the following interesting particulars, which we take from an article recently published in the National Gazette, of this city, into whose columns it has been transferred from the Paris *Journal des Débats*.

Champollion, jun., in company with M. Rosellini, his pupil in the science of hieroglyphics, on their way to Toulon, where they

were to embark for Egypt, spent two or three days in examining a collection of Egyptian antiquities belonging to M. Sallier; among which were ten or twelve papyri, purchased from a native seaman a few years since, containing funeral rituals, a contract for the sale of a house, written in the reign of one of the Ptolemies; and, lastly, two or three rolls, joined together, written in the Demotic character, of which the narrative alluded to thus speaks:—

"M. Champollion loudly manifested his astonishment and his joy, when, upon inspecting the first of these sufficiently voluminous rolls, he recognized its contents to be the HISTORY OF THE CAMPAIGNS OF SESOSTRIS RHAMES, called also *Sethos*, or *Sethosis*, and *Sesoosis*; in which the most circumstantial details are given of his conquests, the countries that he traversed, and of the force and composition of his armies."

"The manuscript ends with the declaration of the historian, who, after making known his titles, certifies that he wrote in the NINETH YEAR OF THE REIGN OF SESOSTRIS RHAMES, king of kings, a lion in combat, the arm to whom God has given strength, and other periphrases in the oriental style."

The ninth year mentioned by this writer is the same that Diodorus Siculus affirms to have been the date of Sesostri's return to Egypt.

M. Champollion promises, on his return, to fix this very important manuscript on linen, in order to ensure its preservation, and to give to the world a complete translation of its contents.

This epoch, it may be remembered, we have already suggested as being near the time of Moses, and that Sesostri was the son of the king who pursued the Hebrews to the borders of the Red Sea, and was also the celebrated Egyptian warrior who extended his conquests to the confines of India.

"Upon the same manuscript, of which we have just spoken, after an intervening blank space, another composition commences, entitled, *Praises of the great King Amenemnon*. It might be conjectured, it seems to us, that this Amenemnon was king before Sesostri."

By reference to a former part of this article, it will be perceived, that the king who pursued the Israelites and perished in the Red Sea, was called Amenophis—a name which resembles the one supposed to have been read on the papyrus.

With what interesting emotions should we read the translation of a work written contemporary with the writings of Moses, describing in the native language, and by one of his subjects, the last year of the reign of the stiff-necked and cruel Pharaoh.

Another roll treats of the ancient astronomy and astrology of the Egyptians, and will probably develop to us the system of the universe, as conceived by the earliest investigators of that noble science.

Amongst M. Sallier's relics, was a little figure, in basalt, representing "a man on his knees, whose height, if the figure were erect, would be eleven inches; the head being fifteen lines. He is leaning upon a species of

table, whose top is in the form of a desk: the hands (which have been broken) placed upon it, ought to be in a writing position.

"Upon the front of the desk is engraved the device of Sesostris, and on the back of the figure, on a *plat band*, is seen in hieroglyphic characters the name of the personage, with the title of *singer and friend of Sesostris*."

We feel an earnest curiosity as to the result of Champollion's visit to Egypt. The light which it may throw upon ancient history cannot at present be appreciated. It is scarcely too much to imagine, that the whole annals of this most ancient kingdom, religious, civil, and military, may possibly be rescued from the darkness, in which, for thousands of years, they have lain hidden. A narrative of the conquests and exploits of the various monarchs who invaded Judea may yet be discovered, and the history of the Bible receive further clear illustration and strong confirmation.

Believing, as we do, that many of our readers feel the same interest and curiosity in the subject as ourselves, any notice which may hereafter come to our knowledge, of Champollion's discoveries, shall be given in the pages of THE FRIEND. Z.

FOR THE FRIEND.

HANCOCK ON PEACE.

(Continued from Vol. I, page 410.)

Among other circumstances which subjected Friends to peculiar trials during the rebellion, was the obligation they felt steadily to attend their religious meetings. The members of the same meeting frequently lived several miles distant from each other and from the meeting-house. The roads they were obliged to travel were infested by lawless bands of armed men, thirsting for blood, and greedy for plunder—their horses had nearly all been seized and carried away, so that they were obliged to travel on foot; yet they could not be satisfied to permit these difficulties, or the great perplexities they met with at home, to interfere with the sacred duty of meeting together publicly, to acknowledge their dependence upon Him to whom they looked for preservation and support amid all their trials. "In going to and returning from their meetings, they had to encounter many difficulties, besides the struggle between faith and their natural fears, in leaving their houses and property a prey to pillage, or to the flames, during their absence. Human prudence would seem to dictate in such an awful extremity, that they should remain at home to look after their outward affairs; but the sense of the solemn duty they owed to their Maker, and to the Society of which they were members, overbalanced selfish considerations; and, in most cases, it may with gratitude be recorded, that they left behind them a better guardian than human power or foresight."

The steady perseverance of Friends in assembling for purposes of divine worship, notwithstanding the threats and opposition they met with, excited the displeasure of their enemies; and they were notified that if they persisted longer, they should suffer the penalty of their obstinacy at the altar of a neighbouring

chapel. One family particularly seemed to be objects of especial dislike, and were required to cease their attendance at Friends' meetings, and unite in the Roman Catholic forms of worship, on pain of being individually put to death, and their house burnt. The will to execute this dreadful threat appeared not to be wanting; and as far as human probability extended, they had uncontrolled power, so that the only apparent alternative left to the afflicted family was, to renounce their religion, or suffer the horrors of a cruel death!

"As the following was to be the day of public worship, the heads of the family were brought under deep mental exercise, accompanied with fervent prayers, that they might be enabled to come to a right determination in this conflict between religious duty on the one side, and apprehension for the safety of their family on the other. On collecting the members of it together, with a degree of humble confidence that best direction would be afforded, after a little solemn retirement, they laid the matter before their children. The noble and intrepid language of the eldest son, then a very young man, on this memorable occasion, is worthy of being recorded. "Father," said he, "*rejoice that we are found worthy to suffer.*" His parents were greatly affected, and so much strengthened in consequence of it, that they immediately concluded to attend their meeting the next day. In the morning they proceeded to the place of worship, without seeking to avoid the armed insurgents by going through the fields, but kept the public high road, and were permitted to accomplish their purpose in safety, returning with the feeling of peaceful satisfaction in having performed what they considered a religious duty. They were not then apprised of a circumstance which had in the mean time occurred, viz. that the king's army had entered that part of the country, and so disconcerted the plans of the insurgents that they were prevented from carrying their wicked designs into execution."

The Friends who assembled to worship in the meeting-house at Forrest, were repeatedly threatened, by the insurgents, with the most cruel sufferings if they continued to attend there; and these not proving sufficient to deter them from going, they eventually declared that they would burn the house and all who should be found in it, saying, "The Quakers should never meet again at their meeting-house at Forrest."

"It is worthy, however, of notice, that notwithstanding individuals and whole families were thus threatened in different places, few were deterred from the steady adherence to the performance of this religious duty. And it is a fact to be recorded as a monument, not to their praise, but of the mercy of that kind Providence which watches over the weakest of its children who trust in him, that all the evil designs of their enemies were signally confounded. For, on the very morning of the next meeting day at Forrest, when so many were to be devoted to destruction, and their houses to the flames, the power of the insurgents was overthrown by a decisive battle at Vinegar Hill. About the time appointed for public worship, when Friends met together as

usual, numbers of these misguided people, who had been calculating on the possession of power to effect their cruel purposes,—power which they seemed to have no idea of using but for the degradation and misery of their fellow creatures—instead of carrying their wicked designs into execution, which there were no outward means there to prevent them from doing, were actually assembled about the doors and windows of the meeting-house, not to devote the building and its inmates to destruction, but to find in it a place of refuge and of safety."

"A Friend of Enniscomb meeting was made prisoner, and taken by a number of pikemen to the house of a neighbouring priest, with whom he was intimately acquainted. The priest told him that he must become a Roman Catholic and be christened, for no other profession of religion was now to be allowed. At this the Friend was greatly surprised, and said, he had a better opinion of the priest than to suppose he would force men to make a profession of religion in opposition to their consciences. The priest replied, 'There was no alternative—either he must become a Roman Catholic or be put to death.' The Friend rejoined that 'by so doing, they would only be making hypocrites of such as might be induced to comply; and for his part, he would choose to suffer, rather than to violate his conscience—that if there was any crime laid to his charge he was willing to be tried, and on that ground was not afraid to look any of them in the face.' The priest, who had got every thing ready for baptizing according to their mode, seemed much disappointed, and brought him out to the pikemen to be taken to Vinegar Hill. The Friend again remonstrated with both the priest and the pikemen, urging that if there was any thing worthy of death laid to his charge, he was willing to undergo a trial. The pikemen, although much displeased that he would not become a Roman Catholic, acknowledged the justness of his proposal, and, in obedience to the priest, conveyed him to their camp." A few other Friends were also taken thither, and underwent a sort of trial; but nothing being alleged against them, they were set at liberty. Their liberation was the more remarkable, as many other persons were put to death, against whom no charge of enmity was brought, nor any grounds of accusation, except that they were Protestants.

Was there only more of this fervent zeal for the cause of Jesus Christ and his gospel—more of that noble magnanimity and Christian fortitude which enables men to have danger and even death in support of their religious principles, and for the performance of those duties which we owe to the Author of all our mercies, how different would be the situation of the professors of Christianity at the present day!—how much more should we see of holy self-denial, ardent piety, and a conduct and converse among men, which would force conviction on the hearts of beholders, and make the professed followers of the crucified and risen Saviour "as a city set on a hill, that could not be hid."

(To be continued.)

FOR THE FRIEND.

REMINISCENCES OF A VOYAGE TO INDIA IN 1823-4. NO. 4.

Secnary of the Isle of France.

On the morning of the 31st of December, our attention was constantly directed northward, in order to discover the first appearance of the long expected land. At about nine o'clock, the cry of "land on the lee-bow," was given from aloft; and, in half an hour, the dim outline of the Mauritius was visible from the deck at the distance of about thirty miles. As yet it could be identified only by the slight shadowing of the clear blue sky along the northern horizon; but, as we were rapidly advancing before a merry breeze, it was not long before it assumed the heavy hue of a dark cloud just emerging from the ocean. When we had approached within fifteen miles, we were struck with the jagged and fantastical arrangement of the mountain peaks. Here were none of the regular undulations, the level surfaces, and the almost liquid smoothness of a distant landscape formed according to the ordinary course of nature: although the effect of perspective was lost in the distance, the very outline of the island seemed to speak of ruin and convulsions. The land now began to change its hues; the blue aerial tint was exchanged for the dark green of the more perfect vegetables, the brown and yellow patches of the rocks overgrown with lichens, and the various colouring of the barren precipices. In a little while the lower grounds came into view, and five or six dense columns of smoke rising high into the air, pointed out the habitations of man.

Early in the afternoon we passed the southern extremity of the island, and came in view of the singular amphitheatre of mountains which overhang the port. The south western part of the Mauritius has seldom been approached by American vessels, and we narrowly escaped a reef of coral, not laid down in our charts. To avoid it we were obliged to fall off, or to leave the land at the distance of seven or eight miles; and the wind becoming light, we could not regain this distance, and approach the mouth of the harbour, until sunset. We made our signals, but night came on, and no pilot appeared. To avoid losing ground during the night, we were compelled to tack backwards and forwards below the mouth of the harbour; but on the third or fourth tack we approached too near the land. The mate, who was on the watch, suddenly called out "white water and breakers a-head!" There was an instant cessation of every sound on board the ship; and during this pause the heavy fall of the breakers seemed to sound from every quarter around us. The orders to heave the lead, to slacken sail, and to clear the cable, were given almost at the same moment, and every sailor sprang to his post. The first cast of the lead gave eighteen fathoms—it was repeated as quickly as possible, and gave but seven fathoms. The order to let go the anchor was given with that short quick voice which is always indicative of danger; and in a few moments the vessel was riding in safety, with the foamy tops of the ground swell dashing among the coral, appar-

ently but a few hundred yards from the stern. After some not very tender comments on the negligence of the pilots which had exposed us to this imminent risk, we retired to rest.

On coming on deck the next morning, I found the vessel under way, in charge of a French pilot, who informed us very composedly, that he had seen us the evening before, but, that being particularly engaged in discussing some bottles of wine in honour of the old year, he had thought it best to leave us to ourselves until morning. We were inclined to the same opinion, as his appearance argued no undue degree of self-possession, even after the night's repose. The spot where we had anchored was Tomb Bay, or the Bay of Tombs, a little north of Port Louis, and several hours elapsed before we entered the harbour.

The channel and basin of the port itself are several miles in extent, and I, therefore, enjoyed a full opportunity of observing the scenery around.

The harbour of Port Louis is situated on the north west coast of the island. It is formed by two long reefs, or rather shoals and meadows of coral, extending out to sea, and leaving between them, at their extremities, so narrow a channel, that no ship can enter against the south east trade wind, which blows constantly in this part of the Indian Ocean, except by warping with a cable and buoys, which are anchored for this purpose. The island is too small to excite a regular land breeze, but it is sufficiently large to lessen the velocity of the trade wind in the morning, and, on some occasions, when general causes have slackened the trade, the additional influence of the island entirely overcomes it, producing a faint land breeze for an hour or two in the morning. On one of these occasions we entered under sail, and were thus saved the tedium of the usual process.

The inner harbour is a wide sheet of water, large enough to accommodate several hundred vessels. It is directly in front of the town, and is commanded by several batteries. The town itself, when viewed from a distance, appears as if placed at the bottom of a double crater of an extinguished volcano, with the side next the sea destroyed. The mountain immediately behind, rises to the height of three thousand feet, and sends two sweeping spurs toward the ocean, so as to inclose two sides of the town. Beyond this range, several other peaks are seen, rising above the first ridge; and on the north side another spur is advanced, so as to induce the supposition that the harbour was overlooked by two semicircular mountains. This is a deception. The first semicircle is complete, but the second is formed of a few scattered summits on the north side only.

The appearance of the town itself is meagre in the extreme: the buildings being generally low, wooden, and dingy. The prevalence of the flat roof of Indian architecture produces a novel and rather pleasing impression. There is no building in Port Louis which would excite any admiration elsewhere; although the great dimensions of the government house, surrounded as it is by pigmy establishments, claims that kind of attention, which we would bestow upon an unsightly whale amidst a

troop of porpoises. Between the government house and the harbour, there is a wide and well paved promenade, with a neat fountain near the centre, and a hydrant on the extremity of the pier, if we may so term it. This hydrant is intended to supply the shipping, and pours its little stream of fresh water into the harbour.

The water casks of the shipping are filled in the following manner. All that belong to a vessel are thrown overboard, and tied together with the bungs upward. They are then attached to a boat, and floated to the hydrant. A large funnel is placed alternately in each, and it is then brought under the falling stream. When all the casks are thus filled, the bungs are driven in, and the casks rowed back to the vessel at her moorings.

At some distance from the extremity of this promenade, there is a slightly elevated platform, on which a few cannon are stationed.

The space allowed for the town between the water and the mountains is so small, that many of the houses are situated on the commencement of the ascent. The quarter inhabited by the free negroes extends over a swampy tract between the southern mountain spur and the sea. On the summit of this spur, at an elevation of about eight hundred feet, the signal staff is placed, to apprise the town of the approach of shipping. On the northern spur there is a battery, completely protecting the approaches in that direction; and, as the only harbours on the island are those of Port Louis on the north west, and Port Bourbon on the south east side; and as the only practicable landings for boats are north of the former, these batteries, together with the natural strength of the harbours, and the almost inaccessible character of the mountains which surround them, render the island nearly impregnable. Had not the French trusted too implicitly to these natural defences, the East India Company, notwithstanding their overwhelming force, and the insignificance of the garrison opposed to them, could scarcely have obtained possession.

That face of the mountains which fronts the town is composed chiefly of perpendicular and overhanging precipices. The volcanic rocks of which they are formed, are split into crevices, in which the mould washed from above, and the dust blown from below, soon establish a soil, allowing the alces to grow in profusion. These plants produce a very singular optical delusion when viewed at a distance. The regular arrangement of the fissures in which they grow gives them the appearance of artificial hedges; and before the perspective relations of objects are distinctly perceived, these hedges give to barren rocks, nearly perpendicular, the semblance of a succession of terraced gardens, or plantations.

Having chosen our moorings, and received the permit to land, we speedily found ourselves on terra firma, and believed, I then hoped, from our narrow lodgings on ship board. The temptations of a land residence in Port Louis, we will reserve for No. 5. C.

—
Married, at Friends' meeting, Moorestown, N. J. on the 13th, JOSEPH WHITOLE, JR. to SUSAN B. MATTLACK.

FOR THE FRIEND.

BALTIMORE YEARLY MEETING.

(Continued from page 33.)

The circumstance of the epistles from the different yearly meetings being referred to the representatives, in the manner and for the purpose already noticed, is entirely novel in the history of our Society. We believe a parallel for it cannot be found in the records of Baltimore yearly meeting, nor, indeed, of any other yearly meeting; and, when it is viewed in connection with events which subsequently transpired, there are many reasons for concluding that it was a measure previously concerted, in order more completely to place the yearly meeting under the control of the friends and followers of Elias Hicks. Considerable pains had been taken, when the appointment took place in the quarterly meetings, to have all the representatives of that party; and before the yearly meeting opened it was well known that this was the case, with but one or two exceptions. It was therefore confidently believed by the Hicksites, that in referring the epistles, or any other business, to that body, they might safely calculate on its being managed so as to suit the views of their new society. The reference of the epistles to the representatives, seemed to be the signal for commencing their operations. The sittings of the yearly meeting were very short, and the business transacted in them was hurried through, with a rapidity which we never before witnessed, and which, to our minds, was totally incompatible, both with its importance, and with the dignity and solemnity which ought ever to characterize the transactions of a yearly meeting—a body professedly religious, and claiming to act under the direction of Him who is the Bishop and Head of the Church.

In the sitting on 3rd day morning, twelve queries and the answers from four quarterly meetings, with the summary answer, comprising the substance of the whole, were entirely gone through in about forty minutes—a celebrity which precluded all deliberation or profitable scrutiny, and really made such an incoherent jumble of the whole, as rendered the engagement in great measure useless.

There appeared to be a disposition to hasten through the business of the meeting with such speed as to prevent discussion, and thereby avoid any collision of sentiment; and however pacific such a feeling may be, it certainly defeated the objects for which yearly meetings were originally established. During the recess of the meeting, the representatives were holding long and frequent sittings, and were evidently employed in discussing questions which gave rise to considerable difference of sentiment. This was indirectly announced to the meeting on two occasions, and by two individuals, both under the appointment.

It seems to have been the intention of the rulers of the yearly meeting, that all discussion should be confined to the meetings of the representatives—that all business likely to call forth a contrariety of sentiment should be kept out of the yearly meeting, with a

view, as was expressed by some of them, to preserve the entire neutrality of Baltimore yearly meeting—to prevent any separation from taking place—and to maintain it as an isolated, independent association of Friends. With this object in view, the representatives were desired to consider of and propose such measures as should exclude from the meeting that discord and division which had so lamentably prevailed in other places. It was indeed a strange request!—to call upon men who had joined themselves to the spirit of discord, and were actively engaged in promoting the very measures which had produced it elsewhere, to devise means to exclude it from the assembly! Well nigh the injunction be applied to them. "First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The first report received from the representatives was presented in writing on third day afternoon. The reader will recollect that the epistles were committed to their examination, and will of course expect that the report contained a decision as to the manner in which they were to be disposed of. It seems that it was designed to convey this decision, though not a word was said in it directly on the subject. One of the representatives, however, in a discussion which afterwards occurred, informed the meeting, incidentally, that they could not agree to consent to the reading of any of the epistles, and had prepared an epistle of their own instead.

The report began with stating the concern and exercise of the representatives, on account of the divisions and dissensions which prevailed in Society—the accusations that were brought against individuals and meetings—and particularly the charges made against the yearly meeting of Baltimore; and that, after serious consideration, &c. &c. they had concluded to propose, for the adoption of the meeting, the following epistle, &c. It would be difficult for us to give an adequate description of this most singular and anomalous document; but, as it was the result of so much close exercise and painful deliberation, and of so many long sittings, it seems but due to the arduous labours of the representatives, to attempt a short analysis. It was entirely catholic in its design; being addressed, not only to the preparative, monthly and quarterly meetings, constituting Baltimore yearly meeting, and the members comprising them, but to all the yearly meetings in the world! Its general scope was quite as remarkable as its address. It professed to give a view of the rise of the Society—its progress towards regular organization—the emigration of a number of its members to this country—the settlement of meetings for worship and discipline—and the establishment of the eight yearly meetings on this continent. Throughout all this, there was a strongly marked propensity to distort historical facts to suit party purposes; and, in some cases, direct violations of accredited history were hazarded. Thus, it was declared, that the Society of Friends never had a creed—and the preserv-

ation of unity and harmony among its members was solely attributed to this cause; while in direct contradiction to this unfounded assertion, Sewell has recorded no less than three confessions of faith, all of them issued or acknowledged by the Society—two of them being official documents presented to parliament.—See Sewell's History, vol. ii. pp. 472, 499, 511; and G. Whitehead's works, p. 635. G. Fox's Journal, vol. i. p. 147.

Besides these, other writers have recorded nearly forty declarations of faith, all corroborative of, and harmonizing with each other, issued at different periods, within fifty years after the rise of the Society; from which it would appear, that the long and uninterrupted preservation of harmony and unity among Friends, is to be attributed to the number and comprehensiveness of their creeds, and the general knowledge of their principles thus diffused among the members, rather than to the absence of them. And it is not a little remarkable, that the introduction of discord and infidelity into our borders, was simultaneous with the outcry raised against creeds and confessions of faith.

It is a singular fact, however, that while the document thus investigated against creeds, and the destructive consequences they had produced upon religious societies, it contained in itself a creed—for it formally set forth a confession of the belief of the new society, of the followers of Elias Hicks, relative to certain points of faith on which they are charged with being sceptical.

Another erroneous assertion contained in the document, was, that the Society had but one fundamental doctrine or article of faith, and that the only requisite for membership was to profess a belief in this.

That the Society of Friends have always considered faith in the immediate influences of the holy Spirit on the mind of man, as a fundamental doctrine of the Christian religion, is readily admitted; but that they made this the only fundamental article of their faith, is so palpably erroneous, that every page of their early history presents us with the most decisive refutation of it. Let the reader turn to George Fox's declaration to the governor of Barbadoes—to the declarations presented to parliament in 1648 and 1693,—or to any of the early doctrinal treatises of Friends,—and he will at once perceive that the assertion is unfounded.

Neither is it correct to say that an acknowledgement of belief in the "light within," was the only qualification requisite for admission into membership with the early Friends. Jeffery Bullock made high profession of belief in this essential article of Christian faith, and yet was disowned from the Society, as early as the year 1676, for denying redemption and justification by that Jesus Christ who died at Jerusalem, and rejecting the propitiatory efficacy of the holy sacrifice which he there made on the cross. Other instances, equally conclusive, might be adduced, to show that the early Quakers had more than one fundamental article of faith; that they constantly required of their members a sincere belief in all the doctrines of the Christian religion, as set forth

by the sacred penmen; and that they were anxiously solicitous to show their dissent from, and to warn and guard their members against, *those very errors* which Elias Hicks and his followers are now endeavouring to insinuate into the Society, under the pretence that Friends never had but one fundamental principle of belief, and that all beyond this is mere speculation and superstition.

So earnest were they on this subject, that, in 1694, the Society enacted a rule of discipline, declaring, that "if there be any such gross errors, or false doctrines, or mistakes held by any professing truth, as are either against the validity of Christ's sufferings, blood, resurrection, ascension, or glory in the Scriptures, or any ways tending to the denial of the heavenly Man Christ;" and "if any shall wilfully persist in error in point of faith, after being duly informed, then, such to be further dealt with, according to gospel order; that the truth, church, or body of Christ, may not suffer by any particular pretended member that is so corrupt."

We are well assured, that the currency which has been given to the wild opinions of Elias Hicks, has arisen in great measure from the extreme ignorance of the mass of his followers, both as regards the history and doctrines of the Society. The authentic and standard records on both these subjects present too great a volume of testimony against their favourite dogmas, and administer too severe a rebuke to their unbelief, to afford them any pleasure in searching them. We can, therefore, the more easily account for the palpable errors contained in the document, which we have already noticed, and for others, of a similar character, which it would consume too much time and space to detail.

But there were other errors, still more gross and unpardonable, which the document contained, relating immediately to the proceedings of *their own* yearly meeting, and to other yearly meetings on this continent, of which it was *their duty* to be fully informed before they undertook to write; especially as their object in writing was to cast severe censure and odium, not only on individuals, but also on whole meetings. They began with complaining that they had been falsely accused of many things by their brethren, (though, as one of their own party very properly observed, he had not been able to discover where the accusations laid, except in their own assumption,) and professed to write in their vindication; they soon lost sight, however, of this object, and ran into a strain of violent and unfounded accusation against others: creating imaginary evils, inventing motives, and attributing designs, of which they had not the slightest proofs; and then, declaiming against them, with as much vehemence and earnestness as if they had truth and justice on their side.

After descanting on the difficulties and divisions existing in the Society in America, they attempted to define the cause where they originated; in doing which, they availed themselves of what seemed to be a fa-

vourable opportunity, for aiming a blow at the yearly meeting of Philadelphia.

According to the statement of this extraordinary document, the *whole of the difficulties* in Society took their rise in a proposal which was made by Philadelphia yearly meeting, about the year 1817, for the appointment of committees of conference in the different yearly meetings to consider the general state of Society in this country, and make such propositions as they might apprehend would promote the general welfare. In describing this proposal, the document represented it as a deep laid scheme, got up by a few designing individuals, in order to promote their own sinister views—that the real object of it was, to establish a *general creed*, which should be binding on all the members of Society, and thus erect a system of *spiritual domination and hierarchy* over the consciences of their brethren—that though the project was defeated by the prudent refusal of some of the yearly meetings to come into the measure, yet the projectors had never since lost sight of it, but pursued it with undeviating perseverance, until at length they had so far accomplished their purposes, that such a conference, composed of committees from several of the yearly meetings, had already assembled, and were expected to meet again next year.

The reader will readily admit, that this was a phantom calculated to awaken the most alarming apprehensions of the audience for the preservation of their liberty of conscience; but his surprise will not be less when he is told, that the *only correct feature* in the whole picture delineated by the document, is the simple fact that a conference was proposed, as we have already stated—all the rest is the mere product of "evil surmising."

As regards the persons who are charged by the Baltimore document with projecting the plan of a conference for sinister purposes, it is proper to remark, that the individual who made the proposition in Philadelphia yearly meeting at the time it was acted upon, (1817,) now ranks conspicuously as a leader and minister among the followers of Elias Hicks. Consequently, if he had any concealed motives of domination or aggrandizement in bringing it forward, the odium must rest on the new sect. This fact also proves, beyond the reach of contradiction, the falsity of the assertion, that, though then disappointed in their views, the projectors had never lost sight of it since, but pursued it with persevering application. We would ask the framers of the document, whether Jesse Kersey, the mover of the proposition in Philadelphia yearly meeting, has since pursued it in the manner they alleged?

But they have not the slightest foundation for the assertion, that the real object of the proposed conference was, the formation and adoption of a general creed, to oppress and bind the consciences of Friends in all the yearly meetings. It is not in their power to produce from the records of any yearly meeting, even a shadow of evidence of such a design. It is the mere creation of their own distempered imagination, which we shall presently demonstrate by the records of Baltimore yearly meeting itself.

The framers of the document took much credit to their own yearly meeting for discerning the dangerous design, couched, as they allege, in the aforesaid proposition, and for firmly rejecting the proposal. We should suppose, after their long and laborious sittings—their care and pains in preparing their document, the representatives would have been cautious to adhere, at least, to the semblance of truth. But their whole system, from its commencement by Elias Hicks down to the present hour, has been based upon error, and error accompanies it through every stage of its development. The following record, from the minutes of Baltimore yearly meeting, will show how much reliance is to be placed on the declarations of the separatists, and will fully confirm what we have already stated respecting the conference. It is as follows, viz.—

"Minute of the yearly meeting of Friends, held in Baltimore.

"The committee appointed to take into consideration the subject contained in the epistle from the yearly meeting held in Philadelphia, produced the following report, viz.—

"To the yearly meeting now sitting:

"We, the committee appointed to consider the proposition made to this meeting by our brethren of the yearly meeting held in Philadelphia, report—

"That we have met, and considered the subject committed to us; and, after deliberation, and a free expression of sentiment are united in the opinion that advantages would arise to society from a conference of the several yearly meetings on this continent, by suitably qualified Friends, appointed by each of them; in order that each yearly meeting may be put in possession, through this medium, of the general state of Society in America; and also of the views of such representatives, relative to any improvement (thereof which may be deemed practicable.—Which is submitted to the meeting.

"Signed, by direction, and on behalf of the committee, by

"EDWARD STALLER,
"GERARD T. HOPKINS.

"Which was concurred with, and the clerk directed to furnish that yearly meeting (viz. Philadelphia) with a copy of this minute."

"Extracted from the minutes of a yearly meeting of Friends held in Baltimore, by adjournments, from the 13th of the 10th month to the 17th of the same, January, 1817.

"JONX JANNEY, clerk."

When we consider the serious nature of the charges exhibited by the representatives of Baltimore yearly meeting against the yearly meeting of Philadelphia, and many respectable individuals who are among its most honourable and worthy members; that these charges were publicly read in an assembly of nearly four hundred persons, and the document containing them warmly supported by a considerable number of the audience, it must certainly be viewed as a circumstance peculiarly favourable to the cause of justice and the injured reputation of the parties thus wantonly

accused, that we are enabled to furnish, from the records of Baltimore yearly meeting itself, so complete and triumphant a refutation of those unfounded calumnies. If any sense of shame yet lingers in the breasts of these accusers or their brethren, they must surely blush at the graceless predicament in which they placed themselves. The entire falsity of the alleged charges, the nature and object of the proposed conference, are so clearly set forth in the report of the committee, which we have copied, that no further comment is necessary from us. We will only add, that we know the measure was a favourite one, and highly approved by the late venerable Evan Thomas—a man who was justly considered the ornament of the religious Society to which he belonged.

So much for the Hicksites' account of the origin and grand moving cause of all the difficulties and dissensions which now distract our once harmonious Society!!

(To be continued.)

FOR THE FRIEND.

"It is under a solemn and deliberate view of this painful state of our affairs, that we feel bound to express to you, under a *velled ex-ortio* of mind, that the *proed has fully come* in which we ought to look towards making a *quiet retreat* from this scene of confusion," &c.—Green-street Address by the followers of E. Hicks, 4th mo. 1827.

"To us there now appears no way to retain the harmony and tranquillity of the body, but by *withdrawing ourselves*, not from the Society of Friends nor from the exercise of its salutary discipline, but from religious communions with those who have introduced, and seen desirous to continue such disorders amongst us."—Green-street Epistle of the 6th mo. 1827.

It was the language of the followers of Elias Hicks when they commenced their separation from the religious Society of Friends. From the plain, literal signification of the quotations, it must be obvious to every person of common discernment, that their intention at that time was, to *withdraw from the meetings of Friends*, and to assemble by themselves for purposes of worship, and the regulation of their church affairs. In conformity with this declaration, they have accordingly separated from Friends in most places, and now hold meetings of their own. Being thus made, by their own act, a distinct body of professors, it was to be expected that they would permit the Society from which they had withdrawn, to enjoy the privilege of meeting also, without being hindered in any way, or determined not to permit hearing John Comly declare in a meeting which he attended, that he would as soon think of entering the assemblies of any other religious body, and attempting to officiate there, as he would in those of Friends. At Radnor monthly meeting, Abraham Lower denied to the committee of Philadelphia quoted by them, the right of sitting in the assembly, or interfering with its business, because a part of its members had joined the new society—declaring, at the same time, that he would no more think of going into an orthodox meeting, than into an assembly of Presbyterians or Episcopalians.

It seems, however, from the late conduct of this individual, and some other preachers of the new sect, that they are determined not to permit Friends to hold their meetings for worship in quietness, but in several instances they have gone into Friends' meetings, taken their seats at the head of the gallery, occupied a large portion of the time in declamation, and then assumed the right of breaking the meeting. At Haddonfield, Evesham, Woodbury, Upper Evesham, &c., and in common, Friends have been thus unkindly treated by them, and there is every reason to apprehend that they are determined obstinately to persist in disturbing our meetings, in the hope that Friends will eventually be compelled to

leave the few meeting-houses still in their occupancy, rather than submit to such rude intrusion and even abuse, when assembled for the solemn purpose of divine worship. We need say nothing on the want of Christian feeling or common civility, which such accusers indicate—it must be sufficiently obvious to even a transient observer.

On first day, the 12th of the 10th month last, Abraham Lower went to Haddonfield meeting, and took his seat in the gallery. Before the assembly was entirely collected, he rose to speak. One of the elders of the meeting desired him to desist, and not disturb the meeting, as it was well known that he was disowned both as a minister and member. He refused, however, and was followed by two of his party, who read themselves very freely in abusing the elder that had requested Abraham not to disturb the silence of the meeting. When they had expended their invectives, Abraham reached his hand to a partisan on the bench below him, in order to break up the meeting. The elder who had before spoken, again rose to inform the audience more particularly of the reasons why he had requested Abraham to desist, and desired if any Friend possessed a copy of the testimony issued against him, it might be read aloud. Abraham and his party, on hearing this, seemed quite willing to "retreat," but it being suggested that they were afraid to hear the truth, they turned about, and endeavoured, by their clamour and outcry, to drown the voice of the person who was reading the testimony. Several of his party attempted to get Abraham and his party pulled by the hands, and some by the coat—and one cried that it was an improper time to read the testimony, proposing some other for the purpose. Abraham said he had a copy of it, and would read it himself.

The uproar made by them, having, in some degree, prevented the Friend proceeded to read that part of the testimony which relates to their principles held by A. L., in these words, viz. "He has also departed from the fundamental doctrines of Christianity, and the faith of our religious Society, having declared, that, strictly speaking, *Jesus Christ* was crucified *under the gates of Jerusalem, and under the 'Saviour of men.'*" This charge was fully corroborated by the testimony of several persons, who had heard him make the above assertion at a meeting at Arch-street. Finding it was thus fully and distinctly proved against him, he boldly came out, and avowed that it was his opinion, and that he gloried in it, and if Friends believed differently, "they were *stupid ignorant Heathens, Trinitarians,*" &c.; and many other epithets he contemptuously applied to them. He said Friends may go back to the old popish doctrine, that the virgin Mary was the mother of God—and in a most irreverent and scornful manner, queried "whether they made Jesus Christ and God to be one,—if they did, then God was murdered." It was replied on behalf of Friends, that they sincerely confessed, and had testified before men, and fully believed that He who was crucified without the gates of Jerusalem, was, and is, the Saviour of the world. Some portions of the abundant Scripture testimony in support of this belief were quoted; particularly the remarkable passage, when Peter and John, in healing the lame man, said—"in the name of *Jesus Christ of Nazareth, rise up and walk,"* &c.; and when asked by the rulers and elders of Israel, through what power they had wrought the miracle, they answered: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, *whom ye crucified*—whom God raised from the dead, even by whom this man stand before you whole," &c.

Such are some of the trials which Friends have still to endure from the intrusion of the Hicksites—whose conduct is the more unkind, because as entirely unprovoked. Friends have in no case attempted to interrupt them in their meetings, but leave them quietly to enjoy their privileges of worship. Yet, notwithstanding this, not only Abraham Lower, but also Enoch Walker, Joseph Foulke, George Truman, and others of the Hicksite preachers, have rudely assailed Friends at the places of worship, and greatly disturbed the quiet and solemnity of our religious assemblies. Well would it be

for them to practise the golden rule laid down by the Saviour of men,—"Whatsoever ye would that men should do unto you, do ye even so to them." L. M.

FOR THE FRIEND.

It must be a subject of deep regret to every well wisher to his country and to the cause of christianity, to observe the extensive dissemination of the principles of libertinism and infidelity. Liberty, when properly used, is one of the choicest blessings conferred upon man; but when it is abused, it degenerates into libertinism, the fruitful soil of every vice that degrades the human mind. Perhaps there is no people who make more frequent boasts of their liberty, and the right to speak and act, than we do; but there is reason to fear, that none are in more danger of converting this inestimable blessing into one of the greatest curses. We are so free, and so independent, that many seem almost prepared to throw off all allegiance and responsibility, both to God and man. I am not about to call in question the right of private opinion. The institutions of our country encourage inquiry and perfect freedom of sentiment, which are the natural right of all men. Every one should be fully persuaded in his own mind, respecting the foundation of his principles, especially in relation to the all important subject of religion. No man has a right to dictate to another what shall be the articles of his faith. This is a subject that lies between the soul of man and his Creator. To him alone he is accountable for the sentiments which he entertains, however erroneous, so long as those sentiments are kept within his own breast. But the moment he divulges them, and especially when it appears that it is his anxious wish to propagate them, if they involve the interests of society, that society has a right to pass a judgment upon them; and they should awaken the fears, and call forth the exertions, of all those who value the safety and prosperity of their country, in order to contract their pernicious effects. It is the duty of the pious of every denomination to use such proper means as may be within their power, to expose the baneful consequences, and arrest the spread, of licentious and disorganizing principles—it is necessary to arouse and alarm the unwary to a sense of the dangers which await the diffusion of such opinions. If we become familiarized to the open and frequent avowal of deistical opinions, the christian religion may become degraded in our estimation, and we shall soon cease to acknowledge it as a divine revelation obligatory upon us. Can we imagine that the stability of our government, and the happiness we enjoy under its liberal provisions, would in no degree be jeopardized by a total rejection of the Christian faith, and the adoption of deism? If the fear of retribution in a future state of existence is publicly ridiculed, as the invention of priestcraft, to frighten the ignorant, and every man considers himself perfectly free to spread such sentiments, however inimical to the vital interests of society, what is there within the control of human power, that will present any effectual restraint to lawless violence, and universal anarchy and

immorality? The removal of those salutary checks upon evil men, which arise from the fear of certain judgment at the hand of an offended God, may be very congenial with the corrupt inclination of the sensualist and the libertine, but at the same time the worst passions would be let loose, and wickedness, like a torrent, would flow through the land. There is a wide difference between a sincere inquiry after truth, for the purpose of attaining it, and a disposition to cavil at it, in order to bring it into disrepute, and to destroy the sound principles of others. It has been no uncommon thing to inculcate the doctrine, that principles and opinions are altogether unimportant: but such a sentiment goes to destroy all distinction between right and wrong, and to confirm the libertine in the false notion, that he may believe with impunity what he pleases respecting the divine character, and his own duty and accountability to his Maker. Our actions are governed by our principles, and if these are false and corrupt, their fruits, like those of the evil tree, will be corrupt also. Out of the evil treasure of the heart, man bringeth forth evil things; and after we have persuaded ourselves that it is quite immaterial what opinions we entertain, there is but a short step to the conclusion, that all discrimination in actions is equally imaginary. But, however the disciples of infidelity may endeavour to overturn the doctrine of accountability, and of future rewards and punishments, and to satisfy themselves that the nature of their principles and actions will be overlooked, the scriptural doctrine will be found irreversible, that in the great and final day wherein God will judge the secrets of all hearts by Jesus Christ, whom he hath ordained judge of quick and dead, he will render to every man according to his deeds, whether they have been evil or whether they have been good—and if ye believe not that I am he, ye shall die in your sins, and whither I go ye cannot come.

Although the Berean has asserted that the revelations made to the Israelites, respecting the nature of God, are not true, we most fully believe the solemn testimony, that "the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, will by no means clear the guilty."

As has been observed, the liberty we enjoy may be perverted to our greatest injury, and from the freedom of expression which is tolerated amongst us, sentiments of the most pernicious tendency have been industriously diffused; it is therefore the impressive duty of every sound Christian, both by a consistent life and doctrines, to hold up a decided protest against those sentiments, which invalidate the Christian religion, the divine authority of the holy Scriptures, and tend to break down those virtuous restraints which they inculcate and enforce. One might suppose that infidelity was so cheerless and hopeless in its nature and prospects, that no seriously reflecting person would risk his present comfort or future happiness on so desperate a scheme. That a large number of irreligious men, who have little to hope from divine mercy, and much to

fear from divine justice, should be induced to embark in any scheme, which admits of present indulgence, and frees them from the apprehension of future danger, is a matter of no surprise at all. But however the doctrines of infidelity may buoy up the minds of such persons, while health and prosperity smile upon them, they will fall them in seasons of adversity, and especially in the awful hour of approaching dissolution. Then the terrors of the Lord will awaken the unregenerate soul to a sense of fear and horror, which has been consoling itself with the vain delusion, that "every act hath its adequate reward;" as it is committed, that only in this life divine judgment is to be felt for sin, that there is no other day of judgment, and all the heaven or hell there was in us, and that such is the divine character that wrath and indignation can not be dispensed by him to the creature which he has made. At that solemn moment, such will be ready to call on the rocks to fall upon and to hide them from the face of him who sits upon the throne and from the wrath of the Lamb, for the great day of his wrath is come.—In the instance of Lord P. related by Simpson, we have a case, proving the insufficiency of those "views" to support in the prospect of death, which led him to ridicule religion while in the possession of health, and that however confident he might then feel, fearfulness at last surprised the unbeliever. When in the cold arms of death, says Simpson, "the terrors of the Almighty were heavy upon him. Painful remembrance brought to view ten thousand insults offered to that God, at whose bar he was shortly to stand; and conscience being strongly impressed with the solemnity of that day, he justly feared, that the God whom he had insulted would then consign him to destruction. With his mind thus agitated, he called to a person in the room, and desired him 'to go into the library, and fetch the cursed book,' meaning that which had made him a deist. He went; but returned, saying, he could not find it. The nobleman then cried with vehemence, that he 'must go again and look till he did find it, for he could not die till it was destroyed.' The person having at last met with it, gave it into his hands. It was no sooner committed to him, than he tore it in pieces, with mingled horror and revenge, and committed it to the flames. Having thus destroyed the instrument of his own ruin, he shortly after closed his life."

Francis Newport, who died in the year 1692, was favoured both with a liberal and religious education. After spending four years in the university, he entered into one of the Inns of court. Here he fell into the hands of infidels, lost all his religious impressions, commenced infidel himself, and became a most abandoned character. In this manner he conducted himself for several years, till at length, being attacked by disease, all his former religious impressions revived, accompanied with a horror of mind inexpressible. The violence of his torments was such, that he sweat in the most prodigious manner, and his language was the most dreadful that imagination can conceive. He seemed willing to endure any suffering, if it might purchase the favour of an offended God; but he said it was a fruitless wish, that

millions of years would bring him no nearer the end of his tortures than one poor hour. "O eternity! eternity!" said he, "who can properly paraphrase upon the words—forever and ever!"—In this strain he continued till his strength was exhausted, and died with these words, "Oh! the insufferable pangs of hell and damnation!" A. M.

ODE

Written on the occasion of the late anniversary of the landing of William Penn.

By DR. COATES.

When Pindar struck the Eolian lyre,

And sung of heroes and of kings,

He fill'd the listening youth with fire,

And urg'd to proud and generous things.

He sung the deeds their fathers dar'd

To earn th' historian's just acclaim;

The lands they tam'd, the towns they rear'd,

The realms they rais'd to wealth and fame.

Then, changing on the harp his lays,

He pour'd aloud the moral song—

And show'd that high, heroic praise,

To wisdom and to worth belong.

He taught 't' enoble human kind,

And prize the strength and blessings given;

That God bestow'd the forceful mind,

And glorious virtue flows from heaven.

The fiery bar that crimson glows,

Is doom'd the chilling wave to feel;

And thus, with toils and sudden woes,

The soul is cast in temper's steel.

What fortunes, mark'd 't' righteous deed,

And firm resolve, can history show

More bent than ours on virtue's road,

Or more rein'd with pain and woe?

Then count the seasons of thy fly,

And hail the chilling return of day,

The festive banquet's social joys,

The impassion'd speech, the burning lay;

And holy are the blessings free

That now your grateful hours employ;

Then chasten'd be your mirth and glee,

And mix'd with thought your lofty joy.

Rekindle your ancestral fires;

"Tis mind that crowns your natal place;

"Tis virtue higher brought your ares,

And virtue shall protect your race.

Then oft revive the inspiring thought,

And make the glorious blessing sure;

And freedom, thus by justice bound,

From age to age shall still endure.

THE FRIEND.

ELEVENTH MONTH, 22, 1828.

The attention of our readers will not, perhaps, require to be attracted, by any thing that we can say, to the article commenced in our last number, and continued in the present, under the head of "Baltimore yearly meetings." We do think, however, that the recent proceedings within, and the present condition of that portion of our religious Society, are matters of deep and serious concernment to all who desire the welfare of Zion—that peace be within her gates, and prosperity within her palaces. It is hoped, therefore, the importance and intrinsic value of the article will be deemed a sufficient justification for the length to which it will be necessarily protracted; more especially if, as we venture to predict will be the case, it increase in interest as it proceeds.

We have received a letter from a correspondent, dated, New Providence, 11 mo. 8, 1828; from which we extract the following:

"Our yearly meeting closed on 5th day last. It was a highly favoured time; there was not a murmur nor a jarring sound heard. We had the agreeable company of Thomas Shillito, from England, and his companion, James Enlen, from Pennsylvania."

Another correspondent states, that the epistles received from the Hicksite yearly meetings, were rejected with great unanimity.

THE FRIEND.

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BY JOHN RICHARDSON,
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FOR THE FRIEND.

REVIEW OF CARDELL'S GRAMMARS.

1. An *Essay on Language, as connected with the faculties of the mind, and as applied to things in nature and art.* By WILLIAM S. CARDELL. New York: Charles Wiley. 1825." 12mo. pp. 203.
2. *Elements of English Grammar, deduced from science and practice; adapted to the capacities of learners.* By WILLIAM S. CARDELL. New York. Bliss & White. 1826. 3rd Edition. Hartford: Huntington. 1827." 12mo. pp. 141.
3. *Philosophic Grammar of the English Language, in connection with the laws of matter and of thought; and conformed to the best modern usage: with definitions, &c.* By WILLIAM S. CARDELL. Philadelphia: Uriah Hunt. 1827." 12mo. pp. 236.

That the art of speaking and writing well is an acquisition of great value and importance, is universally acknowledged; nor is it a fact less obvious, that no one ever attains to excellence in this art, without availing himself of some sort of instruction directed to this end. Children naturally acquire, by imitation and practice, some knowledge of their vernacular tongue. To extend this knowledge, by means of the best examples, to correct the errors of a vulgar dialect, and to render the proper use of words an intelligible object of study, are the main purposes of what is called *Grammar*. So entirely practical is the grammatical art, that every one who either speaks or writes cannot but give constant evidence of his skill or deficiency therein. A teacher, therefore—and especially a teacher of languages—ought always to be distinguished for the purity and elegance of his diction; and he who aspires to the honours of authorship by writing on *grammar*, should not only be competent in this respect, but should give proof of a still higher attainment—a clear apprehension of the means by which such skill is to be acquired and communicated. He should bring to his task a mind, not only enriched with learning, but disciplined by that "first and highest philosophy," which (according to Puffendorf) "delivers the most accurate and comprehensive definitions of

things." For if, in the present state of English literature, he would either extend, correct, or facilitate instruction, he must, in these essential qualifications of a grammarian, excel his predecessors.

That there is room for improvement in this branch of instruction, cannot be denied, but it is not for ignorant copyists or wild theorists to make it. On the contrary, the multiplication of books by such hands is a great evil; and the interests of learning are no less injured by whimsical doctrines, than the rights of authorship by plagiarism. We doubt not, there are means by which the common method of teaching grammar may be rendered more easy, accurate, and efficient than it now is; but we are not so credulous as to yield our admiration to any *new system* of the structure of speech, or to any patented process of ascertaining what is either elegant in style or graceful in delivery. Inventions and discoveries have no more place in grammatical instruction, than in any digest of laws, or system of morality. On these points, we agree in opinion with the rare Ben Jonson, to whom some have erroneously ascribed the honour of writing the first English grammar. In his preface, he says, "In *grammar*, not so much the *invention* as the *disposition* is to be regarded." And, after commending the labours of some of his predecessors, he adds, "Yet we must remember, that the most excellent creatures are not ever *born perfect*."—Works, fol. 1611.

According to D'Israeli, authorship is a most precarious, and, in general, calamitous profession. One reason is, that the business of bookmaking is so conducted that the profits of it have seldom any connexion with real merit. And it is an undeniable fact, that a majority of the grammars now in use, owe little or nothing to the genius or learning of those whose names they bear. But the man who would acquire the reputation of a grammarian, by labours calculated to promote improvement in literature, should not be in haste to finish his task. He must read extensively and observe accurately. He must consider deliberately and write methodically. For the subject of which he treats is not a thing of his own invention, to be fashioned after his own imaginings; but a series of minute facts, to be embodied into a system, by means of suitable definitions and rules, and proved and illustrated by examples taken from other authors. He professes to know what are the best models of style and elocution, and to fix the standard of grammatical purity, by showing wherein their excellence consists. These, therefore, must furnish at once his guide, authority and theme.

With these views of the qualifications and duties of a grammarian, we have cast our

eyes upon the three treatises whose titles are given above. They embrace the views which their author adopted in relation to *grammar*: and which, after the failure of his project of an "American Academy of Language and Belles Lettres," he made it his principal business to inculcate. His plan of instruction, though, perhaps, sufficiently matured for the purpose of itinerant lectures, seems never to have been fully developed. The works before us are spoken of as mere "outlines," and several additional ones are promised, which he probably did not complete. Enough, however, is given, to exhibit our author's qualifications for the task he had undertaken, and to gain (as we are told) many converts to his doctrines. We have therefore thought, that a brief and clear review of his system might be interesting, and perhaps useful, to some readers.

To all philological controversy, and earnest disputes about mere words, we have an utter aversion; because it is evident that such collisions of opinion, being conducted without any acknowledged standard to guide the judgment, never tend to any real improvement. We would not, however, reject without examination any theory which promises to be beneficial to the cause of sound learning.

By a perusal of our author's prefaces, we perceive that, in respect to "learning, talents, and means of research," he confesses, "it would ill become him to pretend to equal competition with many who have spent the labour of their lives in the same field."—Both Grammars, p. 1. Yet, supposing himself *fortuitously* placed on the vantage ground, he does not scruple to urge exclusive pretensions to the whole arena of grammatical science, on the score of *invention*; or, as he himself suggests, by virtue of a "*treasure*," which he was so fortunate as "to stumble on." And the world of mankind are called upon to vindicate his claim to universal empire over tongues and languages, because he has made the "*valuable discovery*," "that the persons to whom the civilized world have looked up for instruction in language, were all wrong alike in the main points."—Both Grammars, p. 4.

Having, in boyhood, received a different lesson, at the district school, he says he was first "led to change his opinions, and yield the prejudices of instruction," by observing "the remarkable difference of writers from each other." Thence inferring that they could not all be right, and finding that "every extension of research to determine where the error lay, only accumulated the mass of inconsistency under the name of learning," he was led from "one degree of conviction to another," till he perceived that "the most

important rules laid down as the principles of speech, are evidently opposed to the plain understandings of men in their daily practice."—Both Grammars, p. 5. And, being himself a man of plain understanding, whose daily practice never did accord with the said most important rules, when the genius of free inquiry had fairly taken possession of his mind, he zealously entered the lists against the grammarians, under the full persuasion that they were wrong in every thing—even in their simplest notion of what grammar is. The reader will presently see that there is no hyperbole in this statement.

The three treatises before us are virtually one; and the grand purpose of them all is to disparage the writings of former grammarians, by proving them to be "made up of bewildering technicalities and unreasoning pedantry, without meaning or application," [Phil. Gram. p. 9.] and to set at liberty all those who "have been enthralled by the mischievous impositions" and "false principles, by which the writers on language have misled the rest of the world."—Both Gram. p. 6. This purpose our author avows without disguise; and boldly announces a "system [which] will be found essentially to differ from any theory of language hitherto received."—Both Gram. p. 3. Accordingly, his own "system," so far as it is original, bears not the slightest resemblance to what is generally understood by the term grammar. This consistency is commendable. Having found the common doctrines radically and utterly erroneous, he could not but frame his own, in all respects, at variance with them.

For instance: *grammar* has been defined, from time immemorial, "*ars bene scribendi beneque loquendi*," the art of writing and speaking well.—Despanter. 1518. And, as all men are emulous in the use of their tongues, it is generally agreed that every one is to be accounted more or less a grammarian, in proportion to his skill in language; and that they are to be esteemed the greatest masters of the art, who habitually employ the best diction. But what says our author? "*Grammar* is an explanation of the principles on which language is formed."—Essay, p. 39. "*Grammar* is confined, in its investigations, to the formation of simple sentences; and, in this, does not necessarily include the idea of the best diction."—Essay, p. 40.

Again: it is generally supposed that the learned are better authority in grammar than the illiterate; and that, since the revival of learning, our language has been greatly improved by the labours of those critics who have taken that authority for their guide and the basis of their rules. On the contrary, our author rejoices, "that incultuations so delusive and pernicious" have not utterly subverted the use of speech; and thankfully ascribes its preservation to a wise and gracious interposition in favour of mankind, whose reason, he supposes, can never operate independently of words. "It is fortunate for mankind, that the proper use of language is substantially preserved, independent of such rules, and in spite of their false teaching."—Phil. Gram. p. 9. "From a labyrinth

without a clew, in which the most enlightened scholars of Europe have mazed themselves and misguided others, the author ventures to turn aside."—Ibid. p. 15. "The nations of unlettered men so adapted their language to philosophical truth, that all physical and intellectual research can find no essential rule to reject or change."—Ibid. p. 91. To the uninitiated listener, who questions the propriety of our author's grand doctrine, that there is strenuous "action in lying still," he replies: "Such querists will find their own answers, in learning the meaning of words and the laws of nature; and will more and more admire that wisdom which gave every where the true scientific adaptation to the language of men, notwithstanding their own ignorance and perversity of opinion."—Both Gram. p. 7. "It is the excellence of speech, &c. that Divine Wisdom has guarded it from destructive perversion."—Phil. Gram. p. 16.

(Remainder in our next.)

FOR THE FRIEND.

"Familiar Illustrations of the principal Evidences and Designs of Christianity. By MARIA HACK. Phila. T. Kite. 1025. 18mo. pp. 202."

Among the many improvements which are taking place in literature, it is gratifying to observe that so much attention has been bestowed on the instruction of the young. It is but a few years ago that scarcely a work could be found suitable to be placed in the hands of juvenile readers. Most of the children's books were made up of absurd and ridiculous stories, not only destitute of probability, but conveying no useful moral—nay, what is worse, many of them had a tendency to corrupt their minds, and lead them into bad habits. It is a great point gained that this miserable trash is now generally excluded from the nursery and the school-room; for, however we may speculate on the matter, it is certain that the impressions derived from the books we read in early childhood, often accompany us, and exercise an influence over our conduct, long after we have attained to manhood. It is, therefore, of the utmost consequence, that parents should be extremely cautious in the selection of books for their children—mere amusement should never be the sole object; nor should they allow the desire to please, either by the gaudiness of the pictures, or the gilded finery of the cover, induce them to place in the hands of a child, a book whose contents they cannot entirely approve.

If children heard a little more rational conversation from their parents and nurses, and were taught less nonsense by the books and prating which they are too often doomed to read and hear, they would grow up with much more intelligence and strength of mind than is sometimes the case. While the literary character of children's books is thus gradually improving, we rejoice to see that ample provision is making to afford them early instruction in the sublime truths of that holy religion, which must be their highest source of moral and intellectual enjoyment, and whose

sacred influence and precepts can alone preserve them from the allurements to vice which so unhappily abound. Among the many elementary treatises of a serious character recently published, we have met with few which convey important truths in a more easy, familiar, and interesting form, or which are more happily adapted to the capacity of juvenile readers, than the little volume whose title we have placed at the head of this article. It is in the form of a dialogue between a mother and her son, and is intended as a sequel to a treatise already favourably known to the public, under the title of "Henry Beaufoy; or, the Pupil of Nature."

It is free from every thing like sectarianism, or a disposition to hold up the peculiar doctrines of any religious denomination; being, as it purports, a familiar illustration of those irrefragable evidences upon which the truth of our holy religion is founded. The explanations are clear and forcible, and are drawn principally from the sufferings of the early Christians—from the extraordinary miracles performed by our Lord and his apostles—from the evidence of ancient prophecy, and the fulfilment of the predictions of our Lord respecting Jerusalem. From the latter section we select the following passages, which may serve as a specimen of the style.

"As our Lord was coming out of the temple, one of his disciples, probably regretting that so noble an edifice was to be left desolate, called his Master's attention to the uncommon size and beauty of the stones employed in the building. A structure of such solidity probably appeared to him as if certain to remain a monument of departed glory for many generations. It might, like the pyramids, be left desolate, but, like them, it seemed formed for duration. Seest thou these great buildings? replied our Lord: there shall not be left one stone upon another that shall not be thrown down. This might have been understood as a figurative manner of expressing the destruction of the temple, but the prediction was even literally fulfilled, and fulfilled in opposition to the earnest wishes of Titus, who commanded the Roman army, and who anxiously desired to preserve a building of such grandeur and beauty.

"But how could this be? Did the Roman soldiers venture to disobey their general?"

"An overruling Providence having decreed the destruction of the temple, events were so arranged that it became impossible for Titus to save it. For six days together, the largest battering rams had been brought against the outer walls, but the massiveness and firm connection of the stones resisted this violent attack. At length, in the continual skirmishing that took place, Josephus tells us that some of the cloisters or outer buildings were set on fire by the Jews themselves. The Romans then penetrated to the inner court, and, actuated by a sudden impulse of fury, snatched a piece of burning timber, and threw it into a golden window of the temple. The flames spread rapidly, and the Jews, raising dreadful cries, rushed to the spot in order to extinguish the fire.

"At that moment Titus was reposing in his tent, after the fatigue of the last battle; but learning what had happened from a person who ran hastily to inform him, he rose immediately, and without staying to adjust his dress, ran himself to the temple to give directions for subduing the fire. All his generals, and several of the legions, followed him in disorder and astonishment. When Titus arrived, the tumult was so great that he could not make himself heard, or the soldiers were so distracted with fighting and passion, that they did not attend to his orders. The legions that had followed him, instead of suppressing, increased the confusion; and Titus, at length, seeing that it was impossible to restrain the enthusiastic ardour of his soldiers, gave up the attempt, and went with his officers into the holy place, which was still untouched by the fire. The beauty and magnificence of that sacred enclosure so far surpassed his expectations, that he resolved to make yet another attempt, to save at least this part of the edifice. He returned to the soldiers, and endeavoured himself to persuade them to extinguish the flames. He gave orders that those who continued obstinate should be beaten; but all his efforts were vain. The hopes of plunder, uniting with strong feelings of personal hatred towards the Jews, excited in the minds of the soldiers a blind fury, which urged them on in the work of destruction, and prevailed over military discipline and respect for their general. Thus the temple was burned contrary to the will of Titus. After the city was subdued, he gave orders that both city and temple should be entirely demolished. Three towers, and part of the western wall of Jerusalem, were left standing, as a shelter for the tenth legion, which was ordered to remain there for a time; and Terentius Rufus, who commanded that legion, is said to have torn up the foundations of the temple, and caused the ground on which it stood to be ploughed; so literally were the words of our Saviour fulfilled.

"Literally, indeed!" said Henry. "But here are other predictions—of signs that were previously to take place."

"They were also fulfilled," replied his mother. "The first relates to impostors, pretending to be the Messiah; and to this prediction a warning is added—*The time draweth near*. So it proved; for soon after the death of our Lord, Simon Magus, by his pretensions, infatuated the people of Samaria; and about twelve years afterwards, an impostor, named Theudas, persuaded a great multitude to follow him to the river Jordan, pretending that he would miraculously divide the water for them to pass over. You may recollect that this Theudas, and another impostor, called Judas of Galilee, are referred to by Gamaliel in the fifth chapter of the Acts. During the reign of Nero, when Felix was governor, these false Christs were so numerous, that some of them were taken and killed by his orders almost every day. The number of these pretenders is a proof how general, at that time, was the expectation of the Messiah.

"Did the wars, famines, pestilence and earthquakes spoken of also take place?"

"Most certainly they did. Josephus in-

forms us, that Judea presented such a scene of sedition and civil war, that every city might be considered as divided into two armies. At Alexandria, the ancient enmity between the Jews and the heathens was revived, and many thousands perished in the contest. Similar tumults occurred at Damascus and other places; while in Italy, Otho and Vitellius were contending for the empire. There were famines, likewise; particularly that prophesied by Agabus, and mentioned in the Acts as coming to pass in the days of Claudius Cæsar, consequently, before the destruction of Jerusalem. The famine was so severely felt in the holy city, that many perished for want of food. Pestilence is the usual attendant on such a visitation—scarcity and badness of provisions being a frequent cause of contagious diseases. We have also the positive testimony of Josephus, that this was one of the calamities attendant on the Jewish war.

"Earthquakes, you know, belong to the natural order of things; but their frequency during the period which is included in this prophecy, was very remarkable. We likewise find that Jews resided in all the places which are mentioned as the scenes of this calamity, and may, therefore, conclude, that they were, as had been predicted, warnings of the approaching event. With regard to the occurrence of these earthquakes, we have the evidence of Philostratus, Tacitus, Seneca, and Suetonius. They might well excite general attention, for the cities of Laodicea, Hieropolis, and Colosse, were overthrown; severe shocks were also felt in many other places. That which took place in Judea, is described by Josephus as particularly dreadful. Give me the fourth volume from the shelf just behind you, and I will find the passage."

It was very short, and Henry read as follows:

"There broke out a prodigious storm in the night, with the utmost violence, and very strong winds with the largest showers of rain, with continued lightnings, terrible thunders, and amazing concussions and bellowsings of the earth that was in an earthquake. These things were a manifest indication that some destruction was coming upon men, when the system of the world was put into this disorder, and any one would guess that these wonders fore-showed some grand calamities that were coming."

FOR THE FRIEND. SCRAPS.

The Dublin evening mail affirms that James Graham, a boy of thirteen years of age, has resolved the famous problem of the quadrature of the circle.

The Society of Mutual Instruction established at Florence, stated in its last report, as the result of its exertions, that twenty-five schools have been opened in the various parts of Tuscany. In the duchy of Parma, also, similar schools have been established. The condition of the whole of Europe is certainly becoming improved by the diffusion of knowledge.

We remark with pleasure that the condition of prisons in the Sardinian states has attracted the attention of government. Benevolent men are looking towards Pennsylvania with anxiety concerning her great work of penitentiary reform now in progress.

The Society of Arts in Wales lately awarded to lord Newborough a large gold medal, for planting above *three millions seven hundred thousand forest trees* on his estates in Carnarvonshire.

At a meeting of the Royal Society, a letter was read from Thomas Andrew Knight, Esq., containing an account of some circumstances relating to the economy of bees; amongst which he infers, that not a single *labouring bee* ever emigrates in a swarm without having seen his proposed future habitation. He finds that the same remark applies not only to the permanent place of settlement, but also to the place where the bees rest temporarily soon after swarming. A useful lesson this to men!

It is a remarkable fact that Voltaire made nothing by the sale of his manuscripts; and *Rousseau* was glad to eke out a miserable subsistence by copying music for ladies of quality in France!

Manna.—At a recent sitting of the Academy of Sciences at Paris, M. Thénard submitted to the members a substance which he had received for that purpose from the minister of foreign affairs. It was a specimen of a kind of manna which had fallen in Persia at the beginning of the present year, in such abundance, as stated to the French consul in that country by a Russian general who had witnessed it, that the earth to a large extent was completely covered to the depth of six inches. Cattle of every description, particularly sheep, ate it with avidity, and even bread was made which was perfectly fit for the nourishment of man. It is a nutritious *lichen* described by botanists, and which was probably carried to that spot by some peculiar action of the winds.

A similar phenomenon in the same region in the year 1825.

Those who are so fond of preferring the charge of bigotry against Christians, should remember how intimately this attachment to our opinions is interwoven in our constitution, and how much more likely it is to display itself upon subjects of such extreme importance as that of religion. But if, in spite of this plea of mitigation, the want of candour be so offensive in a Christian, what shall we say to that most extraordinary of all characters—a bigoted sceptic—who resists the force of proof, where he has every temptation to be convinced—who ought to pant for refutation, and to bless the man who has reasoned him to silence? Bigotry, in him, is the pure, unadulterated vice; it is not the fear of losing an opinion on which his happiness depends, but the fear of losing an opinion, merely because it is an opinion—and this is the very essence of obstinacy and pride.

Sidney Smith.

FOR THE FRIEND.

BALTIMORE YEARLY MEETING.

(Continued from page 47.)

During the reading of the epistle, the countenances of many of the new sect, who had not been admitted into the secrets of the cabinet, betrayed considerable surprise, and seemed to ask, with much earnestness, by what authority have the representatives done this? A silence of several minutes ensued; which was interrupted by some judicious remarks from a person, generally supposed to be favourable to the popular innovations. He dissented entirely from the views of the representatives. It was understood, he said, that they had been entrusted with the examination of the epistles addressed by other bodies to the yearly meeting, and to report on the expediency of reading them; but, instead of complying with this duty, they had assumed to prepare an epistle of their own, to go forth to the world. The yearly meeting had never had this subject under its consideration, and, of course, could not refer it to the representatives. It was the province of the yearly meeting, first to decide on the propriety of issuing such a document; and, if it settled this in the affirmative, it might afterwards entrust the preparation of it to such committee as it thought proper. But here was an attempt to impose an epistle on the meeting, without any of these previous measures having been taken. He thought the whole affair was a work of supererogation—the epistle was not called for, and was not needed. Much had been said about charges brought against Baltimore yearly meeting—he knew of no such charges; nor was the meeting officially informed, by any evidence before it, that such charges had been made. He thought, therefore, that the representatives had overstepped the limits of their duty, and entirely disapproved of their labours.

Another person, on the same side, observed, that he believed the representatives were desired to consider of and propose some means of excluding from the yearly meeting that dissension which had crept into Society in other places; but, instead of this, they had proposed a measure which was directly calculated to produce discord and division. Several others objected to the irregularity of the procedure of the representatives, in bringing forward an epistle unauthorized by the meeting, as if to forestall its judgment and to coerce it into an act which it had not had the opportunity of deliberating upon. To this objection it was replied, by one of the leading Hicksites, that the representatives were the yearly meeting—that it was a mere act of courtesy to admit other Friends into its deliberations—that the representatives had a right to propose any thing they pleased, even if it were to dissolve the yearly meeting, that it should meet no more! So much for the "liberty and equality" of the new sect!

A considerable number of Friends expressed their entire disunity with the document, and remarked upon the neglect of the representatives, in not reporting on the subject committed to them, relative to the reading of the epistles; at the same time, urging the uniform

practice of the yearly meeting, to read those brotherly communications at its first sitting, and to appoint a committee to reply to them. One of the representatives rejoined, that perhaps the Friend who spoke knew better than they did, but that, on considering the nature of the matter contained in some of the epistles, the representatives could not agree to have any of them read in the meeting.

The document being now fully before the meeting for discussion, opportunity was taken to point out some of the palpable errors which it contained, and to show, by reference to authentic historical facts, that many of the assertions made in it were demonstrably untrue. Some of these we have already noticed; and our readers will admit that they are errors of a most extraordinary character, considering the time which had been consumed by the representatives in preparing and examining the essay, and the number of heads employed in the work—we believe not less than fifty-one.

The exposure thus made, placed the framers of the document in a most mortifying dilemma. They could not deny that it contained gross errors: if, therefore, they pushed it through the meeting, loaded with these, they must endure the mortification of subsequent detection and exposure before the public—on the other hand, they saw that a critical examination and correction, in the meeting, would lead to a development no less humiliating. To extricate themselves from this awkward predicament, was a task of no easy performance. Some of the more violent seemed disposed boldly to push on, regardless alike of truth and error. One of this description remarked, that he felt *great unity* with the essay; he had never heard any thing read that raised *the life* so much in him. What kind of *life* was raised, our readers may easily imagine! Others felt *near unity* with it, and thought the representatives had been very much *favoured* in drawing it up. Inasmuch as they were *determined* to draw up an epistle, it may, perhaps, be considered a *favoured* that they framed one, so completely calculated to expose the weakness and fallacy of their cause; but we apprehend, our readers will unite with us in the opinion, that the representatives were not *favoured*, either with the spirit of *truth*, or of a *sound judgment*, while performing their labours.

The doctrine was now strongly advocated, that the yearly meeting was no place for *discussion*—that the representatives, in producing the essay, had no idea that it was to be subjected to critical and argumentative examination; and the wish was most earnestly expressed, that the voice of the meeting might be confined *solely* to a simple yea or nay. Thus we see what becomes of their high encomiums on *free inquiry* and religious liberty, when the opposite of these happens to suit their purposes. After considerable desultory debate, during which the leaders of the party betrayed no small disappointment and chagrin at the ill success of their epistle, it was at last concluded to adjourn the meeting to an early hour next morning, in order to read it by paragraphs. This was evidently much in the cross to several of them,

and one frankly said so; observing, by the way, that, if it were to be so read, he hoped Friends would avoid all argument and discussion, and simply express themselves in the affirmative or negative.

The adjournment was accordingly made, with the full and clear understanding that the reading and examination of the epistle would be the first business entered upon next morning. This, however, was not the case; nor was any thing further said respecting it, during the time that Friends remained with them.

No sooner was the meeting opened on fourth day morning, than the clerk read a report from the representatives, stating, that they had concluded to recommend the reading of *all the epistles and documents "without reserve."* This was accordingly commenced; and epistles read from the regular yearly meetings of Friends in London, Virginia, North Carolina and Ohio, also two minutes of the yearly meeting of London, relative to a communication addressed to them by the separatists in Philadelphia, which they declined receiving, expressing also the deliberate judgment of that yearly meeting not to correspond with any bodies, calling themselves Friends, which had not been established in the regular order of our Society, or were not united in the belief of its doctrines. An epistle from the yearly meeting of Virginia to its members, declaring its disunity with the doctrines and practices of the followers of Elias Hicks, was also read.

Besides these, the clerks read communications from the meetings of the separatists, in New York, Philadelphia, and Indiana.

It is worthy of observation, that during the discussion respecting the document, on the preceding afternoon, one of the representatives incidentally informed the meeting, that they had not been able to agree to the reading of any of the epistles. In the evening, however, they held another council, and then agreed, that *all the epistles, without reserve*, should be read. The reason assigned by one of them, on fourth day morning, for this extraordinary change of sentiment, was, the opposition which had been made to their own epistle. In the women's meeting, one of the representatives announced, more than once, the determination that *none* of the epistles should be read.

When the reading was gone through, it was proposed, by one of the new society, that the meeting should then distinctly declare, with which of the meetings sending those epistles it intended to hold communion and fellowship;—that the time had now fully come, in which they ought to show on which side they were; and, after some censure of the epistles from Friends, he expressed his own decided opinion in favour of the new yearly meetings. An attempt was made, by some of the party, to parry this question; and a desire expressed that the neutrality of the meeting might be preserved. But the hour was come—the passions of many of the auditory were roused, by one of the most inflammatory declamations we ever listened to—and nothing but the immediate ratification of "a league

offensive and defensive," with the followers of Elias Hicks, would satisfy them. A minute was accordingly made, censuring the tenour of the epistles from the ancient yearly meetings of Friends, and expressing, in unequivocal terms, their unity and sympathy with the three bodies of separatists who had addressed them, viz. New York, Philadelphia, and Indiana. A committee was also appointed to essay replies to these, while the others were to be treated with silent contempt.

While this matter was under consideration, Thomas Wetherald made some observations; in the course of which, he alluded to the epistles from the ancient yearly meetings of Friends, in the most severe and unjust terms. He asserted that they contained the language of dictation—that they indicated a design to establish, in this land of liberty, a system of domination over the consciences of our fellow-citizens, more terrible than all the horrors of the Spanish inquisition. That this engine of inhuman cruelties had taken its rise from circumstances of far less threatening aspect than those which had already occurred among Friends. After attempting to give a view of the rise of the inquisition, he proceeded to say, that the event of that day was one of vast importance to the religious liberty of our fellow-citizens—that the eyes of all the world were turned upon Baltimore yearly meeting, and awaited, with anxious interest, the result of its decision. Upon it, he declared, depended the lives of thousands of our fellow-beings—that Friends had commenced a system of domination and hierarchy, which, if not then arrested, would sacrifice the lives of thousands of innocent men and women at the shrine of bigotry and superstition!! He exhorted them, therefore, to assert and maintain their independence, and to declare their opinions freely, unawed by threats and unbiassed by favours!! Such a speech, with gestures and a countenance to suit the matter, was well calculated to terrify people who are not used to making allowance for hyperbole, and who suppose a speaker to mean what he says; it was, therefore, not surprising, that it should quickly be followed by the usual exclamation of the party, "So do I;—So do I;" in rapid succession, and from many voices at once.

The object of the party was achieved, and a speedy adjournment took place, without any notice being taken of the epistle which had been read the preceding evening. The position in which the assembly now stood was totally new. A large portion of its members had not only entered into alliance with the new society of separatists, by which they became a component part of that sect, but they had also severed themselves from the Society of Friends and all the ancient yearly meetings which form a part of its organization. It ceased therefore to be "the yearly meeting of Friends of Baltimore," and became "a yearly meeting of Hicksites." Those persons who continued to associate with the actors in this work of dismemberment, were consequently identified with their proceedings, and became incorporated with them into the new sect—they made themselves, virtually, parties to the transaction; and could, of

course, have no claim to participate in membership with the Society of Friends and its regularly organized meetings.

Moreover, by joining the new society, they also sanctioned and avowed the doctrines which it holds, as completely as an individual uniting himself to any religious association, sanctions and avows the articles of faith which that association professes. In this point of view, it became a matter of serious moment to every member, what part he should take in the future sittings of the yearly meeting of Hicksites—for such it had now become. If he continued to assemble with that party, he cut himself off from Friends, by his own voluntary act. If, on the other hand, he withdrew from their assembly, he might retain his connection with the great body of the Society of Friends in America and in England, and hold all the privileges of membership, wherever the Society was settled. In this state of things, a primary question would be, "what is the difference between the two Societies?" The candid inquirer would at once perceive a striking contrast between the doctrines held by Friends and those of the separatists. There is scarcely one point in which they entirely agree—for, though the latter profess a belief in the influence of the holy Spirit on the mind of man, which is a fundamental doctrine of the Society of Friends, yet they load it with so many contradictions and absurdities, that there is as much reason to suppose they mean the light of nature as the Spirit of Christ.

As regards the miraculous birth, the divinity and offices of our Lord and Saviour Jesus Christ, his propitiatory sacrifice on the cross for the sins of the world, and the authenticity and divine authority of the holy Scriptures, there are very few points common to Friends and them. It would be needless again to enter into a discussion of the incompatibility of the faith of the Society of Friends with the opinions of Elias Hicks and his followers. The subject has already been fully and ably discussed, and placed beyond the reach of refutation. We need only refer to the declarations issued by the several yearly meetings of New England, New York, Philadelphia, Virginia, North Carolina, Ohio, and Indiana, setting forth the contrast, in the most clear and forcible manner, by copious extracts from the sermons and doctrinal writings of the separatists, and the authorized and acknowledged works of our worthy primitive Friends.

It will probably be said, that, comparatively, a few only of the members of Baltimore yearly meeting, who joined themselves to the new sect, actually hold the unsound principles of Elias Hicks. We sincerely hope this is the fact; but it does not change the state of the case. Whether they themselves hold the principles or not, if they unite in a society capacity with those who do hold and openly avow them, they lend their influence in support of those principles, and sanction them by the language of conduct and example. They show their approbation of them,

by the strongest evidence which can be given, viz. social unity and church fellowship.

To those persons, therefore, who were convinced of the dangerous tendency of the notions held and propagated by the new sect, who could not approve of the violent and unchristian conduct which its members had become guilty of in various places, and who desired to retain their connection with the Society of Friends, there remained no other alternative than to meet apart from such as had chosen to identify themselves with those doctrines and practices. They believed it necessary to do this, in order to bear a faithful testimony to the principles of the Christian religion—to continue that brotherly intercourse which they had hitherto maintained with other yearly meetings of Friends—to sustain Baltimore yearly meeting, as a part of the great body of the religious Society, in conformity with the original design of its establishment—and, also, to support its discipline. The discipline of Baltimore yearly meeting is clear and positive as regards doctrines. "It is considered incumbent on parents and heads of families, to prevent, as much as possible, all those under their direction, from perusing those pernicious publications which are written for the purpose of weakening the authority of the Christian religion, or exciting doubts concerning the authenticity of the holy Scriptures, and those saving truths declared in them; lest the immature and feeble minds of such be poisoned thereby, and a foundation laid for the greatest evils."—p. 17. Again,

"If any in membership with us shall blaspheme, or speak profanely of Almighty God, Christ Jesus, or the holy Spirit, they ought to be timely and earnestly treated with, for the conviction of their understandings, that they may experience repentance and forgiveness; but, should any, notwithstanding such brotherly labour, persist in their error, or deny the divinity of our Lord and Saviour Jesus Christ, the immediate revelation of the holy Spirit, or the authenticity of the Scriptures; as it will be thereby manifest that they are not one in faith with us, the monthly meetings where they belong ought to declare the same, and issue their testimony accordingly."—p. 22.

If the reader will turn to the first part of this communication, page 36, and take the pains to peruse the extracts there given, or any of the declarations and epistles of the yearly meetings already referred to, he will find that the separatists do "deny the divinity of our Lord and Saviour Jesus Christ," in the most plain and positive language—language which no sophistry can elude or explain away. That they also invalidate "the authenticity and usefulness of the holy Scriptures," and "excite doubts concerning those saving truths declared in them;" thus proving, beyond the least doubt, that, as a society, "they are not one in faith with us," but hold those very principles, against which the discipline declares that "monthly meetings ought to issue their testimony." The sermons of their most approved ministers abound with expressions which involve those objec-

tionable opinions—those sermons are published, and widely disseminated by the society, and highly recommended to the perusal of others—their meetings, too, have repeatedly made official declarations of their unity with those ministers, at the very times when they delivered those objectionable and pernicious doctrines. Thus, the society, the ministers, and the doctrines, are all fully identified and associated with each other; and every member who evinces his unity with the sect, is accountable for the principles which are thus promulgated, as completely as are the members of any other religious communion for the doctrines held by it. The advocates of those doctrines in Baltimore yearly meeting have, therefore, violated the rule of discipline on the subject of doctrines, by declaring their unity and fellowship with persons holding those dangerous errors, which “manifest that they are not one in faith” with the religious Society of Friends, and which it is expressly enjoined, as a duty on monthly meetings, to testify against.

It will be seen clearly, from these premises, that the stand made by Friends against this total defection from the discipline and doctrines of the yearly meeting of Baltimore, was strictly in accordance with the spirit and letter of the compact under which that body was associated; that it was, in short, an attempt to preserve inviolate, a constitution which had been prepared and solemnly adopted under the influence of divine wisdom. It matters not how large the number may be who violate the compact, break down the established constitution, and disregard the terms on which a right of membership in the Society of Friends can only be held. If it be nine-tenths—nineteen-twentieths, or ninety-nine-hundredths, the principle remains the same. Membership can only be enjoyed so long as the prescribed terms of it are complied with—the moment an individual violates those conditions, he voluntarily forfeits his right; and if the whole number of persons constituting a meeting act thus, they as fully and completely cease to be members of the Society as any one of them would if regularly disowned by the rest. Numbers have no modifying influence upon the terms and principles of the association. Any number, however large or small, may secede from a society, and organize themselves anew, under a different compact; but it is self-evident that they are not the society which they seceded from, even though they may assume its name. It is true that if the whole body of a society agree, it may change the terms of its compact, but this must be unanimously done—and even then it is not the same society it was before, if the fundamental principles of its union are altered. The advocates of the new doctrines in Baltimore have associated under but “one fundamental principle,” which they call the “corner stone of their religious profession.” All beyond this they are disposed to consider as the “superstitious and dark errors into which Christendom has fallen.” Now, the compact of the Society of Friends is entirely different. Acknowledging, with reverent gratitude, “the unspeakable gift” of the Holy Spirit through Jesus Christ our Lord, and the necessity of

obedience to its blessed manifestation, they have steadily declared, that they were led by that very Spirit “with holy reverence to confess unto the blood of Christ shed at Jerusalem, as that by which a propitiation was held forth to the remission of the sins that were past, through the forbearance of God unto all that believe.”

“This holy offering up of himself by the Eternal Spirit is a great part of his Messiahship; for therein he hath both confirmed his blessed message of remission of sins and life everlasting to as many as truly believe in his name, and hath given himself a propitiation for all that have sinned, and thereby come short of the glory of God.” So that, to be brief, the Christian creed, so far as it is declaratory, lies eminently in a confession of these particulars,—of the divine authority of the new as well as of the old Testament writings, and particularly of those great, general, and obvious truths therein expressed, viz. of God and Christ, his miracles, doctrine, death, resurrection, advocacy, or mediation, the gift of his light, spirit, or grace, of faith, and repentance from dead works unto remission of sins; keeping his commandments; and lastly, of eternal recompense.” Again,

“Because we are separated from the public communion and worship, it is too generally concluded that we deny the doctrines received by the church, and consequently introduce a new religion—whereas we differ least when we are thought to differ most. For, setting aside some school terms, we hold the substance of those doctrines believed by the church of England, as to God, Christ, Spirit, Scripture, repentance, sanctification, remission of sins, holy living, and the resurrection of the just and unjust to eternal rewards and punishments.”

Such is William Penn’s account of what a Quaker and a Christian “must believe;” it comprises a summary of the terms of membership in the Society of Friends, which are more amply set forth in the various declarations of faith issued at different periods by Friends. If we compare them with the creed contained in the Baltimore epistle, we shall find that the only point of direct contact is in relation to a belief in the influence of the Holy Spirit—thus proving satisfactorily, that the principles on which the new sect have associated, and the doctrines they hold, are totally dissimilar to those which the religious Society of Friends have always believed, since they first became a distinct body of Christian professors; and, of consequence, that those persons who attach themselves to the new society, voluntarily depart from the terms of membership in the Society of Friends, and therefore can claim no rights nor privileges in its communion.

(To be continued.)

By whatever arts you may at first attract the attention, you can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the accomplishments of the mind. These are the qualities whose influence will last, when the lustre of all that once sparkled and dazzled has passed away.

Blair.

ELISHA BATES AND THE BEREAN.

(Continued from page 30.)

The Berean, after stating that Jesus Christ possesses all the attributes of a natural man, inquires, “In what manner, then, or by what means, was he made ‘more than man?’” I answer, by the same means, and in the same manner, that every other righteous, undefiled man, is raised above the mere human character; that is to say, by the power and spirit of God the Father, Vol. ii. p. 256. This passage has already been noticed, and the Berean has explained it in the number for the third month last, and defended himself from the charge of holding that Jesus was a greater man than he is, but it would be an omission to pass it over in this place. His defence consists, not in proving that the above passage ascribed to our Lord any thing more than the character of a good man, in the general acceptance of the term, but in endeavouring to divert the attention of his readers from the point in question. And yet he fully and completely admits the very charge first brought against him. He has said he is *not* but not quoted the expressions: “that is to say, by the power and spirit of God the Father.” But this was not the thing in question. It is generally admitted that the good man is raised above the bad man, or the natural man, “by the power and spirit of God.” But, surely, it must be evident that he ascribes to Jesus Christ nothing more than what he allows to every good man. In his defence of the passage, he goes on: “And also, that one man is raised in stature, through the same means, above another man, as one star differs from another in magnitude.” But, if one man, when “raised in stature by the same means above another man,” is more than a good man—then every man who is raised above another is more than a good man. He has said he is *not* but not good men; for the stars of the first magnitude and good stars, possessing, so far as the simile goes, no properties which are not ascribed to the smallest. Again, in volume ii. page 256, he says: “Without this spirit Jesus could do nothing, as he himself testifies. Destitute of this, he was no more than man; [but Jesus Christ is more than man] and this [Berean proceeds]” and by and through this spirit alone, he was preserved in righteousness and true holiness, and in obedience and submission to the Father, in the same manner as every righteous man was, it, and ever will be; and hence it is clear, that it is the Holy Spirit of God, and not Jesus Christ, in the sense asserted by Elisha Bates, that is, the foundation of every Christian doctrine.” In the next column and page of the Berean notices those passages in which it is testified that in him dwelt all the fulness of the Godhead bodily—that it pleased the Father that in him should all fulness dwell—that the spirit was given to him without measure, &c., and classing these with others which were spoken of the primitive believers, he says: “The evident meaning then of the passage is, not an absolute, literal fulness, but a relative one—a fulness as respects the measure of capacity. Will it be presumed that God, ‘whom the heaven of heavens cannot contain,’ whose presence fills the whole universe, abode in his fulness, literally, in the man Jesus? Can it be supposed that he, of whom it is declared, he was limited in knowledge, power, and action, possessed absolutely the Spirit of God without measure? Is not the answer?” p. 259. And, of course, the Berean notices, therefore, contained in the chapter under review, ascribing a proper divinity to Jesus Christ, making him “the foundation of every Christian doctrine,” asserting “that the divine nature essentially belonged to him, and constituting him a distinct object of faith and worship, is not only antichristian, but opposed to the simplest principles of reason; and is, in short, among the darkest doctrines that has ever been introduced into the Christian church,” p. 259. Is it possible for any man, who reads this language of the Berean, to believe that he did not deny the proper divinity of Jesus Christ, and represent him as a fallible man?

On the application of the terms “the Mighty God, the everlasting Father,” &c. the Berean brings forward an old and refuted argument of the Unitarians, “that the term God, is, in a number of places in the Scripture, applied to human beings, or otherwise

than to the Mighty Jehovah." Ibid. But without detaining the reader with a refutation of this objection, it may be remarked, that it is an evidence that the Berean did not admit the application of the term to Jesus Christ in a sense expressing deity, but only as it had been applied to him by the Bereans. Agreeing in page 300, he says: "To this may be added the comparison which is, in several places, drawn between Jesus Christ and his disciples. 'I am the vine, says he, and ye are the branches.' Here the difference is not in nature but in stature, and he calls those *branches* who do the will of God." But while the meaning of the Berean is to be understood here as applying the figure of the vine to the character of Jesus Christ, and denying that he differed from his disciples except in stature, it may not be beside the present purpose to notice the great absurdity into which he has fallen; for it must follow, on this construction, that the very existence (spiritually) of the disciples, depended on their connection with him as a mere man? And yet, the leader of the sect, whose doctrines the Berean has so earnestly endeavoured to maintain, has, with equal absurdity, declared, that "Their Messiah, Jesus Christ, was a veil between God and the souls of his disciples." Hicks's Sermons, Phila. Ed. p. 304. "Here, now, we see, that if Jesus had continued in the flesh till this day, that he never could have entered, and the Comforter could not have come." p. 303. "The veil remained with them, as was a veil which hindered their access to the divine light in their own souls." p. 306. But while these two individuals thus clash in their views respecting the effects of the influence of Jesus Christ on his disciples—the one supposing that their very existence spiritually depended on him as a mere man, and that he actually hindered their access to the divine light in their own souls—they both agree in this, that he was but a man.

The Berean also contends earnestly against the idea of "uniting together in Jesus Christ, the human and divine natures, in such a manner as to make one person or character." p. 300. It is not my intention to enter into arguments here on this particular point, but to refer to the following passage. The Berean denies such a union. In page 277, he says: "Thus, when Elisha Bates asserts 'the divinity of Christ,' he does not mean merely the divinity of the Holy Spirit, or the Christ within." The undeniable inference to be drawn from this, which is expressed as a censure on me, is, that when the Berean asserts *divinity of Christ, he does mean MERELY the divinity of the Holy Spirit, or the Christ within.* He proceeds to say, in the way of a charge against me, "When he (Elisha Bates) arraigns certain persons for denying the divinity of Christ, he does not mean to say that they deny the spirit in man, for he well knows to the contrary." Thus a man might disbelieve that there never was such a person as Jesus of Nazareth, and yet, in doing so, might consider him a fallible man, liable to fall, or even an impostor—and yet professing the doctrine of the spirit in man—would not, according to this writer, be chargeable with denying the divinity of Christ—they would still, on his principles, be good Christians, and sound in the faith. Taking up his objection against me in another form of expression, he proceeds: "When he declares that the divine and human are essentially united to Jesus Christ, he does not intend to convey the simple idea that the Spirit of truth, or the Holy Spirit in Jesus, was divine, otherwise he has been most unfortunate in the choice of his expressions." p. 276.

To say that "the Holy Spirit in Jesus was divine," is no more than to say that the Holy Spirit in Peter or Paul was divine. It still places the divinity of Christ on the abstract proposition of the divinity of the Holy Spirit, or according to the Berean, the divinity of God. But as to the man of whom these things may be predicated, as they may be said of any good man—so they can place the character of no one higher than that of a good man.

The above quotations are clear and undeniable evidence that the Berean has laboured to bring down the name of our Lord Jesus Christ to that of a good man. Not only this express declaration goes to prove this fact, but the whole strain of his arguments is directed to this point. And yet, strange as

it may appear, he positively denies holding the doctrine, and yet, even while he denies it, prosecutes his arguments to establish the very doctrine he affects to disavow.

And such also, is the general course of the individuals composing the sect. He exclaims against us for saying they deny an *divinity of Christ.* But when we inquire what they mean by the term *Christ,* we find it is the Holy Spirit separately considered, without any allusion to him that was born of the virgin Mary, and was crucified without the gates of Jerusalem. Bring them to speak of Jesus, and they call him their great pattern, and say perhaps a good deal of his fallibilities and his labours, but they make out that he was a mere fallible man; but, after all, and of course to fall into total depravity, and become obnoxious to the wrath of God and vengeance of eternal fire!!! Such ideas must be harrowing to every Christian feeling—revolt at the conclusion; but the cause of truth and righteousness—the character of Jesus Christ—the dignity of his gospel, and the salvation of souls, demand that the deformity of the doctrines now widely disseminated should be exposed. Elias Hicks, in his sermons, says: "Now, how could he be tempted, if he had been fixed in a state of perfection in which he could not turn aside? Can you suppose, as rational beings, that such a being could be tempted? No, not any more than God Almighty could be tempted. Perfection is perfect, and cannot be tempted. It is impossible." Phila. Ed. p. 253. And in the sermon preached at Middleton, 1826, he says, that "Jesus was instructed and led to see himself a poor creature. He had no merit of his own." Berean, vol. iii. p. 390, 393. And in his sermon at the meeting of the 29th yearly meeting, he says: "Here, then, let begin that contest, and that contest—watch those propensities which are good in ourselves, but which, when indulged, become a curse. For here our probationary state is founded. And can God place us in a better condition? If, as some have said, he had made his Son perfect, so that he could not fall, his obedience would have been of no value to him, and he would not be himself as a rational creature." Quaker, p. 102.

Here, in a congregation of his own sect, he comes out openly, and declares that our Lord Jesus Christ was liable to "FALL." And as their yearly meeting, the next day after this sermon was preached, acknowledged Elias Hicks as a minister with whom they had full unity, their whole sect has become chargeable with holding the doctrine. This, then, is the divinity of Christ according to their views—that he was a "poor creature"—had no merit of his own, and, like other men, liable "to fall," and to all the dreadful consequences of sin! I presume they do not intend to let down the character of Elias Hicks below this. And if this is acknowledging the divinity of Christ, they can, on the same ground and construction, talk of the divinity of any individual they please.

(To be continued.)

THE FRIEND.

"By their fruits shall ye know them."

The necessity of referring to this text, in order to determine the sincerity of religious profession, has seldom, if ever, been more imperative than in the present day, when a specious pretence to refined spirituality, liberal principles, and universal charity, is made, by the use of oppression and wanton persecution. We have been led to this universal circumstance which occurred at Germantown meeting on first day, the 9th of eleventh month, and which deserve to be recorded, as affording additional evidence of the tendency and effects of the libertine opinions disseminated by Elias Hicks and his adhering meeting for worship at the place, by Abraham Lower, Alexander Wilson, George Truman, and others.

For a right understanding of the subject, it may be best, in the first place, to represent the circumstances under which our meeting was situated. At the time of the separation from our monthly meeting in tenth month, 1827, it was ascertained, that in the

Germantown branch of that meeting, there were, of those who attended meeting with any degree of regularity, not exceeding six men, and three women, who would rank with the separatists. These, with the exception of one, almost immediately and voluntarily, withdrew from our meetings for worship, and attached themselves to those held by the separatists at Philadelphia, and Green-street, Philadelphia. They made no opposition to our meeting, for any application, either directly or indirectly, for the use of the meeting-house. It continued in this situation up to the period of the disturbance, the particulars of which this communication is intended to narrate.

It appears that information was sent principally to those who were known to be favourable to the separatists, who informed their neighbours that a "stranger," or "mistaking friend," was to be at meeting at the time designated. Accordingly, on passing to the meeting-house yard, many individuals who do not usually attend there, were seen going thither; and, in the meeting-house yard, several warm separatists from different parts of Philadelphia, and also from Abington, &c. were standing in groups, conversing together, evincing a preconcerted plan to persecute our Friends, and a desire to see the result of what they admit, they supposed must produce a contest. There is evidence that they also calculated that Friends would be thrown off their guard, and thus happily disappointed, or excited, (in which they were equally disappointed,) thus enable them to triumph. In our meeting-house, as in many other places in the country, Friends do not occupy the uppermost bench in the ministers' gallery, excepting on extraordinary occasions. Accordingly, our ministers, elders, &c. who usually sit at the head of the meeting, considered themselves, as at other times, on the second bench from the head of the meeting. When George Truman, who was intruding on our meeting, having been regularly disowned by their respective monthly meetings, seated themselves at the head of the upper seat. After the meeting had been a short time settled, A. L. commenced speaking; whereupon, at the close of the first sentence, one of our elders at the head of the meeting (who has been many years acceptably in the ministry, and who, without mentioning his sorrow at the necessity he was under of saying anything on the occasion, observed that it was a privilege which he believed all religious societies claimed, to judge of their own ministers and ministry, and stated that anarchy must inevitably ensue, if a minister of our persuasion could, without restraint, enter a congregation holding different principles, and there promulgate sentiments of a different character from the known faith of the assembly. He then informed the meeting, that the individual about to be spoken was not in unity with us, neither was he a member of the Society of Friends, and, therefore, we could not be responsible for any sentiments he might utter. A. L. kept on his feet, and at the close of the foregoing remarks, asserted that *he was a member of the religious Society of Friends—had been so for upwards of thirty years, and had never been taken under censure in any meeting to which he ever belonged.* He added, that "he stood there a minister of the everlasting gospel, and had a right to do so." Adding, "To be sure, the person to be opposed, was not a member of the Society of Friends, and a *free Member*, have separated from the Society." Here another member of our meeting and servicable member of our meeting confirmed what the elder had stated, and added some further particulars in explanation of A. L.'s situation. A. L. then resumed his discourse, and spoke for a considerable length of time, many of the sentiments he uttered evincing a very exceptional character; and some of which, as they remain clear on my recollection, I shall record, if not all of them in *pressibly original words*, at least with a scrupulous regard to accuracy in the views which they conveyed. Speaking of religious principles, he said, that "as we possess different capacities, it was impossible for us to arrive at the same conclusions; that uniformity of sentiment was not the bond of union, which bespoke gospel fellowship;—that each one should follow the dictates of the light within. Where societies enforced uniformity of faith, they became of a persecuting spirit." "The Bible had, by its interpretations, been productive of much evil and persecution." In opposition

to the doctrine of the atonement, he said, "the Almighty never required a bloody sacrifice to appease his wrath. No such thing, my friends." When he had thus said, a strange appearance appeared, though apparently not a member of the Society of Friends, rose and said that he felt somewhat as an intruder, but the weight of religious duty induced him to make some remarks on the preceding communication. He then analyzed A. L.'s sentiments, and brought forward very forcible quotations both from the old and new Testaments, to prove their insoundness, and confirm a belief in the "atonement"—prove the excellency of the scriptures, &c. His sentiments were, I believe, in strict accordance with the long and well known principles of Friends. A. L. again rose, and after making some very uncharitable allusions to the stranger who had just spoken, (though, in his first address, he referred to the criterion, "By their fruits shall ye know them," and stated, that if he was found wanting in charity in any instance, it would be an evidence that he was not qualified for a gospel minister,) and saying, "that it was probable he had employed this stranger to advance these Calvinistic doctrines, he asserted, with his utmost emphasis, and I most thoroughly believe, contrary to his own religious feelings, "the Society of Friends never believed in the atonement." This he repeated, and said, "that persons had adopted this error from believing what they could not understand, which was a most absurd thing, being the means which the few took to enable them to tyrannize over the many, and keep them hood-winked. It was absurd to attempt to believe what we did not understand." Poor man's supposition has not reflected that these views, if lived up to, must compel him to give up all belief in a Supreme Being, as he cannot, by the utmost stretch of his finite powers, understand any thing with regard to the existence of the great I AM. Neither can lie, by the greatest effort of reason and philosophy, (and it is as clear here as the sun at noon,) but he cannot understand how a mere act of volition in the mind can instantaneously produce the desired motion in an eye, an arm, a hand, &c.; and yet he cannot, with his firmest determination, avoid believing the fact, as he momentarily witnesses it in his own person. Our member before alluded to, as having supported evidence to his insoundness relative to the fact, "the again rose, and stated, that A. L. could not object to an examination of one sentiment he had expressed, being in substance, "that if we found any thing in us, which had a tendency to destroy the harmony, or disturb the peace of Society, we might be sure it was contrary to the spirit of truth." The Friend appealed to him, and to the meeting, whether imposing on us, as he had done, was calculated to promote harmony. He also stated, more fully than had been done in the earlier part of the meeting, A. L.'s connection with meetings which acknowledged subordination to a yearly meeting established contrary to the order of Society. He then informed the meeting, that the separatists had taken possession of, and expelled Friends from nine out of the thirty meetings which the Society owned within the limits of this [Arlington] quarterly meeting; and asked if it was kind, when we had here got a little quiet, to impose on us in this manner, and disturb the solemnity of our meeting. A. L. commenced replying with increased warmth, when the elder before mentioned, calling the attention of the meeting, said, "See,—anarchy." Another Friend also said, "Do, Abraham, yield."

At this juncture, a gay young man, who leans strongly to the cause of E. Hicks, but who does not claim membership any where, (having sent in a letter of resignation, to the monthly meeting, about a year since, declaring that he did not consider himself as having any thing further to do with the Society,) cried out with considerable passion, against Friends: "It is you, little remnant of orthodoxy, that make the disorder." A Friend calmly said, "That person is not a member." He replied, with a most irrelevant use of his Maker's name: "No, —, I am not." These particulars are introduced, that the account may be full and impartial; and, also, that the spirit and tendency of Hicksism may be fully exemplified. This is some of its "fruit."

A. L. said, "it was in vain to attempt to restrain him—coercion could never effect it. He had found his place to be there then;" and tauntingly added, "he did not know how soon he might come again." George Truman spoke the same time, principally in the modern strain; and, as a summing up, said, "a glorious day of reformation has dawned—greater things than these shall ye see." Alas! a day of infidelity and misrule—if this is what he meant by reformation—has indeed dawned, and appears, with sorrowful rapidity, to be attaining to its meridian; but it carries with it the darkness of the "noon of night," rather than the effulgence of a day of Christian illumination.

Another of their companions, from Philadelphia, addressed the meeting; after which, A. Lower, A. Wilson, and G. Truman, presumed to shake hands, for the purpose of breaking up meeting. The mass of those in the back part of the house, not knowing what course Friends would pursue, rose, and walked out, as did also those who had assumed the control of the meeting; A. Wilson stopping to talk to some of our members, who were keeping their seats, with the evident purpose of unsettling them. When they had withdrawn, Friends who remained experienced a solemnity, in which several were melted into tears. After a short pause, they separated, with feelings of sorrow, that our meetings, established for the awful purpose of spiritual worship to "that Being who seeth in secret, and knoweth the hearts of men," should thus be perverted to scenes of disorder, and places for the promulgation of antichristian sentiments.

Many of the inhabitants of the village have since said, that they consider it the greatest outrage of the kind they ever were acquainted with. They have thus, by their violence and intrusion, brought their cause greatly into disrepute, instead of strengthening it, and adding proselytes to their ranks.

A MEMBER OF SAID MEETING.

The transformation of insects.—The analogies derived from the transformation of insects, admit of some beautiful applications, which have not been lost sight of by pious entomologists. The three states of the caterpillar, larva and butterfly, have, since the time of the Greek poets, been applied to typify the human being, its terrestrial form, apparent death, and ultimate celestial destination; and it seems no more extraordinary, that a sordid and crawling worm should become a beautiful and active fly—that an inhabitant of the dark and fetid dunghill should, in an instant, entirely change its form, rise into the blue air, and enjoy the sunbeams—than that a being whose pursuits here have been after an unending name, and whose purest happiness has been derived from the acquisition of intellectual power and finite knowledge, should rise hereafter into a state of being, where immortality is no longer a name, and ascend to the sources of unbounded power and infinite wisdom.

Poulson's Daily Advertiser.

THE FRIEND.

ELEVENTH MONTH, 29, 1828.

We deem it proper to say, that, in giving admission to the review of Cardell's Grammar, (the first part of which will be found in the present number,) we do not assume to be competent judges in the case, and therefore leave the point in controversy to be adjusted by those

who are qualified for the task. We do not think, however, that because "the author of the Grammar is removed beyond the reach of intrusion," any one should be debarred from a free examination into the merits and demerits of his theory, involving, as it certainly does, highly important consequences. If the system he has proposed to substitute for that which has the sanction of experience, and of the greatest names, is really to be preferred, it can lose nothing by the scrutiny.

With the present number we have completed, so far as they have yet appeared, the course of very able and irrefutable essays, under the title of "Elisha Bates and the Berean." We have ample reason to be assured, that the more serious and reflecting part of our readers at least, will agree, that we have done well in placing them on our pages, notwithstanding the space which they occupy; and it is our intention, should the estimable author be favoured to extend the series, as appears to be his design, to continue the republication of them.

The Remember Me.—Amidst the variety of those beautiful little annuals, intended for the purpose of presents or keepsakes, which have appeared the present season, that entitled "The Remember Me," just published by E. Littell of this city, has, we think, deserved claims to patronage. The publisher has pretty fully effected the plan announced in his prospectus, of producing "a volume, such as religious parents and friends would be willing and not only willing, but desirous, to place in the hands of their youthful connections, as, at the same time, a pleasing and instructive gift." Of the various articles with which the volume is made up, prose and poetical, original and selected, so far as a hasty inspection has qualified us to determine, the tendency is uniformly moral and religious; and the engraved decorations, eight in number, including the exquisitely delicate title in gold, are interesting specimens of the progress of the art in America.

Died. on the 25th inst. in the 50th year of his age ISRAEL MATLE of this city—a valuable member and elder of the religious Society of Friends.

—, on the morning of the 16th inst. of pulmonary consumption, EMELINE COPE, daughter of ISRAEL COPE, aged 22 years.

So, some sweet cherished floweret, fair to view,
Unfolds its leaflets bright, besprent with dew;
Th' insidious worm the while corrodes its stem,
Then droops, and fades, and dies, the beautiful gem.

Brief, like that fragile floweret fair, thy date;
For this the tear we drop—still our sad state
Has hope—that thou (thy fragrance and thy bloom
Exhaled to Heaven) hast triumph'd o'er the tomb:
Safe from the taint of sin—the worm's envenom'd
tooth,
In bliss unmingled fix'd, and never fading youth.

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FOR THE FRIEND.

MODERN ASTRONOMY.

The history of astronomy is the record of the mightiest triumph which the ingenuity of man has yet achieved; nor does any thing exhibit the wide extremes of human knowledge and capacity more strikingly, than the contrast between the bewildered gaze of a peasant at the starry firmament, and the scrutiny of a La Place viewing the solar system as from the depths of space; reducing its mazy confusion into perfect order; explaining the causes and limits of all its apparent irregularities, and weighing and measuring the earth, the planets, and the sun.

The planetary system has become the beaten highway of astronomers. The magnitudes and motions of the bodies which compose it are ascertained with so great a precision, that the slightest variation which can affect them is calculated; and tables are formed, from which the apparent position of any of them, as seen from this speck in the heavens, may be foretold, for every hour and moment of the next ten thousand years. So familiar are all its details, that they have ceased in some measure to furnish to the ardent and restless spirit of investigation the stimulus which it so much craves, and which is its impelling motive to action. Philosophy has, therefore, sent forth her messengers into what have heretofore been deemed the immeasurable depths of space, and the results of her inquiries seem likely to constitute one of the most remarkable events of this wonderful age.

It might be fancied that the soil of England, so fruitful in great men, had become exhausted in the production of him, to whom posterity, with one accord, has granted the palm of genius and philosophy; for NEWTON left none behind him to inherit his fame or to finish his labours. His countrymen have stood idly by, while strangers were finishing the building, of which he had laid the foundation and erected the walls. It was reserved for a drummer in the Hanoverian legion—an uneducated and itinerant musician, but gifted with that energy of talent which sooner or later works its way to success and fame in whatever it undertakes—to give a new impulse to the study of astronomy, and to restore to England the eminence

in this science which seems rightfully to belong to the country in which the Principia was conceived and written. Sir William Herschell, by the construction of new and more powerful instruments, by unwearied application and singular sagacity, not only extended the limits of the solar system, and gave

—“The lyre of heaven another string.”

but laid the foundation of a new science, that of *Sidercal Astronomy*.

The ancients imagined that the stars were immovably fixed in a sphere of adamant, being susceptible of change neither of place nor form. Hipparchus, who lived about 120 years before Christ, was the first to remark the appearance of a new star, and was thus induced to make a catalogue of those which were then visible. From that period to the present, our knowledge of the changes which are taking place in these vast and distant luminaries has been slowly increasing. At various periods, new stars have suddenly emerged as it were, and shone with an astonishing brightness, which has, after a time, gradually faded away and disappeared. In the year 1572, a star of this description appeared in the constellation Cassiopea. It shone forth suddenly with a brightness equal to that of Venus at her greatest brilliancy, and was visible in fair day light. It continued thus, without any change of position, for sixteen months, when it began to dwindle, and at last disappeared, leaving no trace of its existence. It is remarkable, that at two periods of nearly equal intervals, viz. in the years 945 and 1264, a star appeared in the same constellation of a similar character. There is, therefore, some reason for considering it as a variable star, with a period of about 300 years, at the end of which—in half a century from the present time—it may again become an object of terrestrial scrutiny. In the year 1604, a new star appeared in the heel of the right foot of Serpentarius, which was visible for about a year, when it disappeared, and has not since been discovered. It surpassed Jupiter in magnitude, and is said by Kepler, who observed it, to have been “every moment changing into some of the colours of the rainbow.” The researches of astronomers have ascertained fifteen stars to be variable; more than double that number are supposed to belong to the same class. A star in the neck of the Whale appears and disappears regularly seven times in six years. It appears as a star of the second magnitude for about fifteen days, when it begins to decrease, till it becomes invisible to the naked eye. Its period is fixed by Herschell at 333 days, 10 hours, and 19 minutes. The star Algol, in Perseus, is one of this class. It has a period of 2 days, 20 hours, 48 minutes, and 56 sec-

conds, during which it changes from the second to the fourth magnitude. The remaining variable stars are all of the third, fourth, and fifth magnitudes, and undergo the changes to which they are subject, in periods of from five days to eighteen years. The rapidity of most of these changes renders it probable that they generally arise from the rotation of the stars on their axes, which thus presents to our view successive portions of an unequally illuminated surface. On the other hand, there are changes which do not appear to be periodical. The star β , in the Whale, has gradually increased in brilliancy, while δ , in the Great Bear, has been constantly diminishing. Many stars are now visible which were unknown so lately as in the time of Flamsteed; and many of the ancient stars are no longer to be seen.

The more intimately we become acquainted with the heavenly bodies, the more are we convinced that all nature is full of change. By comparing recent with ancient observations, it is fully ascertained, that the stars have an apparent motion of their own, independent of the changes produced by the irregularities in that of the earth. Thus it appears that Aldebaran and Sirius are each about half a degree more southerly than the ancients reckoned them, while the bright star in the shoulder of Orion is nearly a whole degree farther north than in the time of Ptolemy. Sir William Herschell has proved satisfactorily, that the apparent motion of about forty-four out of fifty-six stars, which he examined for a long course of years, is such as must result from a motion of the sun in the direction of the constellation Hercules. Indeed, so clear and decided is the evidence of this fact, that the precise course through the heavens of this motion is fixed by him to be towards a point whose north polar distance is $40^{\circ} 22'$, and its right ascension $250^{\circ} 52' 30''$.

As might be expected, the apparent motion is greatest in the stars of the first magnitude, and in those most favourably situated for indicating the change in the angle of vision.

The stars around this point appear to be slowly receding from each other, like the objects in an opening vista, while, in the opposite quarter of the heavens, they are gradually approximating. The greatest motion yet observed is that of Arcturus, which appears to advance in a south west direction, at the rate of nearly three seconds annually. Supposing this change to be caused by the motion of the sun, it has been estimated, that the solar system must have a velocity not less than that of the earth in her orbit, passing through a distance of three hundred millions of miles per annum. Whether this motion is that which the sun possesses in common with the stars that compose our nebula, around their common centre

of gravity; whether, to take a more extended view, it results from the mutual and balancing action of all the systems of the universe upon each other; or, whether the sun and his planetary attendants are but the satellites of an immense and infinitely remote orb, are questions which future Newtons or Herschells may determine, and which the success that has attended his researches into the laws of nature, should inspire the mind of man with the confidence of one day discovering.

One of the first observations made with the telescope was, that many of the stars which appear single to the naked eye, are really double. This may arise from an accidental coincidence in the line of vision, one of the stars being many times more remote than the other. But, as will subsequently appear, this coincidence is of too frequent occurrence to be often accidental. Out of one hundred and twenty thousand stars that have been registered, more than three thousand are ascertained to be double; and there is every reason to believe that future observations will greatly increase the catalogue. Sir William Herschell devoted a large part of his valuable life to their examination and enumeration; and discovered, that, in more than fifty double stars, either their distance from each other, or their angle of position, is continually changing. He was successful in ascertaining the relative motions of six of these double stars, so as to prove decisively the interesting fact, that some of the fixed stars form binary systems, in which two stars revolve around their common centre of gravity. He published, in the seventy-third volume of the Philosophical Transactions, the results of his observations on Castor, the star γ in the Lion, ϵ in Bootes, ζ in Hercules, δ in the Serpent, and γ in the Virgin.

The smaller star of Castor revolves round the larger in about 342 years; its motion is retrograde, and its orbit apparently circular. The diameter of the two stars which compose the star γ in the Lion, are as five to four, and the smaller performs a revolution in an elliptical orbit around the larger. Its period is about 1200 years.

The smaller star of ϵ , Bootes, is to the larger as two to three; its orbit is elliptical, and its period 322 years. The double star ζ , Hercules, is composed of a greater and lesser star, the distance between which was about one half the diameter of the smaller one in 1782. In 1802, the small star was no longer visible, though the apparent disk of the larger one was somewhat oblong. In 1803, it was still distorted; and, upon examining it with a power of 2000, it appeared that five-eighths of the diameter of the smaller was eclipsed by the larger. Within the last year, the stars have been observed to be again separated. The distance between the stars which compose δ , in the Serpent, has undergone no apparent change, and the period of revolution is 496 years. The stars are of the eighth and ninth magnitudes. The stars which form γ in the Virgin, are of the eighth and eighth and a half magnitude, and their period is 540 years.

Subsequent observations have fully proved the reality of these extraordinary statements. It was the rare happiness of Sir William Her-

schell to leave behind him a son who inherits his genius, and has been educated in all the learning of the age. Equally distinguished as a chemist and a mathematician, he has not been unmindful of what was due to the fame of his illustrious parent; and has taken, at an early age, his station in the first rank among the astronomers of Europe. Aided by his father's instruments, he has pursued his father's observations on the heavens, in conjunction with James South, and Struve, the indefatigable astronomer of Dorpat in Livonia. Never were the heavens more closely and rigorously interrogated than by these celebrated men. They have determined with precision the periods of sixteen binary stars, and laid the foundation, by their accurate measurements, for determining those of a much greater number. The star γ in the Lion, which was before considered as double, they have ascertained to be formed of four stars, each having a motion around their common centre of gravity. The distance of the stars of Castor has not varied since the time of the elder Herschell; but there is a remarkable retardation in the angular velocity, which proves that the orbit is really elliptical, and inclined so as to appear circular.

The most interesting of these binary systems is that which forms the star ξ in the Great Bear. The two stars are of the sixth and sixth and a half magnitude. They revolve round their common centre of gravity with a velocity that may be measured from month to month, and varying so remarkably, as to indicate an extremely elliptical orbit. The mean annual motion varies from 2° to more than 12° , and its revolution is performed in fifty-one years.* The attention of astronomers will, hereafter, be closely given to this interesting star, from whose phases we may reasonably anticipate the determination of the great problem, whether those vast and remote bodies are governed by the laws which regulate the planetary system.

One of the most remarkable appearances which the double stars exhibit, when viewed through a powerful telescope, is the singular and highly interesting phenomenon of contrasted colours. In the single stars, the only variation of colour that has been observed, is from white to red; while the double and triple stars display all the tints of the prismatic spectrum. The combination of a white with a blue or purple star, or of a yellow, orange, or

* The established binary systems, with their periods and annual motions, are as follows, viz.

Names of stars.	Periods.	Annual motion,
ξ Ursa Majoris	51 years	-7.02
γ p Ophiuchi	53	-0.56
ϵ Corone Borealis	159	+2.13
Castor	370	-0.971
δ Cygni	493	+0.73
δ Serpentis	496	-0.726
γ Virginis	540	-0.667
ϵ , μ , Bootis	623	-0.58
α Draconis	623	-0.58
μ Lynce	646	-0.56
α Cassiopeie	700	+0.513
δ Serpentis	706	+0.51
ζ Aquarii	604	-0.448
δ Bootis	822	+0.438
ϵ Lyra	1108	-0.325
γ Leonis	1200	+0.30

red large star, with blue or purple small ones, is the most common. That of red and white is more rare. In examining a recent catalogue of double stars by the younger Herschell, the following notes respecting the colour of some are to be found. "Large star; the *intensest orange*, very beautiful."—"orange and purple, good colours."—"white, deep blue."—"pale yellow, blue."—"red, purple." The double stars which have been enumerated in this article, exhibit the same beautiful appearance.

For instance: the larger star of ϵ Bootis is yellow, and of the third magnitude; the smaller is of a beautiful bluish green, and of the fourth magnitude. The larger star of ζ Hercules is of a beautiful bluish-white, and the smaller of a fine ash colour. The largest star of α Cassiopeie is of the sixth magnitude, and red; the smaller of the ninth, and of a green colour. The two stars of δ in the Serpent are both blue; those of γ in the Virgin are both white. The larger star of γ p in Ophiuchus is white; the smaller one 170.

(To be continued.)

REVIEW OF CARDELL'S GRAMMARS.

(Concluded from page 42.)

There is no one principle more firmly established among grammarians, than this, *that the best usage is the only proper standard of their instructions*. But our author rejects and ridicules this authority, as the arbiter of disputed points in grammar, [Phil. Gram. p. 185.] and pretends to argue solely from "established principles in the mind of man and the nature of things;" [Ph. Gr. p. 80.] from "principles of language common to the human family in every age;" [Ph. Gr. p. 17.] from "principles inferred with the native logic of the mind;" [Ibid.] from "principles of language not liable to doubt or difference of opinion, because they coincide with each one's consciousness;" &c. &c. [Ibid.] But it is to be remembered, that he judges it irrelevant to the purpose, to attempt to "teach the elegant use of language," [Ibid. p. 18.] and that he confines his instructions, for the most part, to a sort of metaphysics over which human beings have no control; "for," says he, "there is no *heid grammar of words* aside from their interesting connection with things, and it is not in human power to speak, or think, but in conformity with these exceptionless rules."—Phil. Gram. p. 32. "Gross absurdities are the necessary consequence of attempting to explain either ideas or words, independent [ly] of things."—Ph. Gr. p. 9.

Our author judged every thing to be ungrammatical, which appeared to him to be unphilosophical; and every thing to be unphilosophical, which does not accord with the position, that "all entities which the mind contemplates as things, or which names can denote, are either material objects or inferential deductions from them."—Ph. Gram. p. 21. He did not believe the doctrine of the poet,

"'Tis not in things o'er thought to domineer,"

YOUNG.

But that this philosophy should be promulgated in such a way as to interfere with those gram-

grammarians who teach the *right use* of language, appears a needless and voluntary aggression. Whether the study of their practical rules, (of which our author frequently shows himself ignorant,) is, or is not expedient, appears to be a question not necessarily connected with an inquiry into the "*essential formation* of language," or into "those invariable principles of matter and mind, which determine the elements and the *boundaries* of thought."—P. Gram. p. 17. Our author might have led his admiring auditors into all these mysteries, without an attack upon the practical grammarians; and he doubtless would have done so, had he not discovered that it was necessary to take some indirect course to excite public attention to such subjects. This he confessed, in the outset, to be the grand source of his "difficulties." "If the principles advanced should be considered *just*, it may not be easy to make them *entertaining*."—Essay, p. 2. Any assault will raise a mob: the rashness of folly can furnish entertainment where the meekness of wisdom fails. Our author makes amends for his "want of skill," by decrying all his predecessors; and appears every where more zealous to destroy their doctrines than to inculcate his own. On the same principle, he lavishes *praise* upon the theory he ought rather to *explain*. "In examining this *essential formation* of language, we are struck with wonder, to see how few, uniform, and sublime, are its rules; and find our admiration still increased, in contemplating the *limitless operations* which these few rules can perform!"—Phil. Gram. p. 17.

The basis of his scheme being (as he says) such "truths as are more clear in their simple proposition than any means of elucidation which can be brought to explain them." [Ph. Gram. p. 36.] his rules cannot but be "*few, uniform, and sublime*;" nor can we, indeed, withhold our wonder, when we are told that such a scheme is capable "of giving a clear understanding of principles, by which all doubtful points in grammar may be tested!"—Ph. Gram. p. 18. Axioms require neither proof nor elucidation; and this may account for the brevity and meagreness of our author's system; which, indeed, by one suggestion, he seems to have designed as a substitute for the astrologic "skeleton on the leaf of an almanac."—Ibid. p. 7. When the reader considers that the principles discovered by our author, are such as "coincide with each one's consciousness, and are corroborated by uniform experience," [Ibid. p. 17.] he will be the less disappointed to find that these volumes contain no distinct enumeration of them, no proper attempt to define them, nothing important that is connected with them. But he may marvel that they should have been hid from ages and generations, and left for our author in these last days "to stumble on." For it is undeniable that the greatest geniuses and critics, after a diligent inquiry into the proper foundation of grammar rules, have unanimously declared themselves ignorant of any such means of learning to speak and write well. Upon them, however, our author lays the blame of concealing these simple truths so long from all the world; and accordingly de-

votes nine-tenths of his pages to a detection of the "false reasoning by which the science of speech has been thus obscured."—Ibid. p. 8. He appears, to use his own words, "the unscrupulous assailant before the flowing towers of the literary Babylon," and defies her hosts. It is a bold and perilous enterprise. And though a treacherous metaphor now cuts off the motive which first led him into it—though "the remarkable difference of writers from each other" now disappears, and he finds "the fountains of doctrinal authority running together in a strong current," he still persists; and magnanimously promises, in imitation of Cyrus, "to turn the stream aside, and march under the walls."—Int. to both Gram.

The attitude he thus assumes, rises to the sublimity of heroism, when we consider that he raises no contravallation for defence, provides for his adherents no garrison "rich with the spoils of time;" but, trusting all to fortune, collects a few fragments from the mouldering works of former assailants, appeals boldly and often to the great "I AM," [Ph. Gram. p. 136. 84. 88, *et passim*] and lifts his hand to annul those "arbitrary rules" whereby "so many illustrious scholars have been enthralled during a period of eight hundred years."—Int. to both Gram. Thus will he liberate from Babylonish captivity "a portion who are disposed to act in the spirit of free investigation."—Ibid.

Nor are the advantages of this *liberty* small in his view. For, says he, "If the system of teaching in language hitherto pursued, is false in its essential principles, it is of great importance, in a national point of view, that it should be set aside. In such an attempt, many opposers must of course be expected." &c.—Ibid. All this is doubtless very true. But still greater benefits are to be experienced—a *boundless spiritual enlargement* is to be the reward of those who adopt his simple, ungrammared system of speech! "This application of words in their endless variety, by one plain rule, to all things which nouns can name, instead of being the *it* subject of *cavil*, is the most sublime theme presented to the intellect on earth. It is the practical intercourse of the soul, at once with its GOD, and with ALL PARTS of his works!!"—Ph. Gram. p. 87. N. York Gram. p. 49.

But, alas! there is but one step from the sublime to the ridiculous. We presently discover, that whereas our author promised "to turn the stream aside," he did but throw in some rubbish and turn aside from the stream!—that his "one plain rule" is more difficult to be learned and applied than all that the right use of words has ever been supposed to require!—that his books, for all practical purposes, are useless, and can never be understood by those who are ignorant of the common system of grammar!—that his fundamental principles are not fixed in any intelligible form, nor can his most ardent admirers tell how many and what they are!—finally, that his "system differs from any other hitherto received," because it is essentially composed of doctrines long ago proposed and rejected!!!

After a perusal of his books, none of these positions will be doubted by any competent

judge of the matter. But, for the sake of others, we shall add some further illustration, more particularly in reference to the last.

In respect to the *number of the parts of speech*, our author seems to have entertained several different opinions. He treats of the ten classes of words, articles, nouns, adjectives, pronouns, verbs, participles, adverbs, conjunctions, prepositions, and interjections; but it is, in general, to show that such a classification is without foundation. In his *Essay*, he reckons *secrea* parts of speech; [p. 44.] in the *New York Grammar*, six; [p. 17.] in the *Hartford Grammar*, three, with three others subordinate; [p. 21.] in the *Philadelphia Grammar*, three only—*nouns, adjectives, and verbs*. [p. 46. 170.] "The unerring plan of nature has established three classes of perceptions, and consequently three parts of speech."

—Phil. Gram. p. 171. But, on this point, we do not find "the native logic of his mind" quite consistent. On page 23rd, he says: "Every adjective is either a noun or a participle;" but all participles are adjectives, by his original classification. It follows, therefore, that all adjectives and participles are nouns! And this destroys one of his three parts of speech, in spite of "the unerring plan of nature!" So, then, his "system" comes to two parts of speech; but even this number is more than he believed in. For, on page 21, he says: "All other terms are but derivative forms and new applications of nouns!" Thus his system comes down to the notion and practice of "plain men"—"unlettered men"—"one class of words, and "one plain rule for their application!"

But, whatever his real opinion might be, about the proper number of the parts of speech, it was not new; for he did not choose to add to the number in the common system. The best modern grammarians reckon ten; Lowth, Mennye, Bicknell, Murray, Churchill, and others, nine; the old British Grammar, and all others that follow the Latin, eight; Webster, in his *Philosophic Grammar*, seven; Dalton, and some few others, six; all the latter Stoics, five; Aristotle, and the elder Stoics, Harris, Brightland, Fisher, and others, four; many of the ancients, Greeks, Hebrews, and Arabians, according to Quintilian, three; the first inquirers into language, according to Horne Tooke, two; and all who know nothing about grammar, one.

Our author pretends to have drawn principally from his own resources, in making up his books; and many may suppose there is more *novelty* in them than there really is. For instance: 1. He classes the *articles* with *adjectives*; and so did Brightland, Tooke, Fisher, Dalton and Webster. 2. He calls the *participles, adjectives*; and so did Brightland and Tooke. 3. He makes the *pronouns*, either *nouns or adjectives*; and so did Adam, Dalton, and others. 4. He distributes the *conjunctions* among the other parts of speech; and so did Tooke. 5. He rejects the *interjections*; and so did Valla, Sanctius, and Tooke. 6. He makes the *possessive case* an *adjective*; and so did Brightland. 7. He says our language has *no cases*; and so did Harris. 8. He calls *case, position*; and so did

James Brown. 9. He reduces adjectives to two classes (*defining and describing*); and so did Dalton. 10. He declares all *verbs* to be *active*; and so did Harris, (in his *Hermes*, book i. chap. ix.) though he admitted the *expediency* of the common division, and left to our author the absurdity of contending about it. Fisher also rejected the class of *neuter verbs*, and called them all *active*. 11. He reduces the *moods* to three, and the *tenses* to three; and so did Dalton, in the very same words. Fisher also made the *tenses* three, but said there are *no moods* in English. 12. He makes the *imperative mood* always *future*; and so did Harris, in 1751. Nor did the doctrine originate with him; for Brightland, a hundred years ago, ascribed it to some of his predecessors. 13. He reduces the whole of our *syntax*, to about *thirty lines*; and two-thirds of these are useless; for Dr. Johnson expressed it quite as fully in *ten*. But their explanations are both good for nothing; and Wallis, more wisely, omitted it altogether.

To exhibit all the errors and absurdities contained in these three works, would require a volume larger than any one of them. We shall, therefore, leave a subject, on which we have perhaps detained the reader already too long. In justice to our author, however, we ought to say, that some of his other works, and particularly the *Story of Jack Halgard*, are worthy of commendation.

FOR THE FRIEND.

Primitive Pennsylvania History.

The first assembly of the Province was held at Upland, (now Chester,) on the Delaware, a few miles below Philadelphia, and the record relates that "The Session began on the second day of the week, being the fourth day of the tenth month, (December,) 1682, and continued by adjournments until 5th day, the 7th of the said month inclusive." A model this for modern legislation.

The assembly consisted of fifty-four members, and as soon as the body was organized, the following minutes were made. "Four select members appointed to desire the governor, *William Penn*, to honour the house with a transmission of the proposed laws;" "The governor answers, that they were not quite ready, but when ready he would immediately send them by one of his servants."

10 Month 5th.

"Put to vote, and carried in the affirmative, N. C. D. that any member offending, should for the first offence be reproved only by the speaker; for the second, be reproved with a fine of twelve pence; and so gradually for every offence, not exceeding ten shillings."

Among other rules of order adopted on this day were these. "No member during the sessions shall go a journey without the speaker's leave."

"Any member directing his discourse to the speaker shall stand up, that the speaker and members may see him." "None to speak more than once; none to fall from the matter

to the person, and superfluous and tedious speeches may be stopped by the speaker."

"Proposed by the speaker, whether any absolute note of distinction betwixt one officer and another should be concluded on by vote, as the carrying a white rod or reed; left in *suspense*."

10 Month 7.

"The house met again about half an hour past seven in the morning. William Penn assuming the chair, expresses himself after an obliging and religious manner to the house."

"The speaker consults with the governor upon divers material concerns, which ended, the governor again urges upon the house his religious counsel, and withdrew."

"A debate arising, touching the time for the adjournment, the speaker endeavours to mitigate it—he endeavours to affect the people with the governor's condescension, and that after a divine manner."

Second Session at Philadelphia.

1 Month 12.—1682-3.

"About the fifth hour in the afternoon the house sat, the speaker puts the house in mind of the intent of their coming, gives them advice suitable to their present undertakings, and bids them be mindful of their duties toward one another."

1 Month 14.

"The speaker calling it to remembrance, reproves several members of the house for neglecting to convene at the time appointed when the house last adjourned."

"One of the members moves, that a way might be considered of by the house, how every member might defray his particular charges, during his attendance in the house, for the country's service."

1 Month 15.

"The speaker declared that, notwithstanding so many cautions, several members still neglect attendance. *Voted*, that each absent member shall pay for the future *twelve pence* for their neglect, whereupon orders were writ concerning the same, and set upon the house door."

1 Month 19.

"Resolved, that every person departing this province shall leave upon the court-door of the county whereunto they belonged, a bill of their departure, with their names, &c."

Third Session at Phila. 8th month, 1683.

"A request was made to the house by the governor, that a competent number of the house might serve upon a jury, (during the house's adjournment)—granted."

Fourth Session, 3d month 10, 1684, at New Castle.

"The governor having assumed his seat of authority, makes his address to the general as-

sembly, in the way of Christian counsel, and exhortation, advising the members to *look up unto GOD, in all their proceedings, and to act in every thing, not with any unwaded rashness, but with serious consideration*. This done, the governor withdrew."

"Francis Fincher being chosen speaker by major of the votes of the house, he in modest manner was pleased to refuse the choice, with an humble acknowledgement of his own insufficiency for so great an undertaking."

Fifth Session, 3d month 11, 1685, at Phila.

"Patrick Robinson, a member, having abused the assembly by saying that the assembly had drawn up an impeachment against Nicholas Morn, *koz nob* at a venture, it is declared a high breach of privilege. The assembly desiring the speaker, and two other members, to inform the council what had been done thereon, and Patrick Robinson meeting them in the street on their way, in a threatening manner said to the speaker, *Well, John, have a care what you do, I'll have at ye, when you are out of the chair*."

(To be continued.)

FOR THE FRIEND.

Observing in the last number of "The Friend" an interesting article on the "Transformation of Insects," I have been induced to send for insertion the following poetical view of the subject, transcribed from Shaw's *German Zoology*, vol. vi. pt. 1. J.

IMMORTALITY OF THE SOUL

Taught by an Insect.

The helpless crawling caterpillar trace
From the first period of his reptile race;
Cloth'd in dishonour, on the leafy spray
Unseen he wears his silent hours away,
Till satiate grown of all that life supplies,
Self-taught the voluntary martyr dies,
Deep under earth his darkling course he bends,
And to the tomb a willing guest descends.
There, long secluded in his lonely cell,
Forgets the sun, and bids the world farewell,
O'er the wide waste the wintry tempests reign,
And driving snows survey the frozen plain;
In vain the tempest beats, the whirlwind blows;
No storms can violate his grave's repose;
But when revolving months have won their way,
When smile the woods, and when the zephyrs play,
When laughs the vivid world in summer's bloom,
He bursts and flits triumphant from the tomb;
And while his new born beauties he displays,
With conscious joy his altered form surveys.
Mark, while he moves amid the sunny beam,
O'er his soft wings the varying lustrous gleam,
Launch'd into air on purple plumes he soars,
Gay nature's face with wanton glances explores;
Proud of his various beauties wings his way,
And spoils the fairest flowers, himself more fair than they,
And deems weak man the future promise vain,
When worms can die and glorious rise again!

One of the advantages derivable from vital religion, is such a settled dependence of the mind on divine care and protection, as renders it calm and undismayed amidst all temporal vicissitude; and if religion has not yet produced this stability in us, we have reason to fear the work has been impeded by negligence, or interrupted by unfaithfulness.

Dilley's Reflections.

FOR THE FRIEND.
BALTIMORE YEARLY MEETING.

(Continued from page 54.)

The statements we have already made, show, in the clearest manner, that, in order to retain their connection with the Society, and to support its doctrines and discipline, Friends of Baltimore yearly meeting had no alternative left, but to meet apart from those who had seceded from its communion and attached themselves to the new society of Hicksites.

Accordingly, near the close of the sitting, on fourth day afternoon, notice was given to such persons as were dissatisfied with the irregular proceedings of the separatists, to meet, at nine o'clock on the following morning, at the McKendree school house, for the purpose of holding Baltimore yearly meeting for the purpose of connection with the ancient and regularly instituted yearly meetings of our religious Society. Two Friends went to communicate this information to the women's meeting; but when they attempted to enter, they were denied admittance by two of the Hicksites, who had anticipated the movement, and placed themselves at the doors to guard them.

They, however, obtained admission by a side-door, which had escaped the vigilance of the sentinels, and informed the assembly of the proposed meeting.

The number of Friends who convened on fifth day, was about one hundred and fifty; of whom sixty-six were men and eighty-four women. Of the number of women attending Baltimore yearly meeting, we are not in possession of an accurate enumeration, the men's meeting consisted of three hundred and forty persons, forty-six of whom were boys, and a considerable portion of the remainder were from other yearly meetings; so that the adult members of Baltimore yearly meeting could not much exceed two hundred and fifty.

During the sitting of the yearly meeting of Friends, so much important business was transacted; and we can bear witness to the solemnity and harmony which prevailed throughout; presenting a striking contrast with the lightness and irreverence of a considerable portion of the assembly which Friends had left.

It is true, the company was small; yet we can truthfully acknowledge that He who has promised to be with the two or three that are met in his name, owned the meeting by his sacred presence; the evidence of which more than compensated for the sacrifice that many had made, and the derision they met with, in thus openly acknowledging their attachment to his name and cause. The meeting closed on seventh day evening, and Friends parted from each other under a grateful and humbling sense of the unmerited favour they had been permitted to enjoy.

Among other business, a committee was appointed to make a respectful application to the Hicksites, who had charge of the meeting house in the Eastern District, requesting the use of it for the yearly meeting. This a casual request was, however, refused, from which it is apparent, that, notwithstanding all the high professions of love and liberality, which that Society make, they evince but little of either the one or the other. Had they been actuated by a spirit of brotherly kindness or equity towards Friends, they could not have denied them the use of property to which they have an undoubted right, as members of the Society to which it belongs.

The following extracts from the minutes of the yearly meeting of Friends, will convey further information relative to its proceedings, viz.

Extracts from the minutes of the yearly meeting of Friends, held in Baltimore, for the western shore of Maryland, &c. by adjournments, from the 27th of the tenth month, to the 1st of the eleventh month, inclusive, 1828.

"30th of the 10th month, 1828.

"Hugh Balderston was appointed to serve this meeting as clerk, and William Proctor as assistant-clerk.

"1st of the 11th month, and 7th of the week.

"The committee on the state of our meetings and

the present tried situation of many of our members, produced the following report, which was approved, and the following Friends were accordingly appointed, to visit the meetings, as way may open, and generally to take charge of the important concern on behalf of this meeting, and report to the yearly meeting next year, viz. [Here follow the names.] The clerks were directed to furnish the committee with a copy of this minute and of the report, signed on behalf of this meeting.

"To the yearly meeting now sitting.

"The committee appointed to consider the situation of the meetings and members constituting the yearly meeting, report—

"That in considering the stripped and tried situation of many of the subordinate meetings, in some of which, it is apprehended, but few individuals remain attached to the ancient doctrines and discipline of the Society, their minds have been brought under close and serious concern: and, after a time of deliberation, they have agreed to submit to the meeting the following propositions, viz.

"That a committee of men and women Friends be appointed to have the general oversight and care of the subordinate meetings, and members composing them, to visit them, as may appear necessary, and way may open for it; and to report to this meeting, next year, an account of the state of each of its subordinate branches.

"That Friends, in each quarterly, monthly, and preparative meeting, who may remain attached to this yearly meeting and its discipline, be authorized and encouraged to meet in the capacity of their respective meetings for discipline, one week earlier than the usual time for holding such meetings, or if more convenient, to meet at the usual time, but in some other place; and if they find their numbers sufficient, hold said preparative, monthly or quarterly meeting, and report to the superior meetings according to the order of our discipline.

"That, if the number of the members is too small to maintain the regular meetings for discipline, it is advised that they report their number and general situation to the monthly or quarterly meeting, or to the yearly meeting's committee.

"And monthly and quarterly meetings are advised where such subordinate meetings may appear to be too weak to be maintained, according to the good order of the Society, and in the absence of the respective members of said meetings to such other meetings as may be most convenient.

"It is also advised that Friends make arrangement as early as possible, for holding their meetings select from those who have departed from our ancient doctrines and discipline; and where they cannot procure the use of their meeting houses, that they provide suitable places where they can hold such meetings in quietness, and consistent with the solemn nature of divine worship.

"It was concluded to change the time for holding our next yearly meeting to second day, the 19th of the tenth month—the meeting for ministers and elders to be held on seventh day preceding, at the usual time.

"In order to prevent confusion, it was concluded that to the names of all the meetings of every description, within the compass of this yearly meeting, the following words be invariably added, "in unity with the ancient yearly meetings of Friends"—and that to all certificates, minutes, or other writings, issued by our respective meetings, whether addressed to the Society, or to meetings abroad, the same distinguishing phrase or words be carefully added by the clerks; and Isaac Brooks, James Gillingham, and Nicholas Popplein, residing in the city of Baltimore, were appointed a committee, to whom all minutes and certificates issued by monthly or quarterly meetings, for any of our ministers or members, are to be forwarded; and in addition to the names of the clerks, they are to be signed by at least one of the said committee, and forwarded to the meetings to which they are addressed.

"We have gratefully to acknowledge, that we have been favoured to transact the many weighty and important subjects which have come before us since the sitting on the 30th of the month, with harmony

and unity; and under a sense of the mercy and goodness of the Lord to us, the meeting concluded. To meet next year on second day the 19th of the tenth month, and the meeting for ministers and elders on the seventh day preceding.

"Extracted from the minutes of the meeting a-foresaid.

"HUGH BALDERSTON, Clerk."

In examining the extracts from the minutes of the Hicksite meeting, we have been forcibly struck with the opinion unelated in them, that each yearly meeting is a *distinct Society*—that it may hold its own doctrines, without reference or respect to the doctrines of other similar bodies, and yet be a *society of Friends*. Such is the idea which its language conveys to our minds. The absurdity of this statement must be obvious to the most common apprehension. If we admit it, there may at once be as many *distinct, independent, and different Societies of Friends*, as there are yearly meetings. But in the nature of the thing, this is impossible—there can be but one *Society of Friends*; and that one Society must adhere to those doctrines which are the basis of the compact on which the association was originally formed. Each yearly meeting has its peculiar and exclusive rights, relating to its own government and internal regulations; and these it holds, independently of all other yearly meetings; provided, always, that they do not extend to the rejection of any acknowledged doctrine or testimony. But if either of the yearly meetings, or any number of them, alter the principles which form the outward bond of union in the Society, forsake the ancient and established organization, and join a new association, holding different principles, they cease to be a constituent part of the Society of Friends.

The several states which compose the Federal Union of this republic, have each their peculiar and independent rights, subject, however, to the provisions of the constitution, and the laws of the United States; if any of the states infringe these—they manifest an open contempt for them—renounce allegiance to the general government—and associate itself with another republic, founded on principles essentially different, and adverse in its feelings and conduct toward the United States—no man of sober reflection will pretend, that a state, thus circumstanced, would have any claim to a new confederacy, opposed to the protection of its or its government.

The Hicksite meeting in Baltimore, and every other meeting of the same character, stand precisely in the same relation to the Society of Friends. They have rejected the fundamental principles on which the Society confederated—have violated the constitution—withdrawn from the union—and formed themselves into a new confederacy, opposed to the ancient organization, and differing from it essentially, both in doctrine and government—they have, therefore, no claim to be any part of the Society of Friends.

There are some striking inconsistencies in that part of the extracts which contains the sentiments here alluded to. After saying that their "meeting has been brought under great exercise, on account of the circumstances developed in the information contained in the *epistles* from several yearly meetings, of the discussions among the members of our Society, beyond the limits of their yearly meeting, and the benedictions promulgated in the form of charges against those who had hitherto been considered by them as brethren, baptized by the same Spirit into the same body, &c." they add, "Believing as we do, that each yearly meeting of the Society of Friends constitutes of itself a body, possessing, not less of right than from necessity, all the powers of self-government, we neither claim the right to control the judgment, nor to *intermeddle upon the proceedings of others*," &c. Why, then, would we ask, did they *intermeddle upon the contents of the epistles from several yearly meetings*, and "charge them with promulgating excommunications," or assume the right to advise "other yearly meetings" how they are to proceed in these difficult times, in order to "experience the assurance of that blessing, which is reserved for the righteous from the foundation of the world?" Or, if they really meant what they said, why did the meeting, on fourth day morning, convene

rage Thomas Wetherald, John Jewitt, and others, in "promulgating eriminations" of a gross and abusive character, against those yearly meetings of whom they now say that they "neither claim the right to control their judgment, nor even to animadvert upon their proceedings." The records of a meeting professing to be a yearly meeting, ought to be, in some degree at least, consistent with its practice.

(To be continued.)

From the Miscellaneous Repository, No. 12.

ORTHODOX DISOWNMENTS;

And the means taken to create an excitement against Friends.

Much is now said, in conversation, and in publications of the separatists, on the subject of "Orthodox Disownments." The idea is held out by them, that they issue no testimonies of disowment. And as relates to those which are authorized by the discipline, I suppose they do not. It would indeed be totally irreconcilable with any principles of propriety if they did.

Propriety, to be sure, is not the ground on which they generally proceed, but it would be a glaring inconsistency for them to disown Friends. Having, in the first place, abandoned the doctrines of the Society, then *practically* condemned the discipline, and lastly separated from the Society, and formed one for themselves, they have no possible claim to the right of disowment over any of us, even if we had deserved to be excluded from the Society of Friends. Having "withdrawn" and organized, or, as they call it, "*re-organized*" a society of their own, they ought to leave us unmolested. They know that we claim no rights in their society—we do not intrude upon them, in this separate capacity—we meddle not with their privileges and regulations among themselves; and the world, bad as it is, I should hope, would hardly attribute to them any thing which exclusively belongs to the Society of Friends, either as it respects faith or practice. So that they could have no rational object in view, in disowning us for not separating with them. The formation of a new society, must be a work of individuals. And the character of that society must belong, strictly speaking, to those individuals alone. And it would be as preposterous in them, to set about disowning the individuals of the society with which they had been in religious communion, and from which they had withdrawn, as to disown the members of any other society whatever, or of all the societies in christendom.

But the very circumstances and reasons which establish this result, demand that we should disown them. Having BEEN members of the Society, their defection in principle, their violation of discipline, and finally their separation from the Society, all demand that we should testify that they are no longer members of our religious Society. Persons who have separated themselves from any body of people, in a society capacity, certainly can have no rational grounds of objection to having the fact declared on the part of those from whom they have separated, and with whom they have no religious fellowship. And as all societies, in their characters as such, are accountable, to a certain extent, for the conduct, and conversation, and avowed belief of the individual

members of which they are composed; so every society, in the very nature of things, must have the right to release themselves from that responsibility, in regard to all such as do not hold themselves accountable to them; or who, departing from the doctrines and discipline, which entered into the *social compact*, are declaring their own independence. The *privileges* which we enjoy in Society, are inseparably connected with certain conditions and restrictions. The moment we violate those conditions, and throw off those restraints, we forfeit those privileges, on which they were dependent.

The separatists call themselves "tolerants," and exclaim against disownments on account of principle, as direct persecution. By the term "tolerant" we are to understand one who admits an unlimited latitude of belief. Whether with the Mahomedan, a man believes that Mahomet and Jesus were both prophets, or with the deist, that they were both impostors—the tolerant can make, on his principle, no objection. This indulgence, however, is not practically extended to the belief in the divinity of Jesus Christ. This is pronounced as being among the darkest doctrines ever introduced into the christian church. It is orthodox; and this is to receive no toleration. The *passions and prejudices*, and even *ignorance* of man, have been appealed to by an artful play upon words, to disgust them with truth, and to dissolve the very bonds of society. To be *orthodox*, which, in the plain and positive meaning of the expression, is, "sound in principle, not heretical," is to incur the most hateful character among men—to be esteemed, as the primitive believers were, the offscouring of all things. And no wonder that the very term by which soundness in principle is expressed, should be so hateful to those who are themselves unsound. To call men to account, and to deny them religious fellowship on account of *doctrines*, is to be downright persecutors; because such persons seem conscious that the doctrines which they hold must be condemned. Such is the tendency, and such the actual result of the new doctrines.

Our discipline however declares, that it is to be observed, that if any member be found in a conduct subversive of its order, or repugnant to the testimonies with which we believe we are intrusted for the promotion of truth and righteousness, it becomes our indisputable duty to treat with such in Christian meekness and brotherly compassion, without unnecessary delay or improper exposure, according to the directions of our Lord to his church. Matt. xviii. 15, 16, 17.

From the right exercise hereof we believe no degree of persecution or imposition can be justly inferred: for the imposition rests on the part of those who (as has sometimes happened) insist on being retained as members, whilst at once variance with our religious body, either in principle or practice. And further enumerates certain prime articles of the Christian creed, a denial of which is pronounced to be cause of disowment. p. 22.

Robert Barclay, in his "Anarchy of the Ranters," which has, from the time of its publication, been acknowledged as a correct ex-

position of our system of church government, is very pointed in regard to doctrines. "If a body," says he, "be gathered into one fellowship, by the belief of certain principles, he that comes to believe otherwise, naturally scattereth himself; for that the cause that gathered him is taken away: and so, those that abide constant, in declaring the thing to be so as it is, and in looking upon him, and witnessing of him to others (if need be) to be such as he had made himself; do him no injury. I shall make the supposition in the general; and let every people make the application to themselves, abstracting from us; and then let conscience and reason in every impartial reader declare whether or not it doth not hold. Suppose a people really gathered unto the belief of the true and certain principles of the gospel, if any of these people shall arise and contradict any of those fundamental truths, whether such as *stand*, have not good right to cast such a one out from among them, and to pronounce positively, "This is contrary to the truth we profess and own; and therefore ought to be rejected, and not received, nor yet he that asserts it as one of us? And is not this obligatory upon all the members, seeing all are concerned in the like care, as to themselves, to hold the right, and shut out the wrong? I cannot tell, if any man of reason can well deny this." Barclay's Works, fol. 214.

And again he says—"If God has gathered a people by this means into a *belief* of one and the same truth, must not they that turn and depart from it, be admonished, reproved, and condemned, (yea rather than they that are not come to the truth,) because they crucify afresh unto themselves the Lord of glory, and put him to open shame? It seems the apostle judged it very needful they should be so dealt with." Tit. 1. 10. when he says, "There are many unruly and vain talkers, and deceivers, especially they of the circumcision, whose mouths must be stopped." Were such a principle to be received or believed, that in the church of Christ no man should be separated from, no man condemned or excluded the fellowship and communion of the body, for his judgment or opinion in matter of faith, then what blasphemies so horrid, what heresies so damnable, what doctrines of devils, but might harbour itself in the church of Christ? What need then of sound doctrine, if no doctrine make unsound? What need of convincing and exhorting gainsayers, if to gainsay be no crime? Where should the unity of the faith be? Were not this an inlet to all manner of abominations? and to make void the whole tendency of Christ and his apostles' doctrine? and render the gospel of none effect? and give liberty to the inconstant and giddy will of man, to innovate, alter, and overturn it at his pleasure?" *ib.* 215.

I think the separatists must be bound to acknowledge, that Robert Barclay was no *tolerant*, in their sense of the word; but, on the contrary, that he was a firm orthodox.

One great objection they make, to the eastward, against orthodox disownments, is, that they say, those disowned are the largest number; but what, I ask, has this to do with the principle laid down by Robert Barclay? Suppose, for instance, that the majority of a month-

ly meeting should fall into gross immorality, such as drunkenness, profane swearing, fighting, &c. would not those who remained upright and consistent with their profession, though the smaller number, have an undoubted right to disown the disorderly ones? I will state the case still further. Suppose that seventy-five, or, if the reader please, ninety-five, out of a hundred, were to enter into military pursuits, or to purchase and hold slaves—would not the minority have a right to disown them? The answer is obvious. But it will be said that these cases consist of conduct, and not merely opinion. Admit it—still it proves that minorities, in certain cases, had the right to disown members. But where, I ask, has Robert Barclay placed the right of disownment in stronger terms, than in the quotations just given, in relation to doctrines? Or where has discipline been more decisive than it is under the head of conduct and conversation, where it enumerates blasphemy, speaking profanely of Almighty God, Christ Jesus, or the Holy Spirit; denying the divinity of our Lord and Saviour Jesus Christ, the immediate revelation of the Holy Spirit, and the authority of the holy Scriptures? The question, then, of just disownments does not depend on the numbers on either side. To suppose the criminality of a practice is diminished in proportion to the number of transgressors, would be to change the very ground of moral obligation. It would make *sin* to be a departure from *popular opinion*, and not a violation of the laws of God. Thus, if a single individual in a community (a monthly meeting, for instance, or a whole Society) were to be guilty of murder or of blasphemy, it would be a heinous sin; if another joined him in the practice, the sin would be diminished; and so on, till the community would be equally divided; when the former sin would become a matter of indifference—neither good nor bad. Let the number in the practice in question increase, and it would become good; but when they were all engaged in it, it would be most excellent. Such are the absurdities which flow from the new doctrines in making *majorities* the governing principle in matters of faith and practice.

But they tell us that they hold the ancient doctrines of Friends; that the Society never had a *creed*, &c.; and that our primitive Friends differed among themselves on doctrinal points. What, then, we ask, were their doctrines? Or, if they had no settled doctrines, how can the separatists hold the *same doctrines*? The assertion amounts to this: that early Friends had no settled religious *belief*—yet the separatists have the *same belief* that they had—that they had no settled doctrines, yet these hold the *same doctrines*!

But, penetrating through this mist, in which they are endeavouring to envelope themselves, and coming to the points at issue between us, we shall not only find the doctrines held by the followers of Elias Hicks inconsistent with those of our early Friends, but that the Society, even in its infancy, did consider the very doctrines now held by these people as sufficient cause of disownment. The case of Jeffrey Bullock is decisive on this point. He was disowned for declaring that he did not expect to

be either justified or condemned by that Christ that died at Jerusalem. He wrote in defence of his views, and Isaac Pennington, for one, was engaged in controversy with him.

It is a great object with the members of the new society, to claim the character of being *persecuted*. They very generally, to the eastward, take the property of the Society, and not unrequently, in a violent manner, they break in upon our religious meetings, and trample under foot the rights and privileges of those from whom they have separated; they even use violence upon the persons of Friends—and yet, are dreadfully *persecuted*. It reminds me of the claims set up by slave-holders in the southern states. If we call in question their right to *enslave*, and tear from their fellow men their dearest sources of domestic enjoyment, they exclaim that their inalienable rights are invaded.

Another means whereby it is attempted to raise a popular excitement in their favour is, to exclaim against going to law. They say that the orthodox are disposed to appeal to the civil authority; that our early Friends did not do this, and that all such appeals are wrong.

But this objection comes with a very ill grace from persons who are pursuing *unlawful* practices to obtain their purposes.

It would, indeed, be a very convenient system to violate our civil and religious rights, and then persuade the world that “lawyers are a great curse, and that Christians can have nothing to do with the law.”

We believe that civil government is of divine institution, and designed as a terror to evil doers, and a praise to them that do well. Under this very provision, the weak are protected from the strong; and the peaceable man is released from the necessity of contending, in personal conflict, with the violent for the preservation of his life, liberty, and other inalienable rights.

Thomas Story, in his journal, p. 469, insists on our right to avail ourselves of the protection of the civil magistrate. In the course of his travels, he met with a number of persons who had been disowned, and who frequented Friends' meetings for the purpose of disturbance, charging Friends with persecution, &c. In a large public meeting where they had made disturbance, Thomas claimed this protection, and proceeded thus to reason the case:

“Now, observe, if it were the case of the church of England, or Presbyterians, or Papists, or Baptists, to be thus used by persons excommunicated by them respectively, how would it relish to any of them? Would they think themselves obliged to sit under such violences, without any regard had to the civil peace of mankind, thus invaded on the most solemn occasion? I do not believe they would. Why then should we, who are equally privileged to the protection of the civil magistrate, who is ordained of God as a terror to evil doers, and a praise to them that do well? I think no rational considerate person can blame us if we have, or yet should, excite the magistrate against all such, notwithstanding any unjust clamour of persecution against them and us for so doing, since these people's cessa-

tion from violence will release them, whenever they think proper to be quiet.” “Having spoke thus,” says he, “most of the people seemed quiet and pleased; but the *meaner* and *mobbish* sort, that take pleasure in *tumult* and *disquiet*, were dissatisfied.” And it further appears, by a passage in the same journal, p. 590, that some of these people, who came into a meeting where Thomas was, and made disturbance, were taken out by the authority of the governor of the city.

It is but justice, however, to the Society to add, that they greatly regret the existence of any necessity to ask the interference of the civil authority for the protection of our religious privileges. And we trust to be able to bear a “becoming testimony, even in courts, and to show that nothing but the nature of the case will take any of us there.” But we are not so principled against such protection, as to refuse it in cases of absolute necessity.

(To be continued.)

OBITUARY.

DIED—On the morning of the 9th ult. at Mount Pleasant, Ohio, SARAH, wife of Elisha Bates.

In noticing the decease of our departed friend, we must be permitted to pay a short tribute to her unobtrusive and solid worth.

She was naturally of a very diffident disposition, fond of retirement, and little disposed to make any display of her religious feelings. In the various relations of social life, she was an example of fidelity and watchfulness, endeavouring to discharge her several duties, with uprightness, as in the sight of Him who seeth in secret, and not to win the applause or favour of the world. She was a faithful, affectionate, and sympathizing wife; a tender and watchful mother; a steady and feeling friend—being adorned with that ornament which is of great price in the divine sight, a meek and quiet spirit. Her extreme diffidence and humility led her to entertain a very humble opinion of her religious attainments, and probably subjected her to some painful conflicts of spirit, which persons of less self-distrust would have been spared. During her last illness, which was protracted, her bodily sufferings were severe, and at times it was evident that she suffered much from mental depression; yet she was frequently clothed with great tenderness of spirit, and evinced an earnest concern for the promotion of the Redeemer's kingdom.

As the period of her release from the pains of mortality drew near, those discouraging views of herself, which seemed to have weighed upon her spirit, gradually gave way, the Sun of Righteousness was pleased to arise, and shone upon her; a humble yet steadfast and confident faith in Him, animated her spirit, and enabled her to look with holy joy over and beyond the things which are seen, to the unfolding glories of the eternal world, with a blessed assurance that a crown of immortal glory was prepared for her.

On the evening of the 4th ult. several friends having called to see her, and a few words being addressed to her, expressive of the peaceful feeling of the speaker in the prospect of her early

release; she replied by stating her own belief that her end was near, and that "all would be well." After the company had withdrawn, the sweet serenity of her countenance bespoke the heavenly composure of her mind, and being asked if she felt comfortable, she replied, "Yes, I feel the arm of Almighty power round about me, and I cannot be uncomfortable whatever this poor tabernacle may have to suffer. I have freely given up all—husband, children, and every thing, as to this life." She then addressed her children in the most tender and appropriate manner; and soon after, speaking to her husband on the prospect of the speedy dissolution of their happy union, she observed, "The time of our separation draws near—I shed tears, but they are not tears of regret at leaving you,—this is made easy to me. For myself, I know that I have not done much to promote his cause, yet I do not feel that this will stand against me. But I feel that I have loved the Lord Jesus Christ in sincerity; and now I have the consoling evidence that he will not leave me in the hour of extremity and trial. His blessed presence will be near me, his power will be round about me, and bear up my head above the billows of affliction, and give me a mansion of rest and peace in the regions of eternal blessedness. I know that my end draws near, and I do not know how soon it may come,—it may be this night, and if it should, let all my dear friends know that all is well."

As the last hour approached, she was perfectly aware of it, and the energies of her mind remaining unimpaired, she seemed tenderly alive to the affliction of her beloved family in the prospect of her speedy removal from them; and just before her articulation failed, was secretly engaged in solemn supplication. Indeed, prayer seemed to be the constant engagement of her redeemed spirit; and though it was not so audible as to enable those present to connect her language, yet the name of the "Lord Jesus," that blessed Saviour whom she loved and believed in, was often distinctly heard. Soon after this the power of utterance failed, but the spirit was still holding secret intercourse with heaven; a look of holy calmness and resignation spread over her emaciated and worn features, she closed her eyes, and gently breathed easier and easier, until she breathed no more.

—oo—

Extract from an Oration delivered by I. A. SHAW, Plymouth.

I should do injustice to my subject, did I omit to mention how much our civil liberties owe to the spirit of our religion. Christianity, as it exists with us, is the strongest pillar of a free constitution; for it is the best guardian of the public morals. It has exalted, and will continue to exalt this people; for, where the spirit of the Lord is, there is liberty.—Christianity will here put forth her mighty power. Here she will breathe her renovating spirit over the troubled elements of human society. Here we may expect her to exert a far more salutary influence than she has ever done before, for here she is unshackled. She is not here led around the altar as a mystic pageant, to meet the gaze

of the superstitious crowd; but she is our inmate at the fireside, she dwells in our hearts. Where full liberty of inquiry exists, and no preference is expressed by the laws for any one sect above another, truth has all the aid it needs. And, if religion of some sort has ever been found necessary to the support of social order, what are we not encouraged to expect from its holy influence, its sanctifying power, where it circulates pure as the breath of heaven, free as the air we breathe? For, be assured, prosperity will hover round us, while our councils are directed by a fixed regard for the principles of right. The dangerous doctrine has been sometimes entertained, that nations and individuals are not bound by the same moral obligations; that what would be violence, treachery, or artifice on a small scale, may be political wisdom when transferred to the cabinet. Diplomacy has sometimes been only another name for double dealing. But it is our lot to be fallen upon other times, to know that the true interests of the individual and the community too, are inseparable from the principles of truth. And, let me assure you, that the irreversible laws of nature and of order, emanating from the God of nature, have given no healthful existence, no vigorous action, to the machinations of any depraved, any sinister policy, whether devised by the many or the few. No man, who would depart from the life-giving principles of public faith and private virtue, can be either a wise statesman or a true patriot.

THE FRIEND.

TWELFTH MONTH, 6, 1828.

A letter has been received from Ohio within a few days, from which the following extract is taken.

"On the 17th inst. (11th month,) our court of common pleas commenced its session. The first business which claimed the attention of the grand jury was that of the riot case. On the morning of the 19th, having employed near two days in the examination of witnesses, the grand jury found a bill against the whole of the nine bound over by justice Southerland, and added four to their number; whom, in the investigation of the subject, they found had taken an active part in the unparalleled outrages of second day. At the instance of the accused, and by consent of parties, the final hearing of the case is postponed, or laid over until the next court."

Other letters have been received, confirming the foregoing intelligence.

If any further evidence was requisite to place the accuracy of the narrative published in the 49th number of the Friend, beyond the reach of refutation, or to expose the misrepresentations of Huldai Jackson and others of the same party, it is amply afforded in the results of these legal investigations. They not only present the most conclusive and unanswerable reply to the often repeated and unfounded charges against the writers in The Friend, of being "deeply skilled in the art of misrepresentation and falsehood, and superlatively

possessed of the weapons of slander and defamation," but must return them upon the heads of the accusers to their shame and discomfiture.

A Friend lately informed us that he saw Huldai Jackson's account of Ohio yearly meeting printed in the form of a handbill stuck upon the doors of the court house in Steubenville, and we learn that this method of appealing to public feeling has become quite common with them. A cause which requires so much untruth to support it, and whose partizans can resort to such means to spread those untruths, must, be, we should think, in rather a desperate case.

We thank the author of the interesting article on modern astronomy. We should be glad to encourage similar productions, believing, that good essays, illustrative of the various branches of science, occasionally introduced, would both enhance the respectability of the paper, and agreeably contribute to its variety. Thanks, also, to our friend V. for his scraps of primitive Pennsylvania history. They have really been to us a pleasant treat—and will, we doubt not, be relished, for their exhibition of business-like brevity, unsophisticated simplicity, and the glimpses which they are calculated to give into the character and every day habits of the illustrious Penn. We shall look with eagerness for the continuation.

Marrid, at Friends' meeting-house in Pine-street, on fourth day, the 3d instant, ISAAC MEREDITH, of Chester county, to HANNAH, daughter of Enoch Lewis of this city.

Died, at Berwick, Columbia county, Pennsylvania, on the 20th ult., in the 25th year of his age, HENRY SMITH, son of Joshua R. Smith, of Burlington, N. J. Amiable disposed from his childhood, it may correctly be said of him, that few have attained to the same age as free from the contamination of vicious propensities, and his end was in accordance with the uprightness and integrity of his life. Amidst the paroxysms of a violent disease, (typhus fever,) he was favoured to cast his care upon him, who regards, with a propitious eye, those who, in humble faith and filial confidence, look to Him for support in the time of need. Hence, to him, the prospect of dissolution was not terrific; and, we trust, he has been permitted to enter the mansions of eternal joy.

From Littel's Rememner Me, for 1829.

HYMN OF THE JEWISH CAPTIVES.

We eagerly look for the day,
O God! when thy mercy shall rend
The clouds of misfortune away,
And put us to our bondage an end.

Soon Kedron's dark vale shall rejoice,
And blossom again like the rose;
When we shall be led by thy reprob;
To the land where our fathers repose.

Oh! then from our fathers we'll take
Our harps, and sing praises to thee!
And the lyre, in its pride, shall awake!
When Judah's lone daughters are free.

The sun of thy mercy shall shine
Once more upon Salem's bright towers;
Then glory, O God! shall be thine,
And rapturous hearts shall be ours.

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FOR THE FRIEND.

MODERN ASTRONOMY.

(Continued from page 58.)

Such are some of the curious observations which modern astronomers have made. Interesting as they are in themselves, their chief importance is derived from the prospect which they open to further discoveries, that shall unfold still more extended and magnificent views of the creation. Scanty as the data are from which we can now reason, they establish the fact, that the starry heavens consist of single and compound systems of suns. Our own sun is, unquestionably, a single star; such also are Arcturus, Sirius, and Aldebaran. Other systems exist, in which two stars revolve round their common centre of gravity. That all these binary stars are suns, shining, not with reflected, but with their own proper light, is evident from their prodigious distances. And, when we take into consideration the fact, that triple and quadruple stars have been discovered revolving round each other, we are lost in amazement at the magnificence of the spectacle which the starry heavens must exhibit to the inhabitants of the planets that belong to such a system of suns! How great the contrast between their blaze of day, and the cold and dreary orbit of our Herschell!

In examining the manner in which the stars visible to the naked eye are grouped in the heavens, it is evident that their arrangement is not accidental. Had it been so, the probabilities are as 1400 to 1 against the nearness of the three beautiful stars in the belt of Orion, and as 500,000 to 1 against the existence of such a constellation as the Pleiades. It is therefore probable that many of these near stars belong to the same system, and that future observations may discover them to possess a common motion and mutual attraction. Pursuing the speculations which these views naturally suggest, many astronomers have conjectured that all the stars in the universe are collected into nebulae, and that our sun is situated in that which is formed by the insulated and scattered stars visible to the naked eye. For immense as is the space occupied by these stars, it is beyond a doubt that it shrinks into a mere point when compared with the universe itself. To whatever quar-

ter of the heavens the telescope is directed, we discover stars invisible to the naked eye. The nebulous appearance of the galaxy is resolved into distinct stars, and new nebulae are disclosed to view. As we increase the power of our instrument, we discover these also to be composed of stars, and sunk still farther in the depths of space, other and more numerous clusters, whose blended light is too remote and faint to be separated by the most powerful of our glasses. Astronomers have also discovered brilliant spots in the heavens, which can scarcely be occasioned by collections of stars. Of this nature are the nebulae in the sword-handle of Orion and in the girdle of Andromeda. The former has been an object of minute examination by many astronomers, and has undergone considerable changes of form and brightness. The latter has been known from the earlier ages of astronomy, and is visible to the naked eye. It is oval, very bright, and of great magnitude. Its nebulosity is described by the younger Herschell as being of the most perfectly milky, absolutely *irresolvable* kind; the brightness of which increases by regular gradations from the circumference, and suddenly acquires a great accession in the middle, yet without any distinct outline to the nucleus. Neither their distance nor their appearance with the best telescopes, leads to the supposition that these nebulae can consist of infinitely remote stars. Similar appearances in other parts of the heavens have given rise to the opinion, that there exist, scattered throughout the universe, collections of uncondensed luminous matter. Far behind and beyond the discovered faint nebulosities, presenting only a milky hue, brighter in some parts than others, but offering no appearance of being composed of stars. The imagination is lost and overwhelmed in the attempt to form even a faint conception of magnitudes so vast and distances so immense as are here unfolded to our view! In this illimitable region all is yet dreams and conjecture. The science of sidereal astronomy is yet in its infancy. If the hand of philosophy is ever to raise the veil which hides the secrets of those worlds of light from our eyes, it must be by the same unwearied observation, and patient thinking, and cautious induction that revealed to Newton the laws of our own system.

The problem of the parallax of the fixed stars, which is the first great step towards a knowledge of their size and distances, and which has attracted the attention of all modern astronomers, has, we may hope, at length been solved. Dr. Brinkley, the professor of astronomy in the university of Dublin, an accurate and careful observer, has devoted himself to the examination of this question, and thinks he

has ascertained the parallax of Lyra. His conclusions, it is true, have been contested; but we may expect with confidence that the observations on the double stars will soon enable us to decide the point. It is probable, moreover, that our estimate of the distances of the fixed stars being in proportion to their magnitudes—an estimate founded on the supposition that their diameters are equal, is altogether unfounded, and that a diligent examination of the telescopic stars may lead to a more decisive solution of this great problem than has yet been obtained.

At this interesting period in the history of astronomy, when every thing indicates that another great era of discovery is at hand, the arts have come forward, as the handmaids of science, and presented her with a means of research and observation, which she had despaired of obtaining. All the powerful telescopes hitherto in use, were reflectors with metallic mirrors. They disperse the light, so as to be greatly inferior to refracting telescopes of equal magnifying power, in the examination of faint and minute objects. The impossibility of obtaining glass lenses of large diameter and uniform density, had prevented the construction of refracting telescopes of great power, and compelled astronomers to resort to metallic mirrors, for their large instruments. An artist of Germany—that great mother of inventions—has at length triumphed over these difficulties, and succeeded in casting plates of thin glass, of great size and uniform density, free from all the veins and flaws which had hitherto rendered such plates useless for optical purposes. The telescopes which he has thus been able to form, surpass all others in the distinctness and clearness of their vision. His history is curious and interesting; and his name will hereafter be connected with one of the great eras in astronomical discovery. It conveys also a useful moral; teaching us that the interests of learning and the arts are inseparably connected—that it is in the power of the humblest artisan to confer important benefits on the most refined of the sciences—and that the devotion of the whole powers of the mind to the improvements of even a mechanical trade, may be rewarded with the most brilliant success.

Joseph Fraunhofer was a native of Bavaria, whose parents were too poor to give him any other education than was to be had by an irregular attendance at the common schools. Being left an orphan at the age of eleven, he was apprenticed to a grinder and polisher of glass at Munich. A singular accident, which nearly proved fatal, happened to him in his fourteenth year, and gave a decisive turn to his future life. Two houses, in one of which he lived, suddenly tumbled down, and buried the inhabitants in

their ruins. Young Fraunhofer, happily, was near the surface of the rubbish, and was extracted, after an imprisonment of some hours, covered with wounds and bruises. The king of Bavaria came to the spot, to encourage the workmen, and took a warm interest in the fate of the only survivor of this distressing calamity. He had him nursed at the public hospital; and, when he was recovered, sent for him, presented him with eighteen ducats, and told him to apply to him whenever he was in want. Fraunhofer immediately bought with part of this money, a machine for grinding and polishing lenses, and devoted the leisure he could snatch from his work to the finishing of optical glasses. His misfortune and his talents attracted the notice of Utzschneider, a counsellor of state, who pointed out to him some books on optics and mathematics. He immediately applied himself to the study of these sciences, at a time when he could scarcely write; and, although forbidden by his master the use of books, or of a light in his chamber, made himself a proficient in learning. With the remainder of the royal bounty, he purchased the last six months of his apprenticeship, that he might have more time to pursue his experiments. He then commenced engraving visiting cards, without having been taught to engrave, and applied the profits of this new business to the prosecution of his favourite pursuit. The fierce war of the French revolution now broke out, and swept before it the arts and embellishments of peace. The sale of his cards ceased, and Fraunhofer was compelled to support himself by working as a common glass grinder. He passed several years in indigence and obscurity; but his former patron, counsellor Utzschneider, having engaged as a partner in a large establishment near Munich, for the manufacture of mathematical and optical instruments, he was induced by his friends to apply to him for employment. He was engaged as optician to the factory, and was thus placed in the situation most congenial to his wishes. He applied himself to the improvement, both of the theory and practice of his art, and made himself advantageously known to the learned world, by some ingenious and original researches upon light and refraction. He improved the apparatus for grinding and polishing glasses, and succeeded, after a long course of experiments, in casting thick plates of glass, of an uniform density and colour. He was thus enabled to make lenses very far superior, in diameter and quality, to any heretofore in use. His fame as an optician was very widely spread, and he was engaged to make a telescope for the observatory of Dorpat in Livonia. Professor Struve considers this telescope as the most perfect optical instrument in existence. The diameter of the object glass is nine inches, the length of the tube fourteen feet, and its greatest magnifying power is about seven hundred times. The cost of manufacturing it was about four thousand dollars. Yet such is the clearness and brightness of the image it presents, and such the delicacy and truth of the adjustment, that professor Struve does not hesitate to compare it with the great telescope of Herschell, to which it is far superior in

usefulness. Fraunhofer afterwards undertook to make a lens, twelve inches in diameter, for the king of Bavaria, and a third of the diameter of eighteen inches. But he did not live to finish these glasses. He died at Munich in 1826, in the fortieth year of his age. It is gratifying to learn that the unpretending worth of Fraunhofer was duly valued by his countrymen. He was received as a partner in the lucrative business, to the reputation of which he had so much contributed, and was thus enabled to reap the reward due to his genius and perseverance.

The secret of his art has not perished with him; lenses of a very large size and extraordinary clearness are now made at Munich, Paris and London, and there is every reason to believe that the invention of Fraunhofer will be the means of carrying astronomical discoveries to an extent which our former knowledge of the heavens could scarcely give us an expectation of reaching. This is the more important, as the great and enormously expensive telescope of Herschell is nearly decayed, with age and exposure to the weather. * *

FOR THE FRIEND.

PRIMITIVE PENNSYLVANIA HISTORY.

From the assembly's minutes.

1694.

3 mo. 24.

"A committee of eight members appointed to inspect the grievances of the inhabitants of this government, report—

"1st. That the person commissioned to be clerk of the market for the county of Philadelphia hath committed several misdemeanors in his office.

"2d. That there is not an ordinary appointed in each respective county for the probate of wills.

"3rd. That care is not taken, for taking security from clerks and sheriffs, for the due execution of their office.

"4th. That there is not more than one ferry allowed over Schuylkill near this town.

"5th. That seizing, or taking away the boat belonging to the inhabitants of *Haverford, Radnor, Merioneth and Darby*, is an aggravation, and of ill-tendency to the inhabitants of this province.

1695.

7 mo. 9.

"The house chose Edward Shippen speaker, whereupon it was moved, that three members should treat with *Sarah Whitpan* for to hire her room to sit in."

1696.

"The assembly met at the house of *Samuel Carpenter* in Philadelphia."

1698.

3 mo. 12.

"Daniel Smith was chosen messenger, and attested to keep secret the debates of this house, and the door in safety."

"William Moreton not appearing, one of the members from Kent said he would not

appear; for that he being a *Scotchman*, thought himself not capable to serve as a member of the house, and if he came up should be sent home again."

"A petition from some of the inhabitants of Philadelphia to put down *pecker* and lead *farthings*, was read, and referred for further consideration.

3 mo. 27.

"The house met at four o'clock, in the afternoon, being prevented from meeting at the time appointed by reason of a *great fire*, which happened in the town this morning."

3 mo. 31.

"Ordered that Jonathan Dickinson have for his labour and attendance as clerk of this present assembly *five pounds*,—that Daniel Smith be paid *fifty shillings* as doorkeeper and messenger, and that James Fox satisfy for the rent of the house where the assembly was held."

1699.

12 mo. 6.

"Adjourned to Isaac Norris's house, by reason of the extreme cold, for an hour."

"Thomas Makin voted to be clerk for this session of assembly at 4 shillings per day."

"Twenty-one pounds, thirteen shillings, and one penny, was voted as a provincial charge for damage done by privateers plundering the town of *Lewes*." (Lewistown.)

"Anthony Morris and Isaac Norris were ordered to attend the governor and council, to be informed of the place called *Natoll*. The committee return and report, that *Natoll* is a place upon the main near Madagascar." V. (To be continued.)

FOR THE FRIEND.

HANCOCK ON PEACE.

(Concluded.)

We shall close our extracts from this interesting little volume with some anecdotes respecting the family of the late Gervase Johnson, a minister who visited America, and was absent from home on this gospel mission, during the occurrence of those awful scenes which introduced his family into so much alarm, and in which they experienced such remarkable preservation.

"When the army of the insurgents marched into the town of Antrim, the place where G. Johnson's family resided, they issued orders to the inhabitants to remain in their houses, and to close the doors and windows. It was the intention of this family to comply with the requisition and remain quietly in their own habitation; but they soon discovered that the battle had commenced, and the insurgents had planted their cannon in the street directly before their door.

"As the house seemed to be in imminent danger, they thought of taking refuge in the fields. This step would, however, have been attended with great personal risk, and was happily prevented—for the yard was so full of rebels, that the family could not well pass

by them. After making an effort to escape, the females returned into the house; but their brother was shut out amongst the crowd; yet notwithstanding they were in the heat of action at the time, the soldiers neither asked him to take up arms, nor offered him the least violence. He afterwards got into the stable, and endeavoured to secure himself by holding down the latch, until one of his sisters ventured out and brought him into the house, to their great joy, as they expected never to see him again alive.

"Immediately after they had given up the intention of going into the fields, and were entering the house, a wounded rebel came in along with them, and stayed with them during the remainder of the engagement. Though they endeavoured to perform the duties of humanity to a suffering fellow creature, yet they felt their situation to be full of difficulty as well as danger on his account, not knowing how soon his enemies might prevail, and find him under their protection. The rebel, who was a respectable person, strove to encourage them, by saying they need not be at all alarmed, for he was sure, as they were inoffensive people, and did not meddle on either side, they would not meet with any injury.

"At this time the rebels had gained possession of the town, having obliged the regiment of cavalry to retreat, after a deadly rencontre, in which about one third of the regiment was either killed or wounded in the short space of a few minutes. But it was not long before a reinforcement of the Monaghan and Tipperary militia entered the town; and seeing the rebels beginning to yield, they acted with great cruelty, neither sparing friends nor enemies, but destroying every one who appeared in coloured clothes. In a very short time they dispersed the insurgents and retook the town. Numbers, who were not in any way concerned, lost their lives; for the soldiers showed pity to none: they fired into the houses of the inhabitants and killed many, and those who took refuge in the fields also suffered severely.

"When the firing had almost ceased, the family above noticed concluded it would be safer for the rebel who had taken shelter with them to try to make his escape; for the probability was that if he should be found in the house at such a time, he would not only suffer himself but be the occasion of the family suffering also. He made his escape accordingly, and was saved. Not many minutes after he had gone, a number of soldiers came to the door, knocked furiously at it, and demanded entrance immediately—insisting that the family should all come forward and show themselves, in order that it might be known whether there were any strangers in the house. The door was opened accordingly, and they were immediately surrounded by a great number of soldiers. Their appearances were very frightful—they had just come from the heat of the battle—their faces besmeared with gunpowder, and the expression of their countenances corresponding with the work of death in which their hands had just been engaged. They inquired if all the individuals of the family were present, and if any strangers were in the

house. Some of them were going up stairs to search, but an officer who lived near, told them they should not make any search, that the Quakers were people that would not tell a lie—that their words might be taken, and that if any strangers were in the house, they would not be denied. Indeed, their manner was so kind and civil as to excite the astonishment of the family, especially as many others had experienced very different treatment."

"The town presented an awful appearance after the battle: the bodies of men and horses were lying in the blood-stained streets; and the people were to be seen here and there saluting their neighbours, like those who had survived a pestilence or an earthquake—as if they were glad to see each other alive after the recent calamity.

The same night a troop of soldiers came to the door to let the family know, they need not be at all alarmed, for that they should be protected—that the soldiers would be riding through the streets all night, and would take care that they should not be molested."

"Owing to the bad character of which that part of the town where the young man and his sisters lived, had obtained, orders were issued that it should be burned. Some of the houses had already been destroyed on the morning of the battle, but it was a fearful thing to have the houses of a whole street condemned to pillage and the flames, as many innocent persons would undoubtedly suffer, and numbers left without a place of shelter. In this calamitous period, the poor destitute wanderer, whether innocent or guilty, who was deprived of a home either by accident or design, was always an object of suspicion, and if not clad in military attire was liable to be shot.

"The commanding officer was riding up the street to give the orders, and one of the young women of the family thought she would venture through the crowd and speak to him; some of the town's people had indeed urged her to make the application. She walked up to him accordingly, and with great simplicity asked him if "their house was to be burned." He replied, "I have received very bad treatment from the inhabitants of this quarter of the town; but you shall not be disturbed. I will make them rack the houses about your house, and save yours." After this, without their knowledge, a yeoman was sent to stand at their door, while the destruction was going forward near them. Notwithstanding the officer's command, however, the army seemed disposed many times afterwards to plunder their house; but the neighbours always interfered, saying, "they were inoffensive people, not connected with any party, and that their father was in America." "On one occasion the soldiers came for the express purpose of racking the house, and had their weapons ready to break the windows—but the neighbours, some of whom were yeomen, stepped forward in their behalf, so that not even a shilling's worth was taken from them, nor did any of the family receive the slightest personal injury."

It is a circumstance not a little remarkable that at the time Gervase Johnson was preparing to leave Ireland on his religious visit to America, a minister of the Society expressed

himself in prayer at a quarterly meeting to this effect—viz. that he was led to supplicate on behalf of a dear brother, who was going to a distant country, as with his life in his hand—that the Lord he trusted would be with him and lay out his work, day after day; that he would enable him to perform acceptably what was designed for him to do, and that he would be returned to his family and friends with the reward of peace in his own bosom, experiencing Him who had been his morning light to his evening song. But that in his absence the sword would be near his house, and the dead bodies would be lying in the streets, and at the time neither hurt nor harm would befall his family; for the Lord would encamp about them and preserve them, as in the hollow of his hand, from the rage and fury of the enemy.

This was some time before the rebellion broke out, and the circumstances alluded to in the prayer were afterwards literally accomplished.

S. N.

—
FOR THE FRIEND.
SCRAPS.
The U. S. Mail.

The postmaster general's report laid before congress a few days since, is a very interesting document. We make the following extract as worthy of note. "Some pains have been taken to ascertain the exact number of persons employed by the department, including postmasters, assistant postmasters, clerks, contractors, and persons engaged in transporting the mail; and although only partial returns have been received, it is believed the total number is about *twenty-six thousand, nine hundred and fifty-six*. There are about *seventeen thousand five hundred and eighty-four horses* employed, and *two thousand eight hundred and seventy-nine carriages*, including two hundred and forty-three sulkeys, and wagons."

Injurious Colours.—The government of Lombardy has issued a law, which, under penalty of confiscation, forbids the use of any venomous substance, such as arsenic, zinc, lead, and other mineral colours, in the printing or dyeing of fabrics which are intended for clothing, or may come in contact with the human body. Many cutaneous affections, it is said, of which the cause has hitherto been unknown, are occasioned by the absorption of deleterious dyeing substances.

At a late Old Bailey sessions, London, twenty-four prisoners received sentence of death (one of them only fifteen years of age!) and above one hundred were ordered for transportation.

The 95th No. of the Edinburgh Review contains an article on *Prussian Political Economy*, which concludes with this severe notice of our tariff. "We shall perhaps enter in our next number into an examination of the late American tariff; a measure, destined, we think, to be as ruinous to the best interests of the American people, as it is disgraceful to the intelligence of the American legislature. It would be an

insult to Prussia to contrast her commercial system with that of the United States. The framers of that tariff seem to have taken the policy of Austria and Naples for their model."

The famous phrenologist, Dr. Gall, died at his residence near Paris a few months since. He directed that no priest should attend his funeral, and ordered his head to be dissected, and added to his collection! All this is what might have been expected from the doctor.

Died at Hereford (England) last summer, in his 77th year, James Wathen, an ingenious and worthy person, remarkable for his repeated pedestrian tours in every part of the united kingdom, and for several excursions on foot on the continent of Europe. When travelling he eat no meat, neither drank wine, beer, or spirits; tea was his great refreshment. Thirty miles per day was the lowest rate of his walking. He performed his fortieth walk to London last spring, which much exhausted him. His end was tranquil though sudden.

From the Remembrer Me.

A MINISTER.

"Are they not all cherishing spirits, sent forth to minister to them that shall be heirs of salvation?"

BEAUTIFUL thing, with thine eye of light,
And thy brow of cloudless beauty bright,
Gazing for aye on the sapphire throne
Of His who dwelleth in light, alone,
Art thou hastening now, on that golden wing,*
With the burning seraph choir to sing?
Or stooping to earth, in thy gentleness,
Our darkling path to cheer and bless?

Beautiful thing! thou art come in love,
With gentle gales from that world above;
Breathing of pureness, breathing of bliss,
Bearing our spirits away from this,
To the better thoughts, to the brighter skies,
Where Heaven's unclouded sunshine lies,
Winning our hearts, by a blessed gulf,
With that infant look, and angel smile.

Beautiful thing! thou art come in joy,
With the look, with the voice, of our darling boy,
Him that was born from the bleeding hearts;
He had twined about with his infant arts,
To dwell, from sin and from sorrow far,
In the golden orb of his little star—
There he rejoiceth, while we, oh! we
Long to be happy and safe as he.

Beautiful thing! thou art come in peace,
Bidding our doubts and our fears to cease,
Wiping the tears that, unbidden, start
From their fountain deep, in the broken heart,
Cheering us still, on our weary way,
Lest our hearts should faint, or our feet should stray.

Till, crowned for the conquest, at last we shall be,
Beautiful thing, with our boy, and thee!

GEORGE W. DOANE.

* Yet far more fair be those bright Cherubims

** Which all with golden wings are overglint,

*** And those eternal burning Seraphims

**** Which from their faces dart out fire's light."

Spenser—Hymn of Manly Beauty.

1 I am in some little disorder by reason of the death of a little child of mine, a boy that lately made us very glad but now he rejoices in his little orb, while we think, and sigh and long to be as safe as he is.—Jer. Epistle to Evelyn, July 19, 1656.

2 Remember, your two boys are two bright stars, and their innocence is never d. and you shall never hear evil of them again.—Jer. Epistle to Evelyn, Feb. 17, 1657—8.

FOR THE FRIEND.

BALTIMORE YEARLY MEETING.

(Concluded from page 62.)

Our attention was next arrested by a minute, in which the Hicksites pretend to disown Friends from their Society. The following is an extract from it, viz. "It is therefore the judgment of this meeting, that all such members as have already withdrawn, and such others as may associate with them in the establishment and support of other meetings, under the name of Friends' meetings, shall be considered as having relinquished their rights of membership in us, and that monthly meetings be directed to make entries on their minutes in each particular case expressive of the fact."—p. 4.

A moment's reflection, aided by a little common sense, might have saved them the trouble of framing the long minute from which the above is taken—for it so happens, that Friends never belonged to their society—they are a totally distinct people. It was for this cause, and to avoid all collision with their principles and practices, that Friends quietly met by themselves as soon as the Hicksites had openly declared their secession from the communion of our Society. The minute was, therefore, useless. Friends themselves had previously made the most public and decided declaration that they were not Hicksites, and it required no minute from the latter to convince any one of the fact.

Useless, however, as the minute is, so far as relates to the purpose for which it was framed, it answers another end—it serves to develop more fully the hasty and unchristian spirit which actuated the framers. It evinces how anxious they are, if they had the power, to dispossess Friends of their just right to the property of the Society, and to cut them out at once, from all the privileges of membership. While we cannot but rejoice at their inability to do either, we lament that men making such high and solemn professions, should secretly cherish in their hearts a spirit so totally hostile to the plainest precepts of the gospel. The Hicksites, as is well known, have been loud and bitter in their complaints, in consequence, after having voluntarily withdrawn from the Society, and made public proclamation of it in their official documents, Friends issued testimonies to this effect, in the regular order of our discipline. They have scarcely been able to find language sufficiently severe to give utterance to the violence of their censure; and all the horrors of racks, gibbets, fire and faggot, dungeons, stakes, the bastille, and the inquisition, have been paraded in our hearing, as conveying only a faint picture of the malice and impetuosity of orthodox denunciations. Yet, no sooner do these men meet with what they consider, a favourable opportunity for the display of their power, than they manifest a disposition to run into still greater cruelties; they even disown those who never belonged to their society, and with this exception, disfranchise such others as may associate with them, "let them come from whence they may."

Even if we admit them to have the right of legislating over those who were never subjects of their government, still they evince but little acquaintance with the principles of jurisprudence, not to see that a law made only in the communion of Friends, and invalid in relation to the punishment of that act. If Friends have done wrong in not turning Hicksites, and the latter wish to punish them for it, they must take the established discipline for their rule, and not make a new law to impose the penalty.

Their minute, however, is directly in opposition to the fundamental principle of all church law, as laid down in the discipline of Friends, viz. "In the exercise whereof it is to be observed, that if any member be found in conduct subversive of its order, or repugnant to the testimonies with which we believe we are entrusted for the promotion of truth and righteousness, it becomes our indispensable duty to treat with such in Christian meekness and brotherly compassion," &c. according to the direction of our Lord in Matt. xviii. 16. Baltimore discipline, page 27.

This gospel order of first telling an offender his fault privately, and endeavouring to reclaim him, is the basis of the whole system of church government

in the Society of Friends. It is founded on the principle of restoring love. Thus, it is said, "Where any transgress the rules of our discipline, they should, with partiality, be admonished and sought in the spirit of love, so that it may save them; and that the restoring dispositions of meekness and Christian affection abound before church censure take place." Baltimore discipline, page 27.

Now, we would ask the leaders of the Hicksite meeting, whether they have performed the "indispensable duty of treating with Friends in Christian meekness and brotherly compassion?"—You also, with partiality, be admonished and sought in the spirit of love, so that it may save them; and that the restoring dispositions of meekness and Christian affection abound before church censure take place."—You certainly can make no such pretence. You did not even acquaint them with the charges which you brought against them—but, as far as it was in your power to condemn them, you did it in their absence, without giving them even the formality of a hearing—yourself being accusers, witnesses, and judges. You have deprived them also of the privilege of an appeal, (supposing they were inclined to resort to it,) a right most scrupulously guarded by the discipline, by making the yearly meeting a party, and thus ensuring that the meeting at which the ultimate decision of the case must rest. We are arguing on the supposition that you could disown those who never belonged to you; and we would ask you, whether your procedure is just—whether it is consistent with Christian and brotherly feeling, and with the genius of our excellent ecclesiastical law? To us it appears that the reverse of all this—appearing unjust and arbitrary in the extreme, and unweariedly strong of a spirit far removed from that Christian tenderness and love which seeks the restoration of those who, as we may imagine, have wandered from the path of rectitude. Yearly meetings have the right to direct what portion of their members shall be invited to each quarterly meeting, and these again to point out those who shall compose monthly meetings, but the discipline of every yearly meeting with which we are acquainted, confines the power of disownment to monthly meetings only. They are the executive part of the Society; and the change, in this respect, which the Hicksites of Baltimore have attempted to make, is another proof that they are assented to an different principles from Friends, and are determined to disregard all former regulations, when it may suit their own purposes.

Our readers will be surprised to learn that the epistle published by the Hicksites of Baltimore in their extracts, has been entirely remodelled and reduced to little more than one half of its original volume. From the tenor of the minute prefixed to it, we suppose, that after it was read in the meeting, on the third day, and the matter was taken back again, through some unknown channel, to the meeting on the first. It is probable that the criticism it underwent on third day, short and imperfect as it was, convinced the framers of the document that a radical change would be necessary before it came again under review in the yearly meeting; and, to allow time for these alterations, it was necessary to defer the second reading until before the meeting at which the epistle was to be read. From the numerous blunders contained in it, should imagine that a considerable length of time was required to correct it. The minute alludes to the epistle as though it was then produced by the representatives for the first time, and states that "after a time of solemn quiet," the meeting "united therewith, from to which it appears the leaders of the party at last obtained their earnest wish, that an *examen* of its contents might be avoided, and the assent of the meeting expressed by a simple ye or nay."

As the representatives declared themselves to be the yearly meeting, they had assumed the equal right to amend it; and we cannot see the advantage of bringing it before the meeting at a time when the same power would have authorised them to issue it to the world. One thing, however, is a little remarkable; every error which was exposed in the

FOR THE FRIEND.

DOCTRINES OF ELIAS HECKS.

The following sentiments delivered by Elias Hicks at two meetings in the city of Baltimore, on fourth day, the 19th, and sixth day, the 21st of the last month, were taken down by a person of competent ability, who was present at both meetings. If any further evidence of the correctness with which they are taken is requisite, it is amply furnished in their coincidence with the printed sermons which he has publicly sanctioned by his own signature. The style, and general tenour of the notes, are so exact a counterpart of his discourses, that all who have read them must at once perceive it, though, on some points, he has declared his opinions rather more fully during his late visit at Baltimore. They will serve to show the readers of "The Friend" that he still continues to promulgate those pernicious opinions relative to the Christian religion, which have seduced so many from the faith of the gospel, and spread discord and confusion amongst those from whom we hoped better things. It is, however, a solemn truth, and one which ought deeply to impress the minds of all those who countenance his labours or opinions, that, when once sentiments of unbelief have been imbibed, they cannot be shaken off at pleasure; for, as repentance is the gift of the Most High, so nothing short of a renewed visitation of that grace and mercy which has been trampled on and rejected, can possibly renew the capacity sincerely to believe the saving truths of the gospel of Christ. They who wilfully reject the doctrines of Christianity, and invent for themselves what they consider an easier and more rational plan of redemption, must inevitably prove by sorrowful experience, that their schemes are mere "broken cisterns;" and when disappointment, and the dread of everlasting perdition, may make them anxious for a return to "the good old paths" which they have forsaken, they will find that they cannot retrace their steps at pleasure—they *would not* believe, in days that are past, and now they *cannot* believe, what they grieve, would.

The mazes of unbelief are so artfully contrived, and so speciously decorated, as to deceive those who become involved in them, with the idea that there is no danger of their becoming entangled or bewildered—that the path they are treading is a more direct and plain road to heaven; and though they may diverge a little from the old and beaten track, yet it is only the straightening of a circuitous route, and that, in a little while, they will again become one road. But, alas! while this fatal delusion is lulling the mind into false security and repose, it is hurried along, almost unconsciously, from one stage of its downward course to another, until at length, when the spell is broken and its real situation disclosed, it has, too often, neither the power, nor the disposition, to return—but, with mad desperation, goes on in its career, not only determined that it will not believe, but resolved also to poison the faith of others, and, if possible, to make them companions in the misery and wretchedness of its own hopeless condition. This is not a mere picture of the imagination; there have been numerous and fearful examples, which prove

setting on third day afternoon, has since been exchanged from the document. This shows, that, produced as the representatives were against the truth, and anxious to give their statements a coloring favourable to their party, they became ashamed of their own pervasions, or, rather of the detection of them; and, in order to conceal these errors, submitted to the erasure of the whole. The ignorance and will displayed by the promoters of the epistle, respecting their belief in the light within; which, unhappily for the cause of true religion, is in this day made a cover for infidelity. The writers of it attempt to show that the Spirit in man is the only Saviour, and apply to this those passages of Holy Scripture which evidently refer directly to Jesus Christ our Lord. Thus, after quoting the expression in the Epistle, "I believe in the Jews," "I, indeed, baptize you with water unto repentance; but there cometh one after me that is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and fire;"—which have a direct reference to Him of whom John was the forerunner, they dexterously convert the passage into an allusion to "the divine principle in man;" in their scheme of salvation, as presented in the epistle, there is not one word said respecting the outward coming of the blessed Son of God and Saviour of the world, nor of any of his glorious offices, as the propitiation for sin, the mediator between God and man, or our holy high priest and intercessor in heaven.

Their reply to the imputation of denying the divinity of Christ, is extremely evasive, and must contain some of the most dangerous and dangerous of their real sentiments. "In answer to the charge that we deny the divinity of Christ, we say, that we believe what is written in the Scriptures concerning Christ; both as to his outward manifestation in the flesh, and in relation to *that divine principle of light and truth in man*, which in Scripture is called '*the Spirit*,' and have certainly never known any under our name, who denied a divine principle of light and truth, expressed a denial of that *fundamental principle* which has always been the corner stone of our religious profession."—p. 13. The reader will observe that they confine the divinity of Christ exclusively to "the divine principle in man;"—and have never known any under our name who denied this. But surely this is more the divinity of man than the divinity of Christ. The profession of belief in that "fundamental principle," is true, has become very common among the new sect; so that men who make no appearance of religion, and whose lives and conversation evince that they are downright enemies to it, speak as familiarly of the Spirit as though they had it perfectly at command. But as in those passages of the Scriptures, where the word "Christ," as generally understood among Christian professors, and often for the very purpose of concealing a denial of this great truth. The epistle, too, calls this "divine principle in man" "*the Christ*," appropriating the term *exclusively* to it, and thus robbing the Lord Jesus of his divine character, as the very and only Son of God, and giving it to give it a high sanction, the writers of the epistle, "*the Scriptures*," and "*the Christ*," declaring the words "*the Christ*," as a quotation. Now we deny that the terms "*the Christ*" are any where used in holy writ in this sense, or with such a connection; and we challenge the writers of the document to produce a single instance. It is a perversion of the sacred language; and a violation of the sacredness of the words "*the Christ*" are used by truly inspired penmen, they refer directly to the Lord Jesus who appeared at Jerusalem. It is by such unfair and miserable shifts as this—by garbling the sacred text, and presenting disjointed portions while the context is omitted—that the enemies of Christ's divinity make a show of scriptural authority for their unbelief; and we have an ample display of this disingenuous conduct in the epistle.

It must be obvious to every candid reader of it, that its author's intention is to equal all good men with the Lord Jesus, and even to appropriate the name Christ to them also. Thus they quote the language of Paul to the Romans, "If any man have not the Spirit of Christ, he is none of his;" and add, "If this proposition be true, surely the converse is equally true. If any man possess the Spirit, the divine nature and life of Christ, he must belong to his household and be called by his name." Thus early Friends were accused of charge of denying the divinity of Christ, as therefore an avowal of their disbelief in it, though modified and disguised, so as to deceive the unwary. They allege that the same charges are now preferred against them were formerly brought against early Friends. This is true—but there is this remarkable difference;—that early Friends were accused of it *without cause*; and, when charged with disbelief in the doctrines of Christianity, they made the most honest, explicit and full declarations of their *sincere and real* belief on the points in question; and thus showed beyond a doubt that the accusations were unfounded. But, on the contrary, the charge now against Elias Hicks and his followers, on the most clear and conclusive testimony, have again been repeated, and again denied the doctrines, and they do not meet the accusation fairly, they contrive artfully to evade it, to cover up their real sentiments under vague and ambiguous expressions, and even to apply indirectly a significance to the term divinity of Christ, different from what is generally received among Christians. Thus, when asked if they believe in the divinity of Christ, they will answer in the affirmative—but press them as to what they mean by the divinity of Christ, and you will find that they allude only to the influence of the holy Spirit on the mind of Jesus, and that this was no other and no more than is experienced by *every good man*; or, as was Hicks says, in his sermon at Little Creek, Delaware, "I believe in that body that walked about the streets of Jerusalem, and which was made of every creature, as a manifestation of the light in them."—Quaker, vol. iv. p. 104. And yet he declares, that he as much believes in the divinity of Christ, as any man. Such are the unfair and disingenuous artifices which he and his adherents resort to, in order to conceal their real sentiments, and thus impose upon the ignorant and unsuspecting. Arguments with such men are vain and useless, and to refute their notions by the most clear and conclusive reasoning, drive them from one position after another until they appear to have no retreat left; yet they will still find some stratagem by which to elude the force that they cannot repel, or some mental reservation which they themselves vanquished, and rather than acknowledge themselves vanquished, they will even assert *in words* to the very doctrines they are labouring to destroy, though all the while their rankles in their hearts a deep-rooted unbelief of them, which nothing but a thorough change of heart can ever remove.

How fearful is such a state of mind!—how cheerless the condition of such a man in this life, and how dark and hopeless his prospects for eternity! As the influence of unbelief is to numb and harden the heart, blunt the sensibility, and freezes up the sources of the benevolent affections, he looks with heartless indifference on all around him; and by every means in his power averts the contemplation of that period when his mortal existence must close—for all beyond this is gloomy uncertainty. Should a ray of light from heaven break through the darkness that envelops his mind, he starts and hardens the more the heart, ure which it makes, and desperately exclaims, "I cannot, and will not believe." Well may we say, in the language of sacred writ, "Oh, my soul! come not thou into their secret; unto their assembly, mine honour, be not thou united." Rather let us cherish that humble, prayerful state, which, conscious of its own weakness, sincerely and ardently breathes the devout language, "Lord, I believe; help thou mine unbelief." R. S.

Pins.—It is supposed that fifteen millions of pins are daily manufactured in England.—*London Paper.*

it to be a melancholy truth; and we would that those who are just entering the labyrinth, might pause, and seriously reflect where the steps they are about taking may eventually lead them; and ask themselves, what hope of redemption they can reasonably entertain, after having rejected the *only means* which an all-wise and omnipotent Creator has been pleased to appoint for the salvation of a fallen and sinful race.

The substance of Elias Hicks' sentiments on doctrinal points, expressed in Lombard street meeting-house, on fourth day, the 19th inst.

The Scriptures.

"We have the scriptures, *some parts of which may be true*; but what can they do for us? Neither men nor books can do any thing more than point to the one thing needful."

"Now, here, all this contention in Christendom about the scriptures, *must convince us that these scriptures were not written by inspired men*. For, nothing that is of God, or comes from him, can lead to contention. *They cannot be inspired writings, or else we should all understand them alike.*"

"We hear it said that the scriptures are a rule of faith and practice. But this is not so; for ten thousand such books as the Bible could never convey the law of God to any one of us. And we possess such a diversity of passions and propensities, that we require a law suited to the circumstances of every individual. For that which is the law to one man is not the law to another."

"We must bring all to the test of the spirit. I believe nothing that is said by men, or written in books, which does not accord with what is revealed to my own mind."

The Fall.

"And some folks are so foolish as to think that mankind have sustained a great loss by the sin of our first parents. But if we consider the thing rightly, we must all see that it is not so; and that instead of a curse, *it is a great blessing*. For what greater blessing could any of us have, than to see, by their example, the sad consequences of sin, and thus learn to avoid it?"

The Atonement.

"And besides this idle notion of original sin, there is something they call the atonement. They pretend to believe that Jesus Christ, our blessed pattern, was made a sacrifice for their sins, and for the sins of the whole world. Now, *surely no rational soul can believe this*. Jesus Christ was put to death by the hands of wicked men, because of his faithful testimony to the truth. *He did not suffer willingly*; for when he was in the garden, and sweat, like drops of blood, fell from him, he prayed to his heavenly Father, that this bitter—this cruel cup might pass from him. *Nay, he suffered not willingly*; he did not voluntarily give himself up into the hands of his enemies; for, we may remember, the Jews took him by force, and crucified him. Not that he was purposely sent into the world to be crucified, but because he would not acknowledge the authority of his per-

cutors, nor abandon his testimony to the truth of God."

Revelation.

"Some people say that revelation has ceased; but this is a great error. If revelation had ceased eighteen hundred years ago, then we should all be in darkness, and without any thing to direct us in the right way. But immediate revelation has not ceased; for, *without it, we could none of us distinguish the least thing on the face of the earth*. If this revelation was withheld for one moment, we should all sink into a state of annihilation. For it is this, by which, not only we 'live and move, and have our being,' but which also supports every herb and blade of grass on the face of the earth."

Jesus Christ.

"See, now, the humility of Jesus Christ, our great and blessed pattern. We read that he was the son of the virgin Mary, *who might probably be a virtuous woman*. She was turned out of doors in *what was considered a despicable situation*, and her child was laid in a manger. Now, here we learn that Jesus was born of a woman; suckled at the breast of his mother, and brought up, like the rest of his brethren, a real, clear, and true Israelite. That which is born of the Spirit is spirit. That which is born of the flesh is flesh; and the outward and visible body of Jesus Christ, which was born of a woman, was nothing more than flesh and blood. *In the order of nature, it partook only of that from whence it proceeded*. We know that every effect must rest upon an adequate cause; and, therefore, as flesh cannot beget any thing but flesh, so neither can Spirit beget any thing but spirit. The son is formed in the likeness of the father, and partakes of his nature. We know that this is always the case; and that, throughout all creation, every animal is formed in the shape and likeness of that by which it was begotten. Therefore, as God is a Spirit, and invisible, nothing that is fleshly or visible can be a Son of God. Nothing can be a Son of God but that which is Spirit; and here we see that the outward and visible body of Jesus Christ, which was born of a woman, and formed in the likeness of man, was, properly, *no more the Son of God than any other Israelite*. But Jesus was faithful to the manifestations of duty, and thus came to experience a birth of the Spirit of God. And every man who experiences this birth, *becomes a partaker of the nature and divinity of God Almighty*. He can say, with truth, as Jesus did, 'I and my Father are one.' It is written that God spoke face to face to Moses; and he would speak face to face to all of us, were we but willing to enter into a marriage covenant with him."

"*Jesus Christ was only an outward Saviour to Israel*. He healed the bodily diseases of the people; but *could do nothing more for the soul than direct to the light within*, the Comforter, the Spirit of Truth—the only Saviour. *This was all that Jesus could do for the soul then*; and this is all that men or ministers can do for it now. It is written that Jesus fasted forty days and forty nights; but we cannot believe that this was an abstinence

from outward food, nor that the wilderness in which he was tempted was an outward wilderness. This time of fasting constituted the state of his probation; and the wilderness alluded to, was the wilderness state of his own mind, wherein he was tempted by the devil. And what is the devil? The devil, or satan, is the name for whatever is evil—for those dispositions and propensities which are at enmity with God. And *these it was that tempted Jesus Christ*; but which, by the power of his heavenly Father that dwelt in him, he was enabled to resist."

Propensities.

"Now, every propensity that man has is good in itself; and it is only the improper indulgence of them that constitutes evil. When a man has run into excess, then he begins to feel remorse; and he hides himself behind the trees of the garden. *For these trees represent our different propensities*, and when man has indulged any one of these to excess, then he endeavours to hide himself behind another tree: he abuses his propensities; runs into greater excesses; and thus tries to soothe his conscience, and hide himself from the All-seeing Eye."

At the meeting on sixth day evening.

"Let us then, run with alacrity the race that is set before us, locking unto Jesus, the author and the finisher of our faith. *What Jesus?* Not that man who was called Jesus, but the light and power that was in him; which was his guide and preserver. For that which preserved him, must preserve us, and the same power which saved him must save us."

"Oh, wonderful! to contemplate the goodness and mercy of God to his creature man, in thus giving us power to rise up to an equality with himself."

"Now all these outward things can do nothing for us. The only use of the scriptures, and the only use of preaching, is to turn us away from ourselves, and from every thing outward. Let us, then, my friends, come into that state, wherein we can do without preaching, and without the scriptures."

"We see the splits and divisions that are in the world about the dogmas of the Bible; but we need not mind these; for it makes no matter whether we believe these dogmas or not. Indeed, I think it will be better for us not to believe them; for all that is necessary for us, is to know that God is God, and to feel that we love him."

Remarks.—It may not be amiss to mention, that, at the meeting on fourth day, when Elias Hicks was labouring to destroy, in the minds of his hearers, a belief in the miraculous conception of Jesus Christ, his allusions were so exceedingly gross and indelicate, as to shock and disgust many of his hearers; several of whom left the meeting while he was speaking. To make use of the language which E. Hicks did on this subject, in a mixed company of both sexes, and in a meeting professedly religious, betrayed, on his part, a great want of propriety; and evinced as little regard for his

own reputation, as respect for the feelings of his audience.

In his discourse at the meeting on sixth day evening, he seemed disposed, at first, to confine himself to the enforcement of a few moral precepts; but, as he proceeded, he gradually opened to the assembly his well-known peculiar views. The general tenor of his discourse was in accordance with the notions of those who profess what is called natural religion; who, casting aside the precious evidences of revealed truth, and all reliance on the merits and mercies of a crucified Redeemer, are prepared to substitute in the room of Christianity the cold and heartless system of infidelity—the false, but specious notions of human contrivance. He evidently considered man as having sustained no loss whatever by the fall of Adam, and viewed him as standing now in precisely the same condition, and capable of holding the same near communion with the Almighty Creator, which he did in the beginning. The fallen condition of our race, and the depravity of the human heart in a state of unregenerate nature, were kept entirely out of view. Hence he did not admit the necessity of a Redeemer. No mediator was acknowledged; and, as a necessary consequence, the atonement was completely discarded. He spoke of Jesus Christ as being a mere man, whose faithfulness was an example to others. He degraded our blessed Lord to a level with himself and the rest of the human species; represented him as having stood in need of salvation; and positively declared, that “that which preserved Jesus Christ must preserve us, and the same power which saved him must save us.”

Although he thus strenuously laboured to lower the character of Jesus Christ, yet he seemed very willing, at the same time, to elevate himself, and even attempted to deify humanity; for he asserted that power was conferred upon man to rise up to an equality with his Maker. How different is this impious notion of exaltation from that self-abasement and fear which clothe the mind of the sincere and humble Christian!

In speaking of the Bible, it was evident that he considered it, at most, of no greater utility than any other book containing rules of morality. For, as regards the doctrines of the Christian religion which it contains and teaches, he gave his hearers to understand, that, in his opinion, it was altogether immaterial whether we believed them or not. Nay, he went further, and said, he thought it would be better for us not to believe them; because, he contended, “all that is necessary for us is, to know that God is God, and to feel that we love him.” Now is there anything here which a professed deist would not subscribe to? This class of persons acknowledge a belief in the existence of a Supreme Being—are willing to confess that God is God, and yet they openly reject the testimonies of sacred writ, and boldly deny the truths of Christianity. The followers of Mahomet, too, make public profession of the same thing. Their writings abound with similar declarations; and even the official documents of their government generally contain a sentence couched in terms like these: God is

God, and Mahomet is his prophet! Yet, nevertheless, these remain strangers to the gospel dispensation, and deny the truth of the Christian religion.

It must be evident that Elias Hicks has gradually brought his mind, not only to doubt, but to disbelieve the fundamental doctrines of Christianity; and in order to induce others to do the same, he industriously disseminates the idea that doctrines are of no importance, and that it is a matter of no consequence at all what opinions are entertained on the important subject of religion. If he can only succeed in doing this—in throwing the mind off its guard, and destroying its faith in sound principles, he knows that it is then in a state to imbibe even the most erroneous notions. A considerable time ago, he publicly declared, in a religious meeting, in relation to Christian principles, it was his opinion, that “*belief is no virtue, and unbelief no crime;*” and, since then he has, again and again, expressed in substance the same pernicious sentiment. When he refers to the Bible, it is often for the purpose of declaiming against its doctrines, or of casting censure and ridicule upon those who cannot bring themselves to reject the great truths which it teaches. The occasion, too, is mostly seized, to dilate on the evils which, he asserts, have been produced by the Bible, and which, it would therefore seem, a non-attention to it would, in his opinion, remedy.

Deplorable, indeed, are the effects which these libertine notions have produced in many of those by whom they have been imbibed and cherished. How many are there, who, losing sight of the intimate connection which exists between our principles and our actions, have thoughtlessly embraced the idea that doctrines are of no importance, and have deviated wider and wider from sound principles and consistent practice, until, if we may be allowed to judge by their conduct, they have arrived at the awful conclusion, that it is equally immaterial what actions they commit, or what opinions they entertain. Many, too, who, in their better days, would not have dared to call in question the truths of the inspired volume, have been sorrowfully led, by a course of false and superficial reasoning, to doubt, and gradually to deny, the truths of scripture testimony—to cavil at every thing they do not comprehend—and, finally, to consider as “cunningly devised fables,” those things recorded by the inspired penmen, and in which they once most surely believed.

From the Miscellaneous Repository, No. 12.

ORTHODOX DISOWNMENTS;

And the means taken to create an excitement against Friends.

(Continued from page 63.)

In looking over the accounts which are frequently given of transactions, in order to make an impression on the public mind, in favour of the separatists, I have often wondered at the infatuation which prompts some of these advocates, while pretending to disseminate correct information, to show a total disregard of truth. In the ninth number of Gould's

Friend, or Advocate for Truth, p. 231, is an extract of a letter, from a correspondent belonging to Concord monthly meeting, in which the writer, speaking of Elisha Dawson and Amos Peisley, says: “They have had several meetings, at most of which some of our moderate orthodox Friends have attended. But every mean is taken to prevent such from hearing them. At our meeting, they even dropped their mid-week meeting the day they were to be at it, barred the doors, and set a guard to prevent them from getting into the house; so they held their meeting in the woods.” “They are at West Grove to-day, where, I understand, the same course is to be adopted, although there are but five or six families of orthodox belonging to the meeting. To-morrow they are to be at Harrisville, where they will probably meet with the same reception. But all this kind of procedure tends to advance the cause of truth, as it manifests to the world what spirit the orthodox are of.”

We know that there are some persons about Concord, who do not stop at trifles, but I confess that this statement did surprise me. When I first saw it, I looked over it several times to see if I had not misunderstood it—perhaps it was some Concord that I knew nothing about—but this being news from Ohio, is put out of the question. Perhaps he might have lived in a distance, and made the statement from vague report. But no, he was on the spot—the editor says he is belonging to Concord monthly meeting—and he says himself “at our meeting.” The letter then was written by one who did know the real state of the case, and yet attempted a gross imposition on the public.

The keeper of the house, at the time alluded to, and how long before I cannot tell, was one of their own party. And for months, Friends had not been permitted to close the partition, to transact the business of the preparative meeting; and had been under the necessity of leaving the house several times—it was at this same Concord, that men Friends held their preparative meeting in the woods, and the women in the school house—it was at this same place, that, at a subsequent preparative meeting, the school house was shut, so that women Friends could not have got into it, though there was an appearance of collecting through doors—it was at this same place that Friends' clerk was pushed out of the gallery, by one of the leading Hicksites—it was here that a Friend was taken out of the meeting by two of them. Perhaps it was to balance all this, and a great deal more that might be mentioned of their abusive treatment of Friends, that the correspondent of the *Advocate of Truth* made that statement. The truth of the case was, that E. Dawson and A. Peisley were at Concord on a first day, and had an appointed meeting in the afternoon, not in the woods, but in the house. The Hicksites, having the control of the house, made their own arrangements, which Friends had nothing to do with. Three or four of the orthodox, so called, and not more, that I have heard of, attended that meeting, but are not more favourable to the doctrines of Elias Hicks than they were before. Miserable indeed must be the cause that requires its advocates to circulate such

stuff as the correspondent from Concord communicated, and the editor of the Advocate of Truth (so called,) *gladly* received, saying: "Information from Ohio is of an encouraging character." p. 230.

It is true that Friends do not think that E. Dawson and A. Peisley (or any others of the separatists)—having meetings of their own, have any right in the meetings or meeting houses of Friends; and their intrusions in many places where they had previously been requested not to impose upon our meetings, is but a small part of that injurious treatment, which our Society is suffering from east to west. The separatists, not satisfied with having meetings "for those in unity with them," "and favourably to their views,"—not satisfied with having a society of their own, in which they can enjoy their own opinions without interruption—seem to claim it as a matter of *right*, identified with their very consciences, to exterminate even our existence, as a religious Society. They seem to say, by their conduct, that we shall not have the privilege of meeting to ourselves—we shall not be allowed the enjoyment of our solemn devotions without interruption. And to cap the climax, they stigmatize us with being persecutors, because we *complain* of this treatment, and expostulate with them—to be satisfied with their own society, and let us enjoy that quiet which they claim for themselves.

But we see, that, in order to sustain their cause, they have not only given to this false colouring—not only endeavoured to represent us as persecutors, while they themselves are imposing upon us, in a manner that no Society would be willing to bear—but they themselves judge it necessary to put in, from time to time, and that is nearly all the time, the most palpable misstatement of facts!!

(To be continued.)

FOR THE FRIEND.

CHAMPOLLION IN EGYPT.

The readers of "The Friend" will doubtless remember, that, in our last article on Egyptian history, we mentioned the intention of Champollion and some of his friends to visit Egypt, and to undertake a personal exploration of its antiquities and historical remains. In the National Gazette of 12 mo. 5th, we have been gratified to observe extracts of a letter from the celebrated hieroglyphist, dated Alexandria, Egypt, August 18th, 1823. After giving a description of that city, he thus speaks of his first essay towards historical research.

"I have visited all the monuments in the neighbourhood. Pompey's pillar has nothing very extraordinary about it. I have, however, discovered that there is still something to be gleaned respecting it. It rests upon a mass of solid masonry, constructed out of some ancient ruins; and I have found, among those ruins, the *cartouche* of Psammetichus II." It may be remembered, that the *cartouche* is a ring which was always sculptured round the names of princes, and that Psammetichus II. was a monarch who reigned among later dynasties, preceding the Persian conquest.

"I have not neglected the Greek inscription

on the base of the column, upon which some uncertainty still prevails. A good *fac simile* of it, taken upon paper, will put an end to it, and I shall be happy to place under the eyes of our men of science, a faithful copy, which may reconcile all their differences respecting this monument of history. I have visited still oftener the obelisks of Cleopatra, and always by means of our asses. Of these two obelisks, that which is standing has been given to the king, by the pacha of Egypt; and I hope that the necessary measures will be taken to transport it to Paris. The obelisk which is on the ground belongs to the English. I have already caused the hieroglyphical inscriptions which are on them to be copied and sketched under my own eyes. These two obelisks, with characters in three columns on the face of each of them, were originally erected by king *Moeris*, in front of the great temple of the sun, at Heliopolis. The lateral inscriptions were placed there by Sesostris, and I have discovered two other short ones on the face, which were placed there by the successor of Sesostris. Thus three epochs are marked out upon these monuments."

The Moeris mentioned above, was probably a contemporary of the patriarch Jacob; and Sesostris, we have before stated, is now generally believed to have been the son and successor of the Pharaoh of the Exodus.

Champollion mentions in his letter, that the pacha of Egypt treated him with great kindness; granting him the necessary passports for his travels, and saying, "that Egypt shall be to him like his own country."

From this favourable reception, and from the zeal with which our antiquarian seems to have commenced his labours, we may reasonably hope for speedy and important historical developments.

Champollion thus concludes his letter:—"I shall remain at Alexandria till the twelfth of September. That delay will be necessary to complete our preparations. I am filled with confidence as to the result of our journey; and shall spare no exertion to render it successful. I shall write from all the towns in Egypt, although the post offices of the Pharaohs no longer exist. I shall reserve my description of the magnificence of Thebes for our venerable friend, M. Dacier. It will perhaps be a worthy and a just tribute to the Nestor of amiable and scientific men."

Z.

From the "Forget Me Not."

THE CHRISTIAN.

By M. E. BEAUFORT.

Shine on, thou bright sun, in yon summer-tinged sky,
And blow on, thou balmy gale;
But thou canst not give joy to this sunken eye,
Nor bloom to this cheek so pale.
The primrose is lifting its golden head,
The linnet spreads his wing;
But delight with the moments of youth is fled;
The heart knows no second spring!

Time was—'t was a feeling too sweet to last—
When the present was all to me;
When no fear of the future, no pang of the past,
O'ershadow'd the day of glee;

When the whole wide world was a dream of youth;
When the thought of deceit was unknown;
When the look was all love, and the vow was all truth:

'Twas a vision—the vision is gone!

But, O thou Spirit of love and power,
Creator, Father, all!
Was the heart but made like the morning flower,
To breathe, and to bloom, and to fall?
Oh why is our life a weary thing,
Why pleasure the parent of pain,
Why friendship a vapour, a bird on the wing,
Why all but the sepulchre vain?

'Tis in mercy, thou Spirit of love and power!
To tell us, our home is not here;
That life has a brighter and loftier bow
Than this vale of the sigh and the tear;
That earth's but the passage, the grave but the gate.
Which shows, when our travel is done,
Where the sons of the stars in their glory await
To lead the redeemed to the throne.

THE FRIEND.

TWELFTH MONTH, 13, 1828.

A letter has been received from Richmond, Jefferson county, Ohio, dated eleventh month, 29th, from which we transcribe the following.

"The court of common pleas for this county adjourned a few days since. A short time previous to the adjournment, the appeal allowed of by Judge Hallock in the case of *Ohio* against *Hillis* and *James*, was taken to court. The appeal was then quashed, and finally put to rest. This decision has been as favourable as Friends could have wished; and is rendered the more important from the high respectability and great legal knowledge of the judge, and the attorneys on both sides being among the most skillful in their profession in the state.

"The grand jury found bills against David Schofield, Dr. Thomas Carrel, John Minikin, and Isaac James, (the same that was fined by Judge Hallock,) likewise all those returned by Justice Sutherland. Their trials (as was anticipated) are put off until next court. The trial of J. Tolerton, N. Galbraith, and Halliday Jackson, for the trespass by them on the property of Friends during the yearly meeting, is also continued."

Married.—On 5th day, the 11th instant, at Friends' meeting in Frankford, EVERETT G. PASSMORE, of Chester county, to ELIZABETH H. KNIGHT, daughter of the late Thomas Knight.

ERRATA.

No. 3.—Article "Elisha Bates and the Berean," 2d column on page 21, line 10th from the top; for "Holy Scriptures," read "Holy Spirit."

No. 7.—Article "Baltimore Yearly Meeting," 2d column on page 53, line 22nd from the top; for "Ohio," read "Indiana."
No. 8.—Page 60, 2d column; for "Shaw's German Zoology," read "Shaw's General Zoology."

— Editorial remarks, 3d column on page 64, line 8th from the top; for "Steuensville," read "St. Clairsville."

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VOL. II.

SEVENTH DAY, TWELFTH MONTH, 20, 1828.

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FOR THE FRIEND.

REMINISCENCES OF A VOYAGE TO
INDIA IN 1823-4. NO. 5.

Scenery of the Isle of France.

Long before we reached the bottom of the harbour of Port Louis, our ears were assailed by noises as various as those of a grand oratorio. The distant hum of commerce was mingled with the loud and monotonous chorus of slaves upon the shore, each group singing with a peculiar intonation caught from their native dialects. The words "batiment, batiment," at the termination of every stanza, were all that I was ever able to glean from their customary ditty, even after listening for hours, so completely was the softness of the French language lost in the harsh jargon of southern Africa. Meanwhile, as we passed the ships at their moorings, other sounds broke upon the ear. Here, was a French vessel about to get under way; her merry seamen dancing around the capstan as they weighed anchor to the sound of the violin. There, was a Madagascar trader, manned and commanded by natives of that island; the rattle of her clumsy cordage, and the sharp, quick voices of her disorderly crew, forming the strongest possible contrast with her polished neighbour.

On one side we might observe a party of the same islanders, crossing the bay in a log canoe, eight or ten of them squatting on their heels and using their paddles; while one of them, standing erect at the prow, gave out, with savage gesticulation, a rude and ill-measured something, which

—unto ears as rugged, seemed a song.

On the other hand, the boat of a company vessel, with as many stout Lascar oarsmen, dragged its train of bogsheads towards the watering place. The Scotch boatswain, relinquishing the helm in favour of a native seaman, played the wild war airs of his country to a dozen empty water casks, and regulated, in the meanwhile, the strokes of the scarcely less attentive Indians, who, heedless of the charms of the droning bag-pipe, sighed for the tambours, horns, and other discordant instruments, which celebrated the stated festivals of their elephant-headed penates in Bengal.

But it is now time to step on shore. My readers have been long enough at sea to feel

some relief, in obtaining once more, a firm footing on dry land. We shall be again upon the waters, probably, quite as soon as they would wish.

Our first object, on landing, was to visit the American consul, in order to present our letters, and to inquire for suitable accommodations. On our way we passed through numerous groups of slaves at their various labours, most of them singing their rude songs with as much apparent satisfaction as is consistent with mere animal enjoyment; but that light of intelligence which ought to characterize the human countenance was wanting. There is something more revolting in the almost brutal merriment of these unfortunate creatures than in the gloom of the maniac, or the terrible traces of evil passions in the physiognomy of the greatest criminal.

There is scarcely any spot on the face of the earth where the slave population exists in as great excess as in the Mauritius; and certainly the cruelty with which it was treated, while the French retained the government of the island, has never been surpassed. It was no unusual thing to chain the slaves in pairs, and then compel them to dive for sunken treasures, or for the shells and other valuable curiosities of the coast, in which employment many of them were devoured by the sharks. The British have done something to ameliorate their condition; thus, for instance, they have limited the number of lashes which can be legally inflicted on them for any misdemeanour; and, in the town of Port Louis, they have appointed a police officer to superintend the punishment. Our elder inhabitants still revere when a like duty was performed in Philadelphia by "old master Whitehead," the jailor. There is, however, another and more brutalizing mode of punishment, with which repeated offences are frequently visited. We constantly encountered the public carts carrying stone to repair the high ways, drawn by slaves, chained like oxen in pairs, and driven by an overseer, who carried a large horsewhip in his hand; and although we never witnessed the application of this weapon, it is not probable that it could be intended only as a symbol of command.

On arriving at the residence of the consul, we were ushered into the presence of his family. The floor of the saloon was formed of teak timber, waxed and polished, so that it furnished a footing scarcely more secure than a plate of ice; and one of our company, in attempting a bow to the lady of the house, performed an involuntary prostration, which, at the court of Peking, would have been considered extremely polished. This singular practice of waxing the floors, prevails, it is said, to a

considerable extent in the East Indies; but fortunately we did not meet with it again.

After a late dinner, served up in the French style, we retired to the Hotel des Etrangers, which was pointed out as the best public house in the town. Here I agreed to remain in company with B——, the supercargo. The house was very spacious, and in consequence of the heat of the climate, few of the windows were glazed.

When the evening came, the hall of the hotel exhibited a scene of life, which it required no small degree of fondness for natural history to reconcile to our feelings. The large eastern cockroaches flew into the room in great numbers; the walls and floor swarmed with the little house lizards, who were actively employed in devouring the weaker insects; and very large beetles were continually rattling against the glass shades of the lamps.

One stout mantis, an insect with sword-shaped fore-legs, which it wields with such force as to decapitate other insects of the same or different tribes in combat, had established himself in a corner, where he defended himself against all the lizards which had the hardihood to approach him. The evening was spent in observing the manners of these singular animals; but as we became more particularly acquainted with these and other domestic pests on our visit to Bengal, I shall not enlarge upon the subject here.

We retired to rest at a late hour. The thermometer stood at eighty-eight degrees, and there was not a breeze to fan our feverish cheeks. The windows of our bed room were furnished with blinds only, and even these were thrown open in consequence of the great heat. To add to our misfortunes, our bed clothes were entirely composed of cotton cloth. Under such circumstances sleep was out of the question; and we felt great delight, when, after an hour or two, the grove on the mountain slope behind the town was heard to rustle for a few moments in the rising wind. Our pleasure was of short duration. In an instant the gale swept through the house, bearing with it the piercing coldness of the mountain top, and making us cringe as though we had fallen into an ice bouse.

In less than five minutes the breeze had passed, and the atmosphere returned to its former temperature and closeness. These changes were repeated at frequent intervals during the night, and banished all slumber from our eyelids. There is scarcely any other country on the face of the globe which enjoys a climate so fine and equable as that of the Isle of France, but the pursuits of commerce have drawn together a large population upon the most unhealthy spot which could have been selected.

When morning came to our relief, we directed one of the slaves to provide us with water and towels; he went away, and returned in about half an hour with the basins, but we were obliged to send him back for the towels; this occasioned another and still greater delay.

After making a miserable breakfast, I felt quite satisfied that the narrow accommodations of the cabin were vastly preferable to the more roomy establishment at the Hotel des Etrangers, and that the services of the free black steward, though divided between all the officers of the vessel, were more valuable than the special attention of half a dozen slaves. I therefore discharged the *moderate bill* of four dollars for two meals and one night's lodging, and retired once more on board the Factor, at her moorings in the harbour.

In the next number we shall take a more extensive survey of the Mauritius from the summit of Lapouze mountain. C.

FOR THE FRIEND.

From the Edinburgh New Philosophical Journal.

THE FALLS OF GARSIPA.

By DR. A. T. CHRISTIE.

Immediately to the east of the Gauts, the country continues hilly for about thirty or forty miles; the hills being covered with wood, which becomes gradually thinner, and more stunted, towards the east. Beyond this hilly tract, as far as the eastern frontier of the district, the country consists of extensive plains, intersected in different places by long narrow ranges of sandstone hills, with even summits.

This particular configuration of the country gives rise to striking peculiarities in its climate; and, consequently, in the vegetable and animal productions of its different parts. This circumstance renders it susceptible of a very natural division into three distinct parts; viz. into the western or hilly part, the plains which occupy all the central and eastern parts of the district, and the ranges of sandstone hills, which intersect these plains.

The summits and western face of the Gauts afford, in many places, the most savage, and, at the same time, beautiful scenery. A boundless forest of gigantic trees, with the utmost variety of foliage, covers the highest hills, and penetrates into the deepest recesses of the valleys. In some places, enormous masses of black rock, which appear to have been rent from the neighbouring hills, rise high over the tops of the woods, and form a fine contrast to the rich green of the surrounding foliage. Wherever the forest opens a little, so as to admit of the growth of humbler plants, the ground is covered with the most luxuriant grasses, and flowers of the richest hues. The stillness of this wilderness is only interrupted by the sleepy sound of a mountain stream, or occasionally by the harsh cry of some solitary birds, or the loud hollow voice of a monkey. Animals are seldom met with; and often on your journey nothing is to be seen for hours but an endless luxuriant vegetation.

Some very beautiful waterfalls are met with in these western Gauts, but many of these are completely dried up in the hot season. There are very fine falls in the Gauts above Honour,

which, for sublimity and magnitude, will probably yield to few in the world. They have hitherto been little known even to Europeans in India; and it is, I believe, only within the last ten or twelve years that they have received a name. They are situated on the river Shervutty, about fifteen miles up the Gauts, from the town of Garsipa. They are now known to Europeans by the name of the falls of Garsipa. I visited them in the month of October, 1825.

The country in the neighbourhood of the falls is extremely beautiful, combining the majestic appearance of a tropical forest with the softer characters of an English park. Hill and dale are covered with a soft green, which is finely contrasted with a border of dark forest, with numerous clumps of majestic trees, and thickets of acacias, the carunda, and other flowering shrubs.

Upon approaching the falls, you emerge from a thick wood, and come suddenly upon the river, gliding gently among confused masses of rock. A few steps more, over huge blocks of granite, bring you to the brink of a fearful chasm, rocky, bare, and black; down into which you look to the depth of a thousand feet! Over its sides rush the different branches of the river, the largest stretching in one huge curling pillar of white foam, without interruption, to the bottom. The waters are, at the bottom, by the force of their fall, projected far out in straight lines; and at some distance below the falls, form a thin cloud of white vapour, which rises high above the surrounding forest. The sides of the chasm are formed by slanting strata of rock, the regularity of which forms a striking contrast to the disorder of the tumultuous waters, the broken detached masses of stone, and the soft tint of the crowning woods.

The effect of all these objects rushing at once upon the sight, is awfully sublime. The spectator is generally forced to retire after the first view of them, in order gradually to familiarize himself with their features; for the feeling which he experiences upon their sudden contemplation, amounts almost to pain. After their first impression has somewhat subsided, and he has become accustomed to their view, he can then leisurely analyze their parts, and become acquainted with their details.

The chasm is somewhat of an elliptical form. At its narrowest and deepest part is the principal fall; and over its sides smaller branches of the river and little rills are precipitated, and are almost dissipated in spray before they reach the bottom. The principal branch of the river is much contracted in breadth before it reaches the brink of the precipice, where it probably does not exceed fifty or sixty feet, but it contains a very large body of water.

The falls can only be seen from above, for the precipices, on both sides of the river, afford no path to admit of a descent. Some gentlemen have attempted to reach the bottom by having themselves lowered by ropes; but no one, to my knowledge, has hitherto succeeded. A view of the falls from below, would, I am convinced, exceed in grandeur every thing of the kind in the world. The spectator

can very easily, and with great safety, look down into the chasm to its very bottom. Some large plates of gneiss project in an inclined position from its edge; so that by laying himself flat upon one of these, he can stretch his head considerably beyond the brink of the precipice.

No accurate measurement has yet been made of the height of these falls. Some who have seen them declare that their height reaches at least 1100 feet; others, that it does not reach 1000. I prepared a rope 900 feet long, attached a stone to one end of it, and let it slip over the edge of a rock, which projects several feet beyond the side of the precipice. When 500 feet of rope had been let out, the stone was forcibly drawn towards the principal cascade, which soon involved it among its waters and snapped the rope. The stone at this time appeared to be about 200 feet from a small ledge of rock, which might be between 200 and 300 feet from the bottom. It is not improbable, therefore, that the height of the fall is not much short of 1000 feet.

From the Christian Observer.

"Be ye therefore perfect."—Matt. v. 48.

TO ———.

Lady! be thine the Christian's walk; be thine,
In this dark pilgrimage of tears, to seek
The footsteps of the Lamb of God—to shine,
Like him, serene in holiness—as meek
In joy, in grief as patient, and resigned,
Before a tender Father's chast'ning rod,
Like him, on things above bestow thy mind,
A wandering pilgrim in this dim abode,
And journeying on to heaven. Like him, thy soul
Joyful commit to God, when angry rise
The storms of death, and round thee threaten roll
Eternity's black waves. Fear not, the skies
Shall shortly smite, the winds their strife shall cease,
And safely land thee in the port of peace.

How sweet, how passing sweet, the hour to me,
When summer songs do softly down the skies,
When the last day-beams gild the silent sea,
And pensive evening droop her wing, and dies!
For busy fancy then my thoughts will guide
Along the golden waves that line the west,
And fondly tell, that, 'mid that sparkling tide,
There lies for weary souls, an isle of rest.
Joyful I mount my bark, and onward roam
Joyful I breathe my breezes fanned, till peaceful rise
Those heavenly shores, where sufferers find a home,
And God doth wipe the tear from mortal eyes!
Oh! that I soon may quit this dreary land
Of sin and shame, and reach that peaceful strand!

E. D. J.

FOR THE FRIEND.

PRIMITIVE PENNSYLVANIA HISTORY.

From the assembly's minutes.

(Continued from page 66.)

1700.

4 mo. 6.

"Adjourned till eight o'clock precisely tomorrow morning; and he that stays beyond the hour, to pay ten pence."

"House met. It was stated that Thomas Fenwick, a member returned to serve in this assembly, had been presented by the grand jury of Sussex, for taking and branding two mares, belonging to some persons thereabouts. This

house, upon debate of the matter, finds no reason to lay aside said member, but admits him to sit."

—

1701.

10 mo. 15.

"Governor's message to the assembly."

"Friends,

"Your union is what I desire; but your peace, and accommodating of one another, is what I must expect from you: the reputation of it is something, the reality much more. I desire you to remember and observe what I say. Yield in circumstances, to preserve essentials; and being safe in one another, you will always be so in esteem with me. Make me not sad, now I am going to leave you; since it is for you, as well as for your friend, and proprietary, and governor.

"WILLIAM PENN."

—

1704.

8 mo. 18.

[The assembly holds this language, in reply to a speech by deputy-governor Evans.]

"Thy caution, that we entertain no surmises (by which, we suppose, is meant evil ones), we think might have been spared. Upon the whole, we entreat that, as thou hast given us this caution, thou wouldst be pleased also thyself to exercise charity, both towards us and the preceding assembly; and not countenance any scoffing humourist, reproaching the proceedings of the representatives of this province."

—

1705.

10 mo. 13.

"Ordered that notice of the time and place of receiving quit rents be given, by affixing notes or advertisements on the door of every public meeting house for religious worship in each county."

—

11 mo. 3.

"The petition of *Thomas Makin*, complaining of damage accruing to him by the loss of several of his scholars, by the reason of the assembly's using the school house so long, the weather being cold—ordered, upon the question, that *Thomas Makin*, in compensation for his damage, be allowed the sum of *three pounds*, over and above the sum of twenty shillings this house formerly allowed him, for the same consideration.

—

12 mo. 22.

"Resolved, by a majority of voices, that the county out of whose representatives the speaker happens to be chosen, shall pay his whole salary of ten shillings per day."

—

1706.

10 mo. 14.

"The house met, the speaker together with all the members present, took and subscribed the declarations and professions of faith prescribed by the law."

[The last paragraph of this declaration of faith, is in the following words. We think it will satisfy every reasonable mind, that our

honourable forefathers were not only believers in the gospel, but held it to be a duty to make public acknowledgement thereof in the very form of a creed! It will hardly be questioned that the Quakerism of those apostles of civil and religious freedom, was not less pure than that of the modern cavillers, who assume the title, and abandon the principles, of the Society of Friends.]

"And we, the said subscribing representatives, and each of us for himself, do solemnly and sincerely profess faith in God the Father, and in Jesus Christ, his eternal Son, the true God, and in the holy Spirit, one God, blessed for evermore. And we do acknowledge the holy Scriptures to be given by divine inspiration." V.

(To be continued.)

FOR THE FRIEND.

In looking over some numbers of the "*Bulletin Universel*," one of the most celebrated French periodical publications, we observed a notice of some statistical inquiries made by the Count Daru relative to the progress and extent of the book trade in France. Supposing that the subject might possess interest to the literary readers of "*The Friend*," we have abstracted the following particulars.

From 1812 to 1826, there were issued from the French, exclusive of the royal press and the daily journals, about 159 million sheets of liturgies, prayer books, catechisms, &c.; 96 million of French and foreign jurisprudence; on the mathematical and physical sciences, including the memoirs of learned societies, 117 million sheets; moral philosophy, 25 million; political economy, 14 million; the military art, 20 million.

The belles lettres, including grammars, lexicons, poetry, &c. 289 million; voyages, history, geography, &c. 362 million; miscellaneous, 56 million.

The number of paper mills in operation in France in 1825 was 199, employing 18,000 persons in the actual work of the mills; adding to which the mechanics engaged in the various other processes connected with the art of paper making, the total may be fairly estimated at 30,000 persons, annually deriving their subsistence from paper making alone.

The estimated produce of the mills is 2,800,000 reams per annum.

The total value of rags consumed in France is estimated at about 7½ million of francs per annum, (near 1½ of dollars,) employing in their picking and preparation near 15,000 persons. France contains 35 type founderies, employing 1000 workmen, and producing types to the amount of 650,000 francs per annum, (near \$130,000,) and 14 ink manufactories, producing about 120,000 francs, (near \$24,000,) worth of ink per annum.

Count Daru also reckons 700 engravers, lithographers, &c. as annually employed in the book trade, and about 665 printing offices, with 1550 presses in constant activity, yielding an annual product of from 13 to 14 millions of volumes, of which 400,000 are issued from one establishment alone.

In Paris alone, there are 367 paper, and 98 pasteboard warehouses.

The review of Count Daru's book ends in these words.

"After giving the value of the *material* of the printing offices, Count Daru makes an estimate of the cost of the articles consumed, and the number of persons who are dependent upon the trade for a livelihood. We regret that we have it not in our power to enter into the details of this part of the Count's interesting work. He has examined succinctly the cost and the value of the establishments—the interest of the capital employed, and all their other expenses—the cost of binding, and, in short, the whole trade in books, from all which calculations it results, that the 13½ millions of volumes mentioned above produce a trade whose actual value is 33,750,000 francs, (near \$6,750,000) per annum, a sum which includes all, from the wages of the rag sorter to the profits of the bookseller, and the fee of the poet."

The following, by Bernard Barton, from the "*Forget Me Not*" for 1829, has more of pith and pathos than it is to be found in some others of his productions.

TIME'S TAKINGS AND LEAVINGS.

Thus faces it still in our decay;

And yet the wiser mind

Mourts less for what Age takes away,

Than what it leaves behind.

Wordsworth.

What does age take away?

Bloom from the cheek, and lustre from the eye,

The spirits light and gay,

Unclouded as the summer's bluest sky.

What does years steal away?

The fond heart's idol, Love, that gladden'd life;

Friendships, whose calmer sway

We trusted to in hours of darker strife.

What must with time decay?

Young Hope's wild dreams, and Fancy's visions

Lark's evening sky grows gray, [bright;

And darker clouds prelude Death's coming night.

But not for such we mourn:

We knew not their frail, and brief their date assign'd;

Our spirits are forlorn

Less from Time's thefts, than what he leaves behind.

What does years leave behind?

Unruly passions, impotent desires,

Distrust, and thoughts unkind,

Love of the world, and self—which last expires.

For these, for these we grieve!

What Time has robbed us of we knew must go;

But what he deigns to leave

Not only finds us poor, but keeps us so.

It ought not thus to be;

Nor would it—knew we meek Religion's sway:—

Her votary's eye would see

How little Time can give or take away.

Faith, in the heart enshrined,

Would make Time's gifts enjoy'd, and used, while

And all it left behind [lent;

Of Love and Grace a noble monument!

How independent of the world is he, who can daily find new acquaintance, that at once entertain and improve him in the little world, the minute but fruitful creation of his own mind.

Dr. Edward Young.

From "Friendship's Offering" for 1829.

TROPICAL SUNSETS.

By DR. PHILIP.

A setting sun between the tropics is certainly one of the finest objects in nature.

From the 23° north to the 27° south latitude, I used to stand upon the deck of the Westmoreland an hour every evening, gazing with admiration upon a scene which no effort either of the pencil or the pen can describe, so as to convey any adequate idea of it to the mind of one who has never been in the neighbourhood of the equator. I merely attempt to give you a hasty and imperfect outline.

The splendour of the scene generally commenced about twenty minutes before sunset, when the feathery, fantastic, and regularly crystallized clouds in the higher regions of the atmosphere, became finely illumined by the sun's rays; and the fine mackerel-shaped clouds, common in these regions, were seen hanging in the concave of heaven like fleeces of burnished gold. When the sun approached the verge of the horizon, he was frequently seen encircled by a halo of splendour, which continued increasing till it covered a large space of the heavens: it then began apparently to shoot out from the body of the sun, in refulgent pencils, or radii, each as large as a rainbow, exhibiting, according to the rarity or density of the atmosphere, a display of brilliant or delicate tints, and of ever changing lights and shades of the most amazing beauty and variety.

About twenty minutes after sunset these splendid shooting rays disappeared, and were succeeded by a fine rich glow in the heavens, in which you might easily fancy that you saw land rising out of the ocean, stretching itself before you and on every side in the most enchanting perspective, and having the glowing lustre of a bar of iron when newly withdrawn from the forge. On this brilliant ground, the dense clouds which lay nearest the bottom of the horizon, presenting their dark sides to you, exhibited to the imagination all the gorgeous and picturesque appearances of arches, obelisks, mouldering towers, magnificent gardens, cities, forests, mountains, and every fantastic configuration of living creatures, and of imaginary beings; while the fine stratified clouds a little higher in the atmosphere, might readily be imagined so many glorious islands of the blessed, swimming in an ocean of light.

The beauty and grandeur of the sunsets, thus imperfectly described, surpass inconceivably any thing of a similar description which I have ever witnessed, even amidst the most rich and romantic scenery of our British lakes and mountains.

Were I to attempt to account for the exquisite enjoyment on beholding the setting sun between the tropics, I should perhaps say, that it arose from the warmth, the repose, the richness, the novelty, the glory of the whole, filling the mind with the most exalted, tranquillizing, and beautiful images.

— "The wintry blast of death
Kills not the buds of virtue; no, they spread,
Beneath the heavenly beam of brighter suns,
Through endless ages, into higher powers.

Thomson.

FOR THE FRIEND.

JOHN MASON GOOD AND JOHN LOCKE.

The following extract from the writings of Dr. Good, furnishes a fine example of one great and gifted mind pouring out the rich fountains of its praise, in just and generous tribute to another; and bowing, in its own greatness, to the acknowledged worth and genius of a fellow mind.

It is only in intellects of the first magnitude, expanded by knowledge, and chastened by cultivation, that we can look for that genuine modesty—the attribute of superior excellence, which, free alike from envy and detraction, with true candour and magnanimity, delights to offer the homage of its praise to real merit, under whatever circumstance it may be presented.

Few men of our day can compete in variety and extent of learning, with the enlightened author of the "Book of Nature;" and few have had the good fortune to send forth to the world so much or so ripe fruit.

Indeed, it is rare to see such vivid fancy combined with so much solid acquirement, as our author displays in his varied writings; and it is equally seldom we behold one so richly arrayed in the beauties of the belles lettres, so closely clad in the vesture of science, or so clothed with success in professional attainment, as John Mason Good, who thus speaks of Locke's inimitable Essay on the Human Understanding.

"No man has taken more pains than Mr. Locke, both to avoid what is unintelligible and unprofitable, and to elucidate what may be turned to a good account, and brought home to an ordinary comprehension. It was his imperishable Essay on the Human Understanding, that gave the first check to the wild and visionary conceits, in which the most celebrated luminaries of the age were at that time engaged; recalled mankind from the chasing of shadows to the study of realities; from a pursuit of useless and inexplicable subtleties to that of important cognoscible subjects; or, rather, to the only mode, in which the great inquiry before him could be followed up with any reasonable hope of success or advantage.

"To this elaborate and wonderful work, which conferred an ever-during fame not only on its matchless author, but on the nation to which he belonged, and even to the age in which he lived, the physiologist cannot pay too close an attention. It is, indeed, of the highest importance to every science, as teaching the elements of all science, and the only mode by which science can be rendered really useful, and carried forward to ultimate perfection; but it is of immediate importance to every branch of physical knowledge, and particularly to that which is employed in unfolding the structure of the mind, and its connection with the visible fabric that encloses it. It may, perhaps, be somewhat too long—it may, occasionally, embrace subjects which are not necessarily connected with it—its terms may not always be precise, nor its opinions in every instance correct; but it discovers intrinsic and most convincing evidence, that the man who wrote it, must have had a head peculiarly clear, and a heart peculiarly sound: it is strict-

ly original in its matter, highly important in its subject, luminous and forcible in its arguments, perspicuous in its style, and comprehensive in its scope; it steers equally clear of all former systems; we have nothing of the mystical archetypes of Plato, the incorporeal phantasms of Aristotle, or the material species of Epicurus; we are equally without the intelligible world of the Greek schools, and the innate ideas of Des Cartes. Passing by all which, from actual experience and observation, it delineates the features, and describes the operations of the human mind, with a degree of precision and minuteness which has never been exhibited either before or since; and stands, and probably will ever stand, like a rock before the puny waves of opposition, by which it has since been assailed from various quarters.

"The author may speak of it with warmth, but he speaks with a digested knowledge of its merits; for he has studied it thoroughly and repeatedly, and there is, perhaps, no book to which he is so much indebted for whatever small degree of discrimination, or habit of reasoning, he may possibly be allowed to lay claim to."

Subterranean Waters at Constantinople.

We entered a private house, descended a deep flight of steps, and found ourselves on the borders of a subterranean lake, extending under several streets. The roof was arched, and supported by 336 magnificent marble pillars; a number of tubes descended into the water, and supplied the streets above; the inhabitants of which, as Gillius observes, did not know where the water came—"Incolas ignoreare cisternam infra ades suas positam."

Of all the reservoirs which the prudent precautions of the Greek emperors established, this is the only one which now exists as a cistern; and such are the apathy and ignorance of the Turks, that they themselves, it appears, did not, in the time of Gillius, 300 years ago, and do not at present, generally know of its existence. The Turk, through whose house we had access to it, called it Yere battan Sarai, or the subterranean palace; and said that his neighbours, whose houses were also over it, did not know any thing about it. Indeed, from the state of neglect in which the walls and every thing about it appeared, it seemed probable that it had not been visited or repaired since the Turks entered Constantinople. Should the Russians ever approach and lay siege to the city, a supply of water will be its first object. In its present state, if the besiegers cut off the communication with the bends, which it is presumed they would do in the first instance, the city could not hold out for a week. It appears that the sultan had prudently supplied it with corn; it is probable he will clear out the cisterns, and supply it with water also.—*Walsh's Journey from Constantinople to England.*

Reason's whole pleasure, all the joys of sense,
Lie in three words, health, peace, and competence:
But health consists with temperance alone;
And peace, O virtue! peace is all thy own.

Pope.

FOR THE FRIEND.

FRAGMENTS.—NO. 12.

William Penn, in his "Sandy Foundation Shaken," which was written to refute the notion of "One God sending in three different and opposite provisions to the reader supposing that he meant to deny the Holy Scripture Three, in these words: "Mistake me not, we never have disowned a Father, Word, and Spirit, which are One, but men's inventions." In his reply to Jonathan Clapham, he says, "Thou must not, reader, from my querying this, conclude I do deny (as I have not) the testimonies those glorious Three, which bear record in Scripture, the Father, Word, and Spirit; neither the infinity, eternity, and divinity of Jesus Christ; for that we know he is the mighty God: nor what the Father sent his Son to do on the behalf of lost man; declaring to the world, we know no other name, by which atonement, salvation, and piteous redemption come; but by his name, as, according to our measures, made sensible of his mighty power." Again, to J. C.'s charge, that the Quakers openly deny the doctrine of the Trinity: after declaring this is not a Scripture phrase, but an invented term, Penn proceeds: "Yet if, by Trinity, he understands those three witnesses in heaven, Father, Word, and Spirit, he should have better acquainted himself with what we have than ignorantly thus to have abroad our open denial of *whatever most absolutely credit and believe*,"—1688.

John Griffith, "I returned out of Essex to London; for though I had but little openness as to ministry there, yet I found my mind engaged to attend their meetings, as I apprehended, in order to suffer and travel, with the true seed, for the enlargement, as well as to be a sign and example of the *impurity of silence*, to the professors of truth. It had been long and greatly favoured with living testimonies, even line upon line, and precept upon precept. Under all which, *for want of a proper application and improvement thereby*, the society declined, and the ancient beauty thereof greatly faded away; I mean in its relation to the life and spirit of religion in the practice of *the truth*. For the body of the Society, every where, as far as ever appeared to me, are remarkably one in faith and profession, the same which hath been held and professed by us as a people, *from the beginning*. This wonderful oneness, and agreement amongst us every where, which I have not observed, neither do I believe it is to be found amongst any other set of Christians to that degree, is to me a clear evidence, that the original foundation thereof was the one infallible Spirit of Jesus Christ our Lord, who prayed the Father, that his followers might be one, as the Father and the Son are one. And notwithstanding great numbers of our Society are resting satisfied with an empty profession, and by their unfaithfulness fall greatly short of the dignity our worthy profession, and name, which, considering the abundant favours bestowed from time to time for the help and preservation of the Society, is cause of deep mourning and sore lamentation; yet there has been, through the kind providence of God, from the beginning down to this time, a living body preserved, the same in faith and practice with our ancients. These are scattered and interspersed throughout the whole Society, like salt sintered, in order, if possible, that all may be seasoned. I think there are very few of my meetings wholly destitute of some of that sort; so that I would not have it understood, by the foregoing mournful complaints, (although there may be just cause for them,) that I think the Society is become desolate, or that the glory is departed therefrom; far be that from me. I am fully convinced to the contrary, and at times have faith to believe *that glory will never depart, nor shall we cease to be a living people*: yet I believe, number under our profession, from their great unfaithfulness and unfruitfulness, will be blotted upon by the Lord, and rejected, and others called into the vineyard, who will be more diligent and faithful."

Thomas Thompson. "In the fore part of the year 1652, it pleased the Lord to order his faithful and merciful servant, dear old man, to be taken into these parts; but I had not then opportunity to see him, though I greatly desired it. But some of my famili-

ars that were with him, gave me an account of his manner of life, and a'so of his doctrine; they told me that he was in his behaviour very reserved, not using any needless words, or discourses, that tended not to conviction and edification; and that he used not respect of persons, very temperate in his eating, and drinking; his apparel homely yet decent; as for his doctrine, he directed people to the light of Christ in their consciences, to guide them to God. At the hearing of these things at second hand, the Lord was pleased mightily to work upon my spirit, and brought me to a wonderful readiness, and my mind was truly turned inward to wait on him, and desire his teachings. Thus, by degrees, the Lord manifesting to me, that after another, I became weaned from my former lovers, and by the working and power of God, self came to be denied, and I in many things humbled to the cross; so that several of my neighbours and acquaintances marvelled to see me so changed, and some said, I should be distracted. But their words were little to me, for as I loved the Lord, I found peace and satisfaction, and the return of God's love into my bosom, which I had long before been seeking. And as I gave up any thing for truth's sake, I found peace, and more strength was given me; so that I can truly say, it is good to keep in the counsel of God, and to give up wholly to serve him, for he is good to all that love him, and that faithfully serve him, shall in no way lose their souls. Now it happened, that, about the 6th or 7th month of this year, we heard of people raised up, at or about Malton, that were called Quakers, which was the first time that I heard of that name being given to any people. They were by most people spoken against; and I strictly inquired, what any had to lay to their charge, that might give rise, or such occasions as were thrown upon them, I met with none who could justly accuse them of any crime; only they said, they were fantastical and conceited people, and burnt their lace and ribbons, and other superfluous things, which formerly they used to wear, and that they fell into strange fits of quaking and trembling. Thus, as I increased my desires to see and be acquainted with some of these, in the latter end of the month of the aforesaid year, I heard that the Quakers were come to Bridlington, whereas I greatly rejoiced in my spirit, hoping that I should get some opportunity to see them; and on the 5th day next following, I heard that they were come to Frodingham; (this was that faithful labourer and minister of the gospel, W. Dewhurst.) And I being on my master's work in Bridlington, I desired the Lord to direct me, that I might go in the night, and would gladly have some of my acquaintances with me; but the night being very dark, none would go; so I went alone. And coming into the room where William was, I found him writing; and the rest of his company were sitting in great silence, seeming to be much retired in mind, and fixed towards God. The night grew on, and so I sat withal, preached unto me, and confirmed what I had before believed, that they were the people of the Lord. After a little time William ceased writing, and many of the town's people coming in, he began in the power and wisdom of God to declare the truth. And, oh! how was my soul refreshed, and the witness of God reached in my heart; I cannot express it with my pen. I had never heard nor felt like this before, for he spake as one having authority, and not as the scribes; so that if all the world said nay, I could have given my testimony that it was the everlasting truth of God."

Thomas Chalkley. "In this year [1722] at the burial of our friend Jonathan Dickinson, at which we had a very large meeting; he was a man generally well beloved by his neighbours. In the meeting, a passage he had often told me in his health was brought to my remembrance, I think worthy to be recorded to the end of time, which is as follows. It happened at one of our Royal meetings, that two young men were at dinner with Jonathan, and divers other people of account in the world; and they were speaking about earthquakes—there having been one in that place formerly which was very dreadful, having destroyed many houses and families. These two young men argued, that earthquakes and all other things came by nature, and denied a supernatural power, or Deity; inasmuch that divers, surprised at

such wicked discourse, and being ashamed of their company, left it. At the same time, the earth shook and trembled exceedingly, as though astonished at such treason against its Sovereign and Creator, whose footstool it is. And when the earth thus shook, the company which remained were so astonished, that some ran away, and some another; but these two atheistical young men stood in the room, and Jonathan with them; he believing that the providence of Almighty God could preserve him there, if he pleased; and, if not, that it was vain to fly. But the hand of God smote these two young men, so that they fell down; and, as Jonathan told me, he laid some on the one, and some on the other; and they never spoke more, but died, and this was the amazing end of these young men; a dreadful example to all atheists, and dissolute and wicked livers. Oh! that young people might be warned— that the hand of God might be upon them for good—and that they would tenderly be concerned for their salvation."

Charles Marshall. "Oh! thou holy, most high God of mercy and tender compassion, look down with an eye of pity on the inhabitants of the earth, and send forth thy light and truth more and more, to guide the people out of the broad way of destruction, into the narrow way of life which leads to thy holy mountain, where thou shalt be gloriously dwelling. O! it is through the glorious outstretched arm of thy salvation, sin may be finished, and iniquity brought to an end, that the righteousness of Christ Jesus, the dear Son of thy love, may cover the earth as the waters cover the sea. Ah! for thy name's sake, hear the cry of the poor, and sighing of the needy, and stretch forth thy arm and deliver thy oppressed out of their distresses, that thy creation, O! may be eased, and thy great name, and the noble acts of thy almighty arm and divine power, may be renowned gloriously through all lands; Amen, Amen."

Friends in the beginning were practical Christians. Their religion was more in the heart than in the head, it proceeded from a divine principle within, which controlled their thoughts, and subjugated their passions and propensities, and regulated all their conduct. It was not a transient or occasional seriousness, but a steady, habitual guard over themselves, producing a grave, solid demeanour, becoming those who have no continual excitement, and who are seeking one that is come. Their words were few, and being seasoned with grace, they were preachers of righteousness in life and conversation. Setting a watch upon their lips, they were accustomed to frequent immobility of mind. Hence they enjoyed the communion of the Holy Spirit, by which their hearts were purified and kept clean. None were more ready to give an answer for the hope which was in them, with meekness and fear, and Christian confidence. The reason is plain. They knew experimentally that whereof they spake. They drank of that living water, dispensed by the Saviour himself, which was in them a well of water springing up into everlasting life. Thus they came to the eternal substance, in which they realized the saying of our blessed Lord, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." This was their religion, the fellowship that is with the Father and with the Son, and one with another in Him—the highest possible attainment that finite man can reach unto.

—60—

From the Oriental Herald.

FRAGMENT.

Let not my life be like the stagnant lake,

For ever sleeping in the sunny beam,

I ask it not—no, rather let it make

A course like that of some fair mountain stream,

Now rushing on its way with many a beam Of sunny hope, now gliding through the mead

Of verdant joy, and now, if heaven deem

More useful, thro' the bow of valley's shade; Though it be lost to sight, it still may verdure aid.

FOR THE FRIEND.

Coincidence between the early schismatics in the Society of Friends, and those of the present day.

In perusing some of the controversial writings of the first Friends, the resemblance of the schismatics who rose up in the Society then to those of the present day, is obvious in several respects. Many of the incidental charges which they advance, are very similar to the modern outcry, although the primary cause of dissension may be different. They were also levelled at the principal influential members—at the few who were impeached with “lording it” over the great body of the Society. Disownment was peculiarly offensive, and was declared to be a breach of the great gospel charter of liberty. The disaffected at one time alleged, that they would not be allowed to marry, or *bury* among Friends, in consequence of a difference in opinion—that they were required to practise what they were not convinced of—that they had “seen pulling down, haling out, and thrusting forth of Friends’ meetings; and that Friends went *as far as their power, and wanted only more to punish.*” From the history of the few partial schisms which have occurred, it is plain that pride and impatience of restraint have been the latent cause of them all, let the plea have been what it might. The chief movers have wished to be a little higher than any body else; or at least considered of more importance than their talents and religious attainments would procure for them. To effect the object of exalting themselves, they have assailed and impeached the characters and motives of the most substantial Friends, flattered the looser part of society, and stirred them up to resist the alleged encroachments upon their rights and liberties—in fact, to proscrib and pull down others, that they might get the government of the church into their own hands. Failing in their attempts, separation was the last resort, which has advanced to a greater extent in the American schism, under the conduct of Elias Hicks and John Conly, than any which has preceded it. We entertain the same opinion respecting the result of the present Babel, that we always have—that, like all its predecessors, though its projectors think to erect a tower, whose top may reach unto heaven, and make them a name, lest they be scattered abroad, their object will be defeated; their language, if not already, will be confounded; and they dispersed without any certain foundation to rest their hopes upon. Some of their preachers, apprehensive of the consequences of the open avowal of their real opinions, are now using strong efforts to mislead the public, with the false impression that they hold sound Christian principles—the same which the worthy founders of the Society of Friends held and honestly promulgated. But it is altogether in vain. The Christian community know their principles well, and make a correct distinction between them and the original Society—as much so as they do between a company of freethinkers and any body of Christian people. The name of that firm believer in Jesus Christ, William Penn, has been

often prostituted to the purpose of supporting their cause; but there was not, in the whole list of primitive Quakers, a more decided enemy of libertinism and disorganizing principles than William Penn. Whilst he possessed just views of civil and religious liberty, he was prompt in exposing and rejecting every attempt to subvert sound government and order in the Society of which he was a member. He was a conspicuous opponent of the hat schism, in which John Perot took the lead; and upon occasion, he wrote two pamphlets; one entitled, “The Spirit of Alexander, the coppersmith, justly rebuked; or an answer to a late pamphlet, entitled: ‘The Spirit of the Hat, or the government of the Quakers; and in which the confederacy is broken, and the devil’s champions defeated:’” the other, “Judas and the Jews combined against Christ and his followers; being a rejoinder to the late nameless reply, called, ‘Tyranny and hypocrisy detected,’ made against a book, entitled, ‘The Spirit of Alexander, the coppersmith, rebuked,’ &c.; which was an answer to a pamphlet, called, ‘The Spirit of the Hat;’ in which truth is cleared of scandals, and the church of Christ, in her faith, doctrine, and just power and authority, in discipline, is clearly and fully vindicated, against the malicious endeavours of a confederacy of some cunning professors, and ragaboad, apostate Quakers; by a member and servant of the church of Christ, William Penn.—He that dippeth his hand with me in the dish, the same shall betray me.” “They went out from us, but they were not of us.” “In perils among false brethren.” “Nevertheless, the foundation of God stands sure.”

“The ‘tolerants,’ of course, must justify Perot in his ‘new views,’ and therefore stand at variance with those who condemned his innovations. Although the Spirit of the Hat may differ in some respects from the spirit of infidelity, they belong to the same family; and we shall find that the arguments and excellent sentiments which William Penn uses on that occasion, will equally condemn the views and practice of some of the modern schismatics.

In the first essay, he says: “We shall not think ourselves nor principles much put to it, to vindicate these assertions:—1. That we are a religious body. 2. That we have, as such, a power within ourselves. 3. That by the power and spirit of the eternal God, we have *condemned* as well as *justified* many practices. 4. That being in holy peace and unity, and that singular spirit of the hat getting place with some, and *secret rents, divisions, and animosities* being like to ensue among us, *as among the first Christians*, we did, with such other carriages as were reputed unbecoming the blessed gospel, *condemn* that of keeping the hat on in time of public prayer to Almighty God, (to whom alone, with a sensible mind, we perform that holy and due reverence,) as introduced by a singular, conceited, and *deceitful* spirit. 5. That the author of the “Spirit of the Hat,” &c. hath resisted many loving treaties, serious invitations, and abundance of good and wholesome advice, for his own good and the church’s peace; and because he is not owned in that practice, which, should we do, God’s spirit would disown us in so do-

ing, therefore, as a man *enraged* beyond all bounds of not only Christianity but manhood, with folly, madness, and *desperate revenge, has endeavoured our ruin among men.*”—2 vol. fol. 190. “His next great cavil is about pulling off the hat at public prayer, either upon conviction or the judgment of the body; wherein he tells us, that not only some of us counselled, or required him to yield, because the body would have it, saying that was yielding to the power; but his not so yielding, but persisting, is *no dissension*; but our *disowning any person for that cause, is a breach of the great gospel charter of liberty.* Let him deny this to be the strength of his book, if he can or dare, and which is as soon blown away as the chaff before the wind. There is either such a thing as a Christian society, sometimes called a visible body, or church, or there is not. If there be not—all is at an end; and why contend we at all? If there be—then this church either has power or not. If no power—then no church. If a body, church, or society—then there must be a power within itself to determine, an anointing to lead into all truth. Deny this, and all falls of itself. Well, but this, I suppose, will be confessed to. The question then is this: But how far may this church enjoin [upon] the consciences of individuals, any performance, *supposing their dislike?* I answer, it would be first inquired into, whether those things have *been once generally owned by such a church or not?* Secondly, or if it be about some *superadded ceremony, something over and above what each member at first sat down contented with?*”

After stating the satisfaction which this separatist expressed with the society and its order, when he joined it, William Penn proceeds: “This, now, will be the question—Whether, if any person that had given those signal testimonies for a way and people, and so incorporated himself with them, finding afterwards fault with a practice so innocent, so reverent, as keeping off the hat in time of public prayer to Almighty God, should step out of that comely order, set up a *new mark and standard*, whereby some should have their heads covered, others uncovered, (a most divided, confused, and unseemly sight), the church, in this case, may not admonish, and after her due admonition, and the parties’ tenacious, resolute, and captious disputes, for that unsuitable practice, may *not justly disown him*, as a disrupter about needless questions, and one that is *gone out of the complete unity of the body, and exercised by another spirit.* Deny this, and *farwell to all Christian church order and discipline*; yea, and truth itself; for it is an *absolute inlet to rantism, and so to atheism*, near whose borders is thy author dwells. I say, if the Scriptures are to be credited, this is sound doctrine. If the several societies or churches then gathered, *were not to pass judgment till the heretics or schismatics were convinced of, and acknowledged their mistake*, they had never done it; since, upon conviction and acknowledgement, they ceased to be such; unless we should believe, that, notwithstanding they were convinced in their consciences of their *errors or discussions*, they still persisted in the belief of them, which I will not affirm.

If, then, a society or church, so anointed, as aforesaid, have that power, we do, by authority thereof, as a *Christian society*, judge *all persons concerned with the spirit of this author*, to be therefore led by a *deceptive, turbulent, and unchristian spirit*, which, *if once given way to, there is no imagination so sordid and scandalous* as it would not lead into; and by this will we stand in the day of the Lord, when it will be proved, no *popery*, but *gospel*, to do so with him; and this notice appear a wretched slanderer."—Ibid. 191.

From the sentiments contained in these essays, it is manifest that William Penn is not "tolerant," according to the Hicksite acceptance of the term, but an orthodox disciplinarian. Decided in rejecting innovations upon the principles under which the Society congregated, he maintains its right to disown those turbulent, captious members, and to pass judgment upon heretics and schismatics who are determined to violate the original compact, and introduce rents and disorder in the church. An objection to uncover the head in time of prayer, would be considered of small moment by the "liberals;" and, consistently with their views, could not form an adequate cause for disownment; but if, in William Penn's judgment, it was the duty of the church to pass its condemnation upon it, how much more so upon the present attempts, made by the American schismatics, to introduce principles subversive of the Christian faith, and destructive of the original character of the Society?

If the present selections meet the approbation of the editor, we shall furnish others for "The Friend." A. M.

A DECLARATION OF OHIO YEARLY MEETING.

Held at Mount Pleasant and Short Creek by adjournments, from the 8th to the 10th of the month month inclusive, 1829.

The events which have taken place in our religious Society we believe should be made known to the community at large. We are bound to bear testimony against certain doctrines which have been industriously propagated among our members; and also to record the proceedings of those who have embraced them, as still further illustrating their dangerous and pernicious tendency.

It is a deeply humbling consideration, that when "by one man sin entered into the world, and death by sin, and so death passed upon all men," Rom. v. 12, and a total incapacity to arise from this fallen and degenerate state had taken place, Almighty God was pleased, in his infinite wisdom, power, and goodness, to provide the means of redemption for all. And in the unfoldings of his counsel, he not only at sundry times and in divers manners, spake unto the fathers by the prophets, but in the last times, or dispensation, has spoken unto the children of men by his Son, whom he hath appointed heir of all things, by whom also he made the worlds—which has been confirmed unto us by them that heard him, God also bearing them witness both by signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." And these revelations of the dispensations of redeeming power, were favoured not limited to those who were the immediate or first partakers of them—but by the movings of the Holy Spirit they have been recorded "for our learning, that we, through patience, and comfort of the scriptures, might have hope." The views, therefore, presented in the holy scriptures, are those which Almighty God, in his wisdom and goodness, has been pleased to reveal, and to which he has commanded the assent of man. While every soul should

be humbled under a sense of his goodness, the most exalted faculties of the human mind should bow before his sovereign authority.

In those revelations which were made at "sundry times and in divers manners," but all by divine authority, we are informed that man was made in the image of God; "In the image of God created he him; male and female created he them;" and placed them in a situation adapted to their condition. "The Lord God planted a garden eastward in Eden, and there he put the man whom he had formed." Here he gave him privilege to enjoy whatever would contribute to his happiness—placing him in dominion over the earth, and the various orders of the vegetable and animal creation.

But in this exalted condition, "but a little lower than the angels, and crowned with glory and honour," man was placed in a state of probation, and made subject to the law of God. And as this law emanated from divine wisdom, and rested on divine authority, so it demanded simple obedience, without admixture of man, any reasoning on its fitness, or doubts of the certainty of the penalties annexed to it. "Of the tree of knowledge of good and evil, thou shalt not eat; for in the day that thou eatest thereof, thou shalt surely die." Gen. ii. 17. But being tempted by "the serpent, called the devil and satan, which deceiveth the whole world," clearly represented as a distinct being, our first parents violated this sole command, and so came under judgment and condemnation. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." But though "sin is not imputed where there is no law; nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression." Rom. v. 12, &c.

But God, in mercy, was pleased to provide the means of raising man from this fallen state, and gradually, and by successive revelations, to unfold this glorious plan of redemption. At the time when judgment was passed upon our first parents, a clear intimation was given of a deliverer, in the character of "a head," being completely over him in power, and able to deliver from his wiles. And it was, at the same time, brought into view, that this was to be effected through suffering. "Thou shalt bruise his heel." The first acts of public and acceptable devotion recorded after these events, was accompanied with a slain offering—one of those sanguinary sacrifices which formed so conspicuous a part of the typical dispensation. (See Gen. iv. 4.) These slain offerings were practised through the patriarchal ages, until, in the provisions of the law, they were so intimately connected with the service of God—so distinctly made the medium through which atonement was to be made, that the fire on the altar of burnt offerings was required to be kept continually burning; and "without shedding of blood" (there was) "no remission."

Still, by the yearly repetition of these slain offerings, the remembrance of sins was revived, and the evidence afforded, that those solemn rituals, insignificant of themselves to take away sins, were only shadows of good things to come. While the system of types and figures, and representations of things to come, was thus, by divine direction, wrought up to a degree of solemnity and grandeur sufficient to powerfully to arrest the attention of the people, more clearly unfolded the realities which these symbols represented. To the patriarchs Abraham, Isaac, and Jacob, the promise was renewed. "In thy seed shall all the families of the earth be blessed." The evidence was sealed on departing spirits, and held up should come, and to the succeeding generations, that Shiloh people be. By the operation of divine power, in the progress of those testimonies which directed to him who was the appointed heir of all things, He was called "the desire of all nations." Hag. ii. 7. His sufferings were minutely described—"They pierced my hands and my feet," Psal. xix. 16. "They put my garments among them, and cast lots upon my vesture." Psal. xix. 18. And yet "a bone of him

shall not be broken." John xix. 36. Psal. xxiv. 20. Exod. xii. 46.

The prophet, no doubt, under a sense of the powerful working of unbelief in the human mind, exclaimed, "Who hath believed our report, and unto whom is the arm of the Lord revealed?" And then proceeds to foretell the sufferings of Christ, as that great officer in the most typical offerings of the law being fulfilled, should be slain. "For he shall grow up before him as a tender plant, and as a root out of a dry ground; He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid, as it were, our face from him, he was despised, and he esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way, and the Lord hath visited him with all his iniquity. He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought like a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He was taken from prison and from judgment, and who shall declare his generation? For he was cut off out of the land of the living; he was transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prosper his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and he shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death, and he was numbered with the transgressors; and he bare the sins of many, and made intercession for the transgressors." Isa. liii.

Yet it was declared, "The government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of his government and peace, there shall be no end." Isa. ix. 6. He is called Emmanuel, which, being interpreted, is God with us." Matt. i. 23. Isa. vii. 14.

And when, in the fulness of time, he came, "of whom Moses in the law, and the prophets did write;" to whom "gave all the prophets witness"—who was conceived by the Holy Ghost, and born of the Virgin Mary, whom the angel testified that therefore he called "the Son of God," that they should "call his name Jesus, for he shall save his people from their sins;" Matt. i. 21.—his birth was announced by an angel: "Behold, I bring you good tidings of great joy, which shall be to all people; for to you is born this day, in the city of David, a Saviour, which is Christ the Lord." Luke i. 10, &c. And a multitude of the heavenly host joined to the anthem of "Glory to God in the highest; and on earth, peace; good will towards men." Ibid. ii. 14. He was declared to be the "Salvation" which God had prepared before the face of all people—a light to lighten the Gentiles, and the glory of [his] people by the fire." Luke i. 31, 32. And after he had been repeatedly, by the voice of John the Baptist, declared to be the Son of God—had wrought miracles, healed the deaf, forgiven sins, cast out devils, raised the dead, controlled the outward elements of nature, and declared that "the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father," had preached, "of the Father, glorify thou me with thine own self, with the glory which I had from thee before the world was;" John xv. 8.—and promised his disciples, "I will not leave you comfortless; I will come to you." Ibid. xiv. 18. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceed-

th from the Father, he shall testify of me." I bid, vs. 26. "I will send him unto you." I bid, xvii. 7. "I have had, by my Father, authority, evidence, declared his own divine authority and power, he was, in the exact fulfilment of prophecy, betrayed by Judas, condemned under the authority of Pontius Pilate, and crucified without the gates of Jerusalem; at which awful period, the sun was darkened, the veil of the temple was rent from the top to the bottom, the earth did quake, and the rocks rent." At the third day he arose; being declared to be the Son of God, with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. i. 4. And having shown himself to his disciples, by many infallible proofs, commissioned them to preach the glad tidings of the gospel, to all nations—declared his omnipotence and omnipresence, saying, "All power is given unto me in heaven and in earth;" and to I am with you always, even unto the end of the world." Matt. xxviii. 18, 20.—as ascended to heaven, "and is on the right hand of God; angels, and authorities, and powers, being made subject unto him." 1 Peter. ii. 22.

By his divine authority, and endowed with power from on high, his disciples bore testimony, that "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts ii. 33.—and which was in the accomplishment of the ancient prophecy.—"And it shall come to pass, in the last days, saith God, I will pour out of my Spirit upon all flesh," &c. I bid, ii. 17. Joel ii. 28. "Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts ii. 36. "This is the stone that was set at the foundation of the builders, which is become the head of the corner; neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 11, 12. "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted him, and given him a name which is above every name; that, at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 6—11. They bore testimony to the power of God to usward, "according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand, in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. i. 19—23.

And being in the visions of light revealed to his servant John, he said, "I am he that liveth and was dead, and behold, I am alive for evermore, and I have the keys of hell and of death." Rev. i. 18. And the redeemed in heaven are represented as singing "a new song, saying: Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying, with a loud voice: Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." Rev. v. 9—13.

They bore testimony "that Christ died for our sins, according to the Scriptures." Cor. xv. 3. And, for the sake of a training love of Christ, they declared, that "if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again;" 2 Cor. v. 14, 15.—that we are "not redeemed with corruptible things, as silver and gold; but, with the precious blood of Christ, as of a Lamb without blemish and without spot;" 1 Peter i. 18, 19.—that "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. v. 6, 9, 10. "But Christ being come, as an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For in the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctified it to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. ix. 11—14. And, "as it is appointed unto men once to die, but after this the judgment, so Christ was once offered, to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation." Heb. ix. 27, 28.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John ii. 1. "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of the Father, sanctified to the purifying of the flesh, to be between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 5, 6. "Forsuch an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself." Heb. vii. 26, 27.

And his own consoling language to his disciples, when he was personally with them, was, "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John xiv. 1, 2, 3.

Such are the doctrines recorded in the Scriptures of truth, and which the Society of Friends have held from the time they were first gathered to be a people. The authority of the Scriptures we have never owned, and have solemnly declared, "that we do look upon them as the only fit outward judge of controversies among Christians; and that whatsoever doctrine is contrary unto their testimony, may therefore justly be rejected as false. And, for our parts, we are very willing that all our doctrines and practices be tried by them; which we never refuse, nor ever shall, in all controversies with our adversaries, as the judge and test. We shall also be very willing to admit it as a principle, certain maxims, that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil."—Barelay's Works, folio, 305.

(To be continued.)

The light of nature.—The following anecdote is too good to be lost:—

"The celebrated David Hume wrote an essay on the sufficiency of the light of nature; and the no less celebrated Robertson wrote on the necessity of revelation, and the insuffi-

ciency of the light of nature. Hume came one evening to visit Robertson; and the evening was spent on this subject. The friends of both were present; and it is said that Robertson reasoned with unaccustomed clearness and power. Whether Hume was convinced by his reasoning, or not, we cannot tell; but, at any rate, he did not acknowledge his conviction. Hume was very much of a gentleman; and, as he rose to depart, bowed politely to those in the room; while, as he retired through the door, Robertson took the light to show him the way. Hume was still facing the door. "Oh, sir," said he to Robertson, "I find the light of nature always sufficient," and continued, "pray, don't trouble yourself, sir;" and so he bowed on. The street door was opened; and, presently, as he bowed along the entry, he stumbled over something concealed, and pitched down the stair into the street. Robertson ran after him with the light, and as he held it over him, whispered softly and very cunningly: "You had better have a little light from above, friend Hume;" and, raising him up, he bade him good night, and returned to his friends."

THE FRIEND.

TWELFTH MONTH, 1828.

A friend having put into our hands the first part of the declaration issued by the late yearly meeting of Ohio, (the residue not being printed at the time this was forwarded,) we have given a portion of it in the present number, and propose to insert the remainder, in convenient portions, until the whole of the document is embraced. So far as may be inferred from what has been received, we cannot doubt but that it will be considered a cogent and satisfactory protest against the antichristian notions of the schismatics. In particular, the great scheme of redemption through Jesus Christ our Lord, and chiefly by a series of appropriate Scripture quotations, happily selected and arranged, is placed in luminous display.

With pleasure we acknowledge the receipt of the second part of "The Age of the Reformation;" too late, however, for this week. It shall appear in our next.

The lines by C., though evincing some skill in the art of versifying, are too faulty for insertion.

Juvenis is informed, that his strictures are inadmissible in their present form. Perhaps an interview with the editor might obviate the objections.

Married—On 5th day, 11th instant, at Friends' meeting, Mulberry street, WILLIAM SAVERY to ELIZABETH H., daughter of John H. Cresson, of all this city.

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FOR THE FRIEND.

THE AGE OF THE REFORMATION.

(Continued from page 35.)

WYCKLIFFE.

To one who cursorily reviews the moral condition of Europe, during the early part of the fourteenth century, it presents a picture of gloom scarcely relieved by a single virtue. In politics, probity and good faith were unknown; in private life, vice was encouraged by the example of the priesthood, and licensed by the church. Laws were no longer a security against rapine; and, in a word, the social compact was, to a great extent, at least in the south of Europe, virtually dissolved, since it had ceased to be efficient for any purpose of self-preservation. Whatever hope of reform might have been entertained from the inculcation of a purer system of religion, seemed to have been blasted, when the Albigenses perished beneath the swords of the army of the cross, and the Vaudois were driven from their last holds among the Alps. But the darkness which covered Europe when the light of these ancient churches was extinguished, was the precursor of a more enlightened age, as the deeper gloom which succeeds to the false dawn in the eastern deserts, is hailed as the herald of returning day. We have seen that, during this century, the oppressive government of the legates, the removal of the papal court, the schism in the church, and, above all, the restoration of ancient learning, had loosened the ties by which the Italians were connected with the holy see. In England, other causes tended to produce the same results. The orders of Dominican and Franciscan monks had been founded in the twelfth century, when the progress of heresy had endangered the safety of the church; and so successful had been their labours, that it became the favourite policy of the popes to cherish these institutions. Renouncing all worldly ambition, these men, at first, refused to possess any property, and relied for their support upon the alms of devotees. Barefooted, and in the meanest attire, they were to be found in every part of christianity; preaching in the streets and highways, performing the office of confessors, encouraging the faithful, absolving the guilty, and enforcing upon all the necessity of purifying the

land from the taint of heresy. Their eloquence gave them influence; their numbers rapidly increased; and they soon found it convenient to possess, and easy to acquire ample revenues. Accomplished in all the arts by which wealth is to be obtained at the expense of ignorance, they secured to their orders the most lucrative benefices, and the control of the most popular seminaries. In England, the great increase of the friars, and the loss of that wealth of which they drained the kingdom, began to be felt as a serious evil. By the settled, or secular clergy, especially, they were looked upon with great jealousy, since they felt that their own influence was likely to be lost in the success of these rapacious intruders. It was in the disputes which arose between the friars and the clergy, that Wyckliffe first distinguished himself; and the discussion of these questions led to that investigation of the doctrines of the church, which secured to him the title of the father of the reformation.

John de Wyckliffe was born about the year 1324. He was educated at Oxford, and seems to have been early distinguished by his skill in scholastic exercises, and by his intimate acquaintance with the Scriptures—at that time no ordinary accomplishment, and which afterwards acquired for him the title of “the gospel doctor.” In the year 1345, the plague, commencing its ravages in Tartary, spread over a large part of Asia and Europe, depopulated many cities, and, according to the exaggerated estimate of cotemporary writers, destroyed, during the two years of its continuance, one half of the human race. It was in the midst of this scene of desolation that the youthful reformer, impressed with the conviction that the corruption of the age had been the procuring cause of so dreadful a visitation, composed his first work, in which he censured, in no measured terms, the profligacy of the priesthood. In his subsequent attacks upon the mendicant friars, he was not unsupported by the clergy; and the acuteness which he displayed in this discussion, attracting the attention of the government, an opportunity was soon afforded him of promulgating his opinions under its sanction. Edward III. was, at that time, engaged in a dispute with the pope, whose claim to an annual stipend, as an acknowledgement of fealty to the holy see, was resisted by this haughty monarch. Wyckliffe was called upon to defend the measures of the king, and his labours were rewarded by appointing him to fill the chair of divinity at Oxford and by other preferments. Subsequently, he was sent by the king to confer with the commissioner of the pope, on the points in dispute between the two governments; and the more intimate acquaintance with the vices of

the Roman court, which he thus acquired, confirmed him in the determination to attempt a reform of the church. He now boldly advocated the sufficiency of the Scriptures, denied the temporal authority of the pope, and proclaimed him to be antichrist. His preaching, eloquent, nervous, and full of fervour, soon procured him converts; and his disciples, imitating the humility of the friars, traversed the kingdom, clothed in the meanest attire, preaching the doctrines of the Bible, and obeying the injunctions of their master in dispensing charity to the indigent and consolation to the unfortunate. His success alarmed the pope, and orders were sent to have him arrested as a heretic. More than once, Wyckliffe obeyed the summons which cited him to answer for his doctrines before his superiors; and, at each appearance, his life would have been endangered, had he not been protected by the government and by some of the more powerful barons, influenced rather by their hostility to the pontiff than by conviction of the truths taught by the reformer. Emboldened by success, he at length ventured to attack the doctrine of transubstantiation. Here, however, he was no longer supported. The clergy, who were opposed to the friars; and the government, who resisted papal encroachments, had no interest in the discussion of questions of pure theology; and Wyckliffe, abandoned by the university and the parliament, was advised, by his most powerful protectors, to submit, on these points, to the church. When summoned to answer for his doctrines on this subject, he offered explanations, which have subjected him to the charge of recantation on the one hand, and of confirmed heresy on the other. Whatever constructions were put upon his defence, the judges seem to have deemed it most prudent to dismiss him; and he continued to teach, without molestation, the great truths of the reformation. To his success in these efforts, nothing so much contributed, and nothing has given so great an elevation to the fame of Wyckliffe, as his translation of the Old and New Testaments into English. There is little doubt that this was the first version of the entire Bible that had been made into our language, and the eagerness with which it was sought for is said to have been very great; for, “even then,” to quote the homely metaphor of the venerable Fuller, “midnight being past, some early risers began to strike fire and enlighten themselves, by the Scriptures.” Retiring from the university, Wyckliffe continued assiduously to propagate his opinions, until he was seized with palsy, and died, while engaged in an act of devotion, and surrounded by his parishioners, in the sixtieth year of his age. Of the private character of the reformer, nothing is known, except from his own writings

and from tradition. His enemies accuse him of little more than heresy. His works show him to have possessed exemplary piety, to have been ardent and unceasing in his devotions; and tradition records that he sedulously practised that charity which he so warmly recommends. Of his doctrines, it is sufficient to say, that they were substantially those of Luther; not, indeed, unmingled with the superstitions which were so intimately connected with the religion of that age, but, in many points, surprisingly free from errors, which, even now, find numerous advocates. It is indeed a little singular, to find a confessor in the fourteenth century, and in the court of the third Edward, asserting the inconsistency of war with Christianity; yet this doctrine Wycliffe inculcated; and, in defending his sentiments against the argument that force was necessary for self-preservation, he expressed his reliance upon the providence of the Almighty, in language scarcely differing from that of Penn and Barclay. In relation to tythes and the efficacy of lay preaching, his opinions approximate equally to our own. He drew, indeed, his sentiments on these subjects, from the source whence our forefathers obtained theirs; and, like them, he was content to yield unqualified submission to the doctrines of the Bible.

P. Q.

FOR THE FRIEND.

THE BLIND MUTES.

Two of the most unfortunate and interesting beings now living are James Mitchell and Julia Brace. They are perhaps the only persons that have come within the sphere of philosophical observation, who have been not only deaf and dumb, but blind. Deriving all their knowledge of the external world from the senses of smell, taste, and touch, how narrow, how dark and mysterious to them must be its confines! Condillac, indeed, has supposed that the possession of the single sense of smell would be sufficient to convey to the human intellect a variety and degree of knowledge, that would call into exercise the whole of the mental faculties. It is scarcely probable that an experimental illustration of his theory will ever be given. But the present cases approach, so nearly to what he has supposed, that his hypothesis may be taken for true. And apart from the melancholy, yet curious history of these individuals, their situation throws much light on the philosophy of the human mind, and is an important addition to our store of well ascertained facts. It has been the favourite theory of some fashionable sophisters, that the only superiority of man over the brutes, arises from the perfection of his senses. But we have, in these two persons, a living demonstration of the falsehood of this degrading hypothesis. For, though almost entirely cut off from intercourse with nature and mankind, every distinctive feature of the moral and intellectual character is developed, and the same vast superiority over the most sagacious of the brutes maintained.

James Mitchell was the son of Donald Mitchell, the minister of Ardcloch, a Lighthouse parish on the banks of the Forth. He was

born in 1795, and his deprivation of the senses was early noticed. As he grew up, he discovered a most extraordinary acuteness of the senses of touch and smell; being very soon able by these to distinguish strangers from the members of his own family, and any little article which was appropriated to himself from what belonged to others. In his fourteenth year, his eyes were couched, with very little success; and an attempt made to give him the sense of hearing by piercing the drum of the ear, which totally failed. His sight is so far restored, that he is enabled to distinguish the presence or absence of light, or any large body, but not its form, which he discovers entirely by the touch. The following very interesting particulars respecting him are taken from the appendix to the third volume of Dugald Stewart's Element of the Philosophy of the Human Mind.

"The feeling by which he appears to be most powerfully actuated (at least to a stranger) is curiosity, or an anxious desire to make himself acquainted with every thing that is new to him.

"He is likewise capable of feeling mirth, and frequently laughs heartily. He is highly gratified by having new clothes; and, as tearing his clothes is the most usual expression of his anger, so the punishment he feels most, is being obliged to wear them after he has torn them.

"He is subject to anger, upon being crossed in any of his desires, or when he finds any of his clothes, or other articles with which he amuses himself, removed from the chest in which he keeps them.

"Respecting the manner in which he conveys his feelings and desires, I am much at a loss to give the information that might be expected. It is certain that those of his family know perfectly in what temper of mind he is, and what he wants to have; and these intimations he conveys to them in the presence of strangers, without these last being sensible of his doing so. When he is hungry, he approaches his mother or sisters, touches them in an expressive manner, and points towards the apartment where the victuals are usually kept.

"A pair of shoes were lately brought to him, and, on putting them on, he found them too small. His mother then took them, and put them into a small closet; soon after a thought seemed to strike him, and he contrived to obtain the key of the closet, opened the door, took the shoes, and put them upon the feet of a young lad who attends him, whom they fitted exactly. This action of his implies considerable reflection, and shows that he must have made some accurate examinations, though unnoticed at the time. When he is sick and feverish, which sometimes happens, he points to his head, or takes his mother's hand and places it opposite to his heart, seemingly with an intention that she may observe its beating more quickly than usual. He never attempts to express his feelings by utterance, except when angry, when he bellows in a most uncouth manner. Satisfaction or complacency he expresses by patting the person or object which excites that feeling. His smell being wonderfully acute, he

is frequently offended through that sense, when other persons near him smell nothing unpleasant; he expresses his dissatisfaction on such occasions by putting his hand to his nose, and retreating rapidly. His taste seems also to be exquisite, and he expresses much pleasure, by laughing at a smacking his lips, when any savoury victuals are laid before him. His father, when alive, was at such pains in directing him, as his mother is still; but his eldest sister seems to have acquired a much greater ascendancy over him, and more power of managing him than any other person. Touching his head with her hand seems to be the principal method which she employs in signifying her wishes to him respecting his conduct; this she does with various degrees of force, and in different manners; and he seems readily to understand the intimation intended to be conveyed. In short, by gratifying him when he acts properly, and withholding from him the objects of his complacency when he has done amiss, he has been taught of what is becoming in manners, and proper in conduct, much stronger than could be otherwise believed, that any person, in his singularly unfortunate situation, could acquire."

"The knowledge which he has derived from the senses of touch, taste, and smell, seems fully as extensive, as what any person of the most perfect faculties might be supposed to acquire, if he could, by any contrivance, be prevented from using his eyes and ears for the same period of time, from the moment of his birth, and in the same retired situation of the country. The train of his thoughts seems to be regulated by the same principles as that of the soundest minds.

"His actions neither indicate incoherence nor fatuity; but every thing he does appears capable of being easily traced to rational motives. His more pleasurable sensations are obviously enjoyed from the senses of taste and smell; and, indeed, I have never observed any thing disagreeable in his manner, except the keenness and voracity with which he devours his food. But he derives amusement also from the sense of touch. His father told me that he had often remarked him employing many hours in selecting from the bed of the river, which runs within a few yards of the house, stones of a round shape, nearly of the same weight, and having a certain degree of smoothness. These he placed in a circular form on the bank, and then seated himself in the middle of the circle.

"There is a certain range around the manse, which he has minutely explored by his organs of touch; and to any part of this space he seems to walk, when he pleases, fearlessly and without a guide. I believe his range does not extend beyond two hundred yards in any direction; but there is probably not a day elapses, during which he does not cautiously feel his way into ground which he has not explored before; and thus gradually extends his yet very circumscribed field of observation. It was in one of these excursions of discovery that his father observed him, with horror, creeping on his hands and knees, along a narrow wooden bridge, which crossed the river at a point where the stream is deep and rapid. He was

immediately arrested in his progress; and, as his father wished to discourage him from hazarding so perilous an attempt again, a servant was directed to plunge him, as soon as he was secured, once or twice into the river. This measure has had the desired effect. From a similar solicitude about his safety, the servants had been enjoined to prevent him from visiting the stable, which he never fails to do, the instant he has discovered, by the presence of an additional whip in the lobby, that the person who has arrived has brought a horse with him. I have been assured, however, that after his wishes in this respect had been repeatedly thwarted, he at last had the ingenuity to lock the door of the kitchen on the servants, in the hopes that he might then accomplish his visit to the stable unmolested. His father once told me an anecdote of him, which displays, in a very striking manner, both the retentiveness of his memory and the benevolent feelings of which he is susceptible. He had received a severe wound in his foot, and, during its cure, he usually sat by the fireside, with his foot upon a small footstool. More than a year afterwards, a servant boy, with whom he used to play, was obliged to confine himself to a chair, from a similar cause. Young Mitchell, perceiving that his companion remained longer in one situation than he used to do, examined him attentively, and seemed quickly to discover, by the bandages on his foot, the reason of his confinement. He immediately walked upstairs to a garret, sought out, amidst several other pieces of furniture, the little footstool which had formerly supported his own wounded limb, brought it down in his hand to the kitchen, and gently placed the servant boy's foot upon it.

"The last time I saw young Mitchell, was on the melancholy occasion of his father's funeral, in the month of June last. According to Mr. Glennie's communication, it would seem that the boy, even before his father's interment, had expressed, by sorrow and bemoaning, a knowledge of the irreparable loss he had sustained. On this point, the deep distress under which the family then laboured, prevented me from making any inquiries. But the poor lad's behaviour, on the day of the funeral, seemed to me so little expressive of grief, that I cannot help doubting, in some measure, the accuracy of Mr. Glennie's information.

"It will be regarded as a pleasing testimony of the sincere esteem in which Mr. Mitchell was held for his moral worth and exemplary piety, that several hundreds of his friends and parishioners assembled together to carry his remains to the grave. While this concourse of people waited the commencement of the procession in front of the manse, young Mitchell at one time moved rapidly among the crowd, touching almost every body, and examining some very minutely; at another time, he amused himself opening and shutting the doors, or turning down and up the steps of the carriages; or, suddenly, he would walk towards the coffin, which was placed on chairs before the door of the house, run his fingers along it with marks even of pleasure, and then trip lightly away, without the slightest expression of sorrow. He accompanied the pro-

cession to the church-yard, and returned after the interment, apparently as much unmoved as before. But, on the following morning, as I have since been informed, and on several mornings afterwards, he visited the grave, patted gently the turf which had been laid over it, and, at last, as if hopeless of his father's return, became sorrowful even to tears."

(To be continued.)

FOR THE FRIEND.

PRIMITIVE PENNSYLVANIA HISTORY.

(Continued from page 66.)

The first grand jury in Pennsylvania was summoned on the 2nd of the 3rd month 1663. A bill was found against some persons accused of issuing counterfeit silver money. *William Penn sat as judge*, assisted by his Council. The traverse jury found the parties guilty, and the sentence upon one Pickering, the principal, was thus pronounced by the governor. "That for this high misdemeanour, whereof his country had found him guilty, he should make full satisfaction, in good and current pay, to every person, who should within the space of one month bring in any of this false, base, and counterfeit coin, (which to-morrow shall be called in by proclamation,) according to their respective proportions, that the money brought in, should be melted down before it was returned to him; that he should pay a fine of *forty pounds towards building a court house*, stand committed till the same was paid, and afterwards find security for his good behaviour."

In 1663 *William Penn* established a seal for each county with devices, viz. For Philadelphia an anchor, for Bucks a tree and vine, for Chester a plough, for New Castle a cassia, for Kent three ears of Indian corn, and for Sussex a white sheep.

At the second session of the assembly several singular propositions were made; one of them, that young men should be obliged to marry, at or before a certain age! And another, that two sorts of clothes only should be worn, one for winter and the other for summer! It is almost needless to say, that these extraordinary motions did not prevail, and it is creditable to provincial Pennsylvania, that her legislation was never disgraced even by trifling measures, much less by acts of injustice, or wrong, of any kind.

One of the stipulations in the instrument entitled *certain conditions &c.*, agreed upon at London 1681, between Penn and the purchasers of land in his province, was, "That in clearing the ground care be taken to leave one acre of trees for every five acres cleared, especially to preserve oak and mulberries, for silk and shipping." A proof this of the care, and knowledge of the proprietary, in a matter whose continued neglect will be felt in future, even more than is now the case.

Friends' Meetings.

The first for worship and discipline in

Pennsylvania, was held at the house of Thomas Fairbank at *Shakamaxon*, near Kensington, in the beginning of the year 1681. In the next year, a frame meeting house was erected within the limits of the city of Philadelphia; the stone meeting house at *Merion*, west of Schuylkill, still in use, was also put up at that time. A brick meeting house was built on part of the Centre square, (now Penn square,) in 1684. The "Bank meeting house," as it was called, stood in Front Street, west of Mulberry street, built in 1685. "The great meeting house" was erected on High Street in 1695. That "on the hill" in Pine Street, was built in 1753. In 1755 the "Market Street house," at the corner of Second Street, was erected, and this was the last connected with the olden time.

The following is the form of the original writ, for the first election of members of council, and call of an assembly.

(L. S.)

William Penn, proprietary and governor of the province of Pennsylvania, and the territories thereunto belonging,

"I do hereby empower, and require thee to summon all the freeholders in thy bailiwick, to meet on the 20th day of the next month, at the falls upon Delaware river: and that they then and there elect and choose out of themselves twelve persons of most note for wisdom, and integrity, to serve as their delegates in the provincial council to be held at Philadelphia, on the 10th day of the first month next, and that thou there declare to the said freemen, that they may all personally appear at an assembly, at the place aforesaid, according to the contents of my charter of liberties: of which thou art to make me a true, and faithful return.

"Given at Philadelphia, the _____ day of the _____ month, 1682.

"WILLIAM PENN."

"To Richard Noble, high sheriff of the county of Bucks, and the other five sheriffs likewise, for their several counties." V.

From the National Gazette.

M. Caillé, the French traveller, who announces himself as returned from Timbuctoo, sent to the Geographical Society of Paris, on the 10th October, a brief account of his route. He says:—

"In 1826, being at Senegal, I resolved to explore central Africa, and visit the cities of Jenné and Timbuctoo, so as to be beforehand with the British. On the 19th April, 1827, I left Caacandy, upon the Rio-Nuguez; I joined a caravan of Mandingo traders going on the Niger. I adopted the Arabian costume, and the religion of the country. I passed without difficulty the high mountains of Senegambia and Fouta-Dharon, the country of Kankou, of Wasoulo, &c. I arrived at Timé, a village inhabited by Mahometan Mandingoes, situated in the southern part of Bambara, where I was detained five months by a severe illness. On the 13th January, 1828, I resumed my journey. I visited the island and city of Jenné, and embarked upon the Niger in a vessel of

about fifty-four tons, destined for Timbuctoo, at which place I arrived, after a tedious navigation of a month. This city is situated five miles to the north of Kabra, in a plain of moving sand, where nothing grows but brittle twigs. I remained there about fourteen days; during which time, I studied the manners and customs of the inhabitants, and the commerce and resources of the country; and collected all the information that was within my reach. Afterwards, I directed my steps to the north, in order to traverse the great desert, and arrived at El-Arawan. This city is situated six days' journey to the north of Timbuctoo, and is the emporium of the salt which is transported to Sansanding and Yamina. It is constructed on an arid and treeless soil. The burning wind of the east prevails there continually. I continued my route towards the north, and arrived at the wells of Telgna, eight days' journey from El-Arawan. Thence I entered into the desert, in the direction of north-north-west. The soil is entirely composed of quicksand and of rocks of grey quartz sprinkled with white. After two months' travelling, and the most distressing privations in this horrible desert, I at length reached Taflet, whence I passed on to Fez, Mequinez, Rabat, and Tangir, where I was welcomed kindly by M. Delaporte, vice-consul of France, who provided me with every thing that my situation required. Shortly after, I embarked in a schooner, in which I sailed to Toulon, where I am now, in a state of convalescence."

—:—
From the *Amulet*, for 1829.
WISDOM.

"Where shall wisdom be found? and what is the place of understanding? The depth saith, it is not in me; and the sea saith, it is not in me."

Where shall Wisdom's light be found?
Circled by yon starry bound?
Hidden by the rolling main?
Buried 'neath the pathless plain?
Tenanted the grove's recess?
Or the desert wilderness?
Heaven hath heard—but answers not;
Earth reveals no chosen spot;
Voiceless stands the crooked hill;
Rock and forest roof are still;
Silent smile the cloudless skies;
And the unfathomed deep replies:
"Child of wavering doubt and fear,
Seek not thou its presence here."

Dwells it in the senseless crowd?
With the honour'd, or the proud?
Where the clustering wreaths conceal
Glory's red and wasting steel?
By the monarch's gem-bright throne?
Or the dwelling dark and lone,
Whence the sage's torch appears,
O'er the page of buried years?
Grief, alas! is link'd with power;—
Honour, but a summer flower;—
Fame, a meteor;—doubly cursed
He whom dreams of wealth have nursed;—
And, on learning's treasures bent,
Who hath hoped or found content?

Thou, whose un instructed breast,
Baffled in its lengthen'd quest,
Denies its labour lost and vain,
Yet renew thy search again—
Where the eye of pity weeps,
And the sway of passion seeps,

And the lamp of faith is burning,
And the ray of hope returning,
And the "still, small voice" within,
Whispers not of wrath or sin,
Resting with the righteous dead,
Beaming o'er the drooping head,
Comforting the lowly mind,
Shines the treasure;—seek and find.

I. F. H.—

FOR THE FRIEND.

Selections from the Letters and other papers of William Grover, preceded by a biographical account of his life. London. Harvey and Darton, 1828.

The hour of the just man's summons to a world of eternal reward, affords an additional beacon to cheer the mariner on the sea of life. There is a sweet refreshment to the Christian in tracing the course of a fellow traveller, and observing the peaceful serenity of his dying hour; and there is deep instruction to be reaped from the experience of those who have been favoured to escape the rocks and the shoals, and to find a safe mooring for the weary soul. It is, I believe, under these considerations, and with a view to show the efficacy of the gospel principles we profess, that Friends have often encouraged the publishing of short biographical notices and obituaries concerning those, whose lives have been, in a good degree, accordant with our high profession.

A little work has recently appeared in England bearing the above title, and displaying, in a light so practically edifying, the life, the example, and some of the sentiments of a true and valued Christian, as to give it attractive claims on our attention. A concise analysis of its contents may, perhaps, not be unacceptable to the readers of "The Friend," and which I am the more willing to attempt, from having been a personal witness, in days that are gone, of the influence of that spirit of meekness—of that unpretending worth and sterling wisdom, which brightened the silvery grey hairs of this venerable character.

William Grover was no common-place member of the Society of Friends. His life was eminently dedicated to the welfare of his fellow men, and to the prosperity of the ever precious cause of truth. Yet was he no ostentatious religionist—no austerity darkened his brow—no self-complacency blended with the Christian graces with which he was endowed, and which he delighted to cultivate in the shade of private life. Indeed, one of the chief of these graces, was a remarkable degree of the meekness and gentleness of the follower of Christ. He was born at Brighton, in England, in the year 1752, and early removed into the county of Essex, where he continued to reside during the remainder of his life. "He inherited," says his biographer, "some patrimonial property; but, at the same time, found it necessary to pursue his engagements in business, and was esteemed an upright tradesman; of kind and respectful manners—one who was careful, in all things, to act as becomes a member of our religious Society. He was one, who, from early life, was of a thoughtful turn of mind, and showed a strong attachment to

the principles and testimonies of Friends. As he advanced in years, he submitted to the humbling, refining operations of divine grace; and, through continual watchfulness, and obedience to the pointings of duty, he attained to that experience and stability in the truth, of which his conduct, and religious usefulness afterwards, gave abundant proof. A description of some parts of his religious character, is appropriately given in the following extracts, from a memorial concerning him, issued by the Friends of Thaxted monthly meeting, of which he was a member.

"It is not our intention to extol the character of the deceased, as a man, estimable as he was, in the various relations of life; but to exhibit his Christian virtues, and ascribe, as he did, all excellency to the power of divine grace, mercifully granted to mankind for his salvation, through the mediation of the blessed Redeemer, our Lord and Saviour Jesus Christ. The rectitude of his conduct, in the discharge of his moral and religious duties—his humility, meekness, and dedication to the cause of truth, were all fruits of faith in the means thus graciously afforded. He was very exemplary in the fulfilment of his duty to his Maker, by a constant attendance of religious meetings, when of ability; in which his solid deportment indicated great reverence of spirit, and fervency of desire to gain access to the Fountain of all good; and, on these occasions, we believe that his mind was often enriched with the incomes of divine love and peace. He was a great lover of retirement and meditation. The frequent reading of the holy Scriptures was also a source of instruction and comfort to him; and this practice he was tenderly engaged to recommend to others, as one of the means by which they might be strengthened and encouraged to advance in the Christian path. The views he took of himself were humble, whilst his estimate of the true Christian character was a highly exalted one. Hence, arose great vigilance and circumspection, that no part of his demeanour should dishonour the cause he so greatly valued and loved. This care was manifested in all his conduct; and evidently so, in transacting the affairs of the church, in which his judgment was clear and his language persuasive, tending much to encourage Friends in the support of the discipline, in the executive part of which he very rarely excused himself from service; having a great care for the prosperity of truth, and that his fellow professors might be faithful in our testimonies, and consistent in all their conduct, endeavouring to keep the unity of the spirit in the bond of peace.

"His important services in our yearly meeting," continues his biographer, "and his communications to his friends, will be long remembered. He often spoke of the comfort which he derived from reflecting on the goodness, and mercy, and loving-kindness of our heavenly Father; inviting others, and particularly his younger friends, to seek to live under the influence of his love. His remarks were clear, comprehensive, and concise; and the precious influence which they produced, was often, in a remarkable degree, to be felt, after the conclusion of them. He was a willing labourer

in the church of Christ—an elder worthy of double honour; doing what his hands found to do with a cheerful heart, as one serving a good and gracious Master, and thus forcibly recommending the principles he professed.

Whilst he was a firm believer in the immediate teachings of the holy Spirit, he was diffident in speaking of his own experience; and though well persuaded that our religious principles lead to great spirituality, he was very cautious of judging others, or deciding for them. His desire was, that all might be drawn in love to seek after the guidance of that wisdom which cometh from above; and to see the beauty and excellency of the truth, as it is in Jesus. Believing, as he did, that our predecessors had been called to uphold a pure and perfect standard of Christian doctrine, he was deeply solicitous that this might in no way be lowered by Friends of the present day; and that they, as individuals, and the Society, as a body, might endeavour so to act, as to bring others to see and to acknowledge the consistency of our profession with the gospel dispensation.

His general appearance was meek and grave, exhibiting a bright example of a religious character; an habitual gratitude, and filial fear of God, marking his life and demeanour. He behaved with great kindness and courtesy to all; at the same time maintaining the dignity of a disciple of Christ, so that his deportment commanded esteem and deference.

Our dear and honoured friend was particularly pleased with the society of young persons; and, to many of this class, he was endeared by the sweetness and affability of his manners, conversing with them in a way which secured their confidence and esteem. He felt tender solicitude for them, in thinking of the temptations to which they were peculiarly exposed; and whether any hints which he offered to these were designed to encourage them to persevere in the right way of the Lord, or to check the early appearance of a departure from Christian simplicity, they were expressed with so much love, that they found a ready entrance into the heart.

He was of a cheerful, contented disposition, and considered it right to derive pleasure and gratification from temporal things, as blessings from the hand of an Almighty Benefactor, provided they were kept in subordination to the great purpose of life, and not suffered to engross too much of the time and affections. He met the vicissitudes of life with calmness, and was careful not to suffer cross occurrences to discompose his mind, or to draw him into the use of impatient expressions.

His friends had ample evidence of his being a firm believer in the essential doctrines of the gospel. In a memorandum left behind him, he says, 'I believe it is consistent with the genuine principles of Friends, that all the communications of the mercy, love, power, and goodness of God, to his creature man, are in, by, and through, our Lord and Saviour Jesus Christ, and no otherwise; and, in this belief I am thankful to live and unite.' In a letter written in the eleventh month 1825, after alluding, in terms of strong disapprobation, to the views of one whose sentiments were deci-

dedly contrary to those of our Society, 'on a point of such supreme importance as the divine nature of our blessed Lord and Saviour Jesus Christ,' he proceeds: 'Can I lose this subject better than with the following quotation from a recently published pamphlet, in which the writer, when speaking of Christ, says: 'What encouragement and comfort is there in the contemplation of his character and offices, both as prophetically indicated, and evangelically displayed, from the first and most obscure to the last and most comprehensive and expressive; viz. the bruiser of the serpent's head; Immanuel, God with us; the Lord our righteousness; the Child born; the Son given, upon whose shoulders the government of his people is for ever to be; whose name should be called Wonderful, Counsellor, the Almighty God, the Everlasting Father, and the Prince of peace; the root and the offspring of David; the bright and morning Star; the Son of man; the Son and Lamb of God, who taketh away the sins of the world; who hath loved us, and washed us in his blood.''

William Grover possessed a sound constitution, and enjoyed remarkably good health, until within a few months of his death." Whilst attending the London yearly meeting, in the year 1825, where he had for some time acceptably filled the office of assistant clerk in the meeting of ministers and elders, he was attacked by a severe illness, from which he never entirely recovered; although his health was at length so far restored, as to enable him to travel home. In the autumn of that year, 'He who ordereth all in perfect wisdom, and who will graciously supply the spiritual need of those who look in faith unto Him, saw meet to terminate the trials of this his faithful servant; and to admit him, as there is every reason to believe, to the participation of that peace and joy, which are reserved for the righteous in the life which is to come.

'The expressions of a religious nature,' says the above cited memorial of the monthly meeting of Thaxted, "that our late dear friend uttered towards the close of life, were not numerous; but they all partook of that humble, yet confiding and peaceful character, that distinguished him when in health, and bespoke a mind looking towards heaven, of which, he said, he had had a pleasant view, particularly of late; and that he was 'favoured to feel very little condemnation.' At different times he thus expressed himself: 'The prevailing desire of my mind has been, for many years, that I might close in peace. I have had many blessings, many temptations, and many trials in my time; but have been mercifully helped through them.' At one time, evidently under great tenderness of spirit, he observed, 'The shadow of divine mercy is very broad;' and at another, when conversing about his illness, he said, 'It is a source of great consolation to know, that He who formed us is near.'

"In the afternoon of the day preceding his decease, he expressed himself to the following effect: 'There is nothing so precious, whether in youth or in age, sickness or health, as a sense of the divine presence and love. I have had great cause thankfully to believe, that the protecting arm of kind Providence has been

with me all my life long, from my youth up;' and after a pause, added, 'It is my greatest desire that my son, which now seems nearly set, may go down in brightness, without a cloud; relying only upon the goodness of the Almighty, who can change a life of suffering for one of comfort and endless happiness—who can make a death-bed as a bed of roses. Yea, I bless thy holy name, thy presence and love can make a death-bed as a bed of roses.' Afterwards he said, in nearly these words: 'My life seems fast closing, and my afflictions nearly at an end. I have been greatly afflicted, (alluding probably to his illness,) but doubt not that it has been in unspeakable, unerring wisdom, that I have been thrown, again and again, into the furnace; which is, no doubt, designed for my further refinement. Oh! may all the purposes of the Almighty be fulfilled! Oh! what a precious state is that, where nothing is wanted but the celestial gate to be opened! All praise I ascribe unto the Lord's holy name.'

"He was enabled to bear, with great patience, and Christian fortitude, the extreme sufferings which he endured within a short time of his death: but, for a few hours before the close, he was mercifully relieved from all pain, and his end was remarkably peaceful. He died the 11th of the 10th month, 1825, in the seventy-third year of his age."

Having thus introduced to our fellow-readers of "The Friend," the subject of the biographical memoir from which the foregoing extracts are taken, we may reserve, for a future number, a few selections from his letters and other papers, which furnish copious evidence of the well ordered state of his mind, and of his anxious solicitude for the welfare of our Society, and particularly of the rising generation of its members.

IRENEUS.

Of him that hopes to be forgiven, it is indispensably required that he forgive. It is, therefore, superfluous to urge any other motive. On this great duty, eternity is suspended; and to him that refuses to practise it, the throne of mercy is inaccessible, and the Saviour of the world has been born in vain.

Johnson.

Petrifying quality of the Iravaddy.—I formerly noticed the petrifying qualities of the water of the river Iravaddy: I now saw a strong proof of the rapidity with which it converts foreign bodies into stone. The pioneers were ordered to remove a house, which would have interfered with the defence of the stockade, if the enemy had assailed it. Upon endeavouring to cut down the massive teak pillars upon which it was raised, they found that the edges of their hatchets were all turned. On examining into the cause of this, they found that the pillars were petrified throughout, though the house had only been built ten years, and the pillars were under water three months in the year during the monsoon.—*Alexander's Travels in Persia, &c.* p. 34.

A DECLARATION OF OHIO YEARLY MEETING.

(Continued from page 50.)

Elias Hicks frequently, in his public discourses, endeavored to deny the weight of "external evidences" in support of the Christian religion. In his sermons, Phila. ed. 1825, p. 119, he says: "If the scriptures were absolutely necessary, he had power to communicate them to all the nations of the earth, for he has his way as a path in the clouds; he knows how to deal out to all his rational children. But they were not necessary, and perhaps not suited to any other people than they to whom they were written."

"He does not move us in the least degree to any book or writing whatever, but leaves every thing outward entirely behind, as having passed by, for he abolished all external evidences, as not being capable of bringing about salvation to the soul." Quaker, E. Hicks' sermon, vol. ii, p. 264.

The Berean says: "In inculcating, preaching, or teaching either the doctrinal or practical parts of Christianity, no other authority or evidence should be appealed to, than that principle of light and truth which God has fixed in the minds of all men." Vol. ii, p. 209. "Nothing is easier than to appeal to scripture or opinion: but these for the authority of a dogma or a great name, is not being it, the same thing more vain and futile." Ibid. And again, "It is vain, then, that we are referred to the scriptures, as to an acknowledged authority, to determine conflicting opinions." Vol. ii, p. 401.

The scriptures being thus disposed of, to make way for the introduction of their unowned principles, various doctrines, and those which lie at the very foundation of the Christian religion, have been asserted.

Beginning with the original condition of man, E. Hicks says: "Man was created and placed in a garden of trees—full of trees—which he was to dress, and keep them in order. And what were the trees in the garden of Eden? They were the propensities of man in his animal body." Sermons, Phila. ed. 1825, p. 167.

God must be the tree of the knowledge of good and evil. There was no tree of the knowledge of good and evil but God himself." Ib. 317, 318.

"Well, now, there must be something to bring about this probation; and has there been any thing that any of us ever knew of, and those propensities, and desires that are a part of our common nature: I challenge the whole host of mankind, to find any thing but our own propensities and desires." Ib. 166.

"We need not look outward to find a devil; we shall find enough in us. We read that there were seven devils cast out of Mary Magdalene. She had been a vile woman, who was given to a multitude of evil propensities, by the indulgence of which she was brought completely under the power of them. Her rational spirit became enlisted in the service of the passions, and *serua* propensities had been indulged in, till they became as devils to her." Ib. 170.

In a public meeting at Mount Pleasant, on 4th day the 27th of 11th mo. Elias Hicks denied receiving any injury from Adam's fall, or any benefit from the outward sacrifice of Jesus Christ. The attention of the meeting was called to the subject, to which notice that such a declaration was made, to which he made no reply or explanation.

Thus God is said to be one of the trees of the garden, and the trees of the garden are said to be the propensities of man in his animal body—and the propensities are the devil or devils. And further, that we are not affected by the fall of Adam.

That our early Friends were not chargeable with holding these wrong sentiments, will be seen by the following brief quotations. We do not mean to swell this Declaration by extended extracts, nor to quote writings of doubtful authority. Robert Barclay, in his Quakerism Confirmed, says: "He who is now the devil was created of God, a good angel, and by his own voluntary fall he hath reduced himself to the devil, not by any real creation, but by a degeneration." Works, vol. 6, p. 625.

And in his Apology he says: "For we affirm, that as all men partake of the fruit of Adam's fall, in that

by reason of that evil seed which through him is communicated unto them, they are prone and inclined unto evil, though thousands of thousands be ignorant of Adam's fall, neither ever knew of the eating of the forbidden fruit, so also many may come to feel the influence of this holy and divine seed and light, and be turned from evil to good by it, though they knew nothing of Christ's coming in the flesh, through whose obedience and sufferings it is purchased unto them." Works, vol. 6, p. 335.

And William Penn, in his Rise and Progress, says: "Then the morning stars sang together for joy, and all parts of his works said amen to his law." Not a jar in the whole frame—but man in paradise, the beasts in the field, the fowls in the air, the fish in the sea, the lights in the heavens, the fruits of the earth, yea, the air, the earth, the water and fire, worshipped, praised, and exalted his power, wisdom, and goodness. O holy Sabbath, O holy day to the Lord! But this happy state lasted not long. For man, the crown and glory of the whole, being tempted to aspire above his place, unhappily yielded against command and duty, as well as interest and felicity, and so fell below it; lost the divine image, the wisdom, power, and purity he was made in. By which, being no longer fit for paradise, he was expelled that garden of God, his proper dwelling and residence, and was driven out for joy, and all parts of his works said amen to his law, to wander in the earth, the habitation of beasts."

"Yet God that made him, had pity on him: For he seeing man was deceived, and that it was not of malice of an original presumption in him, but through the subtlety of the serpent (who had first fallen from his own state, and by the mediation of the woman, and the sin of her companions, whom the serpent and she as by means of a woman, the evil one had prevailed upon man, by a woman also he should come into the world who would prevail against him, and bruise his head, and deliver man from his power; and by the perfecting of his passion, the disposition of the Son of God in the flesh in the fulness of time, was personally and fully accomplished by him, and in him as man's Saviour and Redeemer." Select Works, 75b.

On the character of our Lord Jesus Christ, Elias Hicks says: "Here now, we learn, as *rational* beings, by his own testimony, what it is that makes a Son of God. We see that this flesh and blood never could have been, in a strict sense, the Son of God, but a creature, created by God, by his power, because spirit and matter cannot be united together and make a being, nor make a Son of God." Pna. Sermons, 1825, p. 251.

Speaking directly of Jesus Christ, he says: "No being can be directly a Son of God. Every visible thing must come to an end, and we must know the mortality of it." Pna. Sermons, 1825, p. 111.

"Now how could he be tempted, if he had been fixed in a state of perfection in which he could not turn aside? Can you suppose, as rational beings, that such a being could be tempted? No. Not any more than God Almighty could be tempted. Perfect in his perfection and cannot be tempted, it is impossible." Ib. 253.

"Now let us pause a little and consider what is here meant. Can it be supposed that he was driven into an outward wilderness? Or shall we not suppose that he was brought, by the power of divine light, to see the wilderness state in his own mind?" Ib. 256.

For if, as some have said, he had made his Son perfect so that he could not fall, his obedience would have been of no worth to the children of men, and none to himself as a rational creature." E. Hicks' Sermon, Quaker, vol. 3, p. 111.

"Now what was it that constituted his cross? Nothing but the law of his God, the law of the new covenant, written in his soul, in his immortal spirit, by the finger of God, his Father. This was his cross, his law, and that which he was bound to submit to, under every temptation; and he kept to this cross to the utmost, for he was tempted in all points as we

are, and he had the same desires and propensities that we have, yet he stood firm, because he was instructed, and led to see himself a poor creature. He had no merit of his own—he was a poor, helpless male infant, whose life was dependent upon his God, on the nursing of his mother." E. Hicks' Sermon, Middleton, 12th mo. 6, 1826.

"If we believe that God is equal and righteous in all his ways, that he has made of one blood all the families that dwell upon the earth, it is impossible that he should be partial, and therefore he has been as willing to reveal his will to every creature as he was to our first parents, to Moses and the prophets, to *Jesus*, and his Apostles. He never can set any of these above us, because if he did he would be partial." Pna. Sermons, p. 292.

Here it is distinctly declared that our Lord Jesus Christ, who was born of the Virgin Mary, wrought miracles in Judea, was crucified, rose from the dead and ascended to heaven, was not the Son of God—that his body must have perished and come to an end, and we must know the mortality of it—that he was not a being of another state, who could not be killed, he could not turn aside—was liable to fall, and to all the consequences of sin—that his mind was in a wilderness state, that he was a poor creature, and had no merit of his own. And that Almighty God never did, nor ever can, set him above us, because if he did he would be partial!!

Robert Barclay, in his Apology Vindicated, speaking of still more gross and abusive—where from any denying that we equal ourselves to that holy man, the Lord Jesus Christ, &c. in whom the fulness of the Godhead dwelt bodily, he concludes I affirm him to be none more but a holy man; and because I use the words *plenitudo Divinitatis*, that I deny his *Deity*, which is an *abominable falsehood*. I detect that doctrine of the Socinians, and deny there is any ground for their distinction and when I confess him to be a holy man, I deny him not to be God, as this man most injuriously would insinuate. For I confess him to be really, both true God and true man." Works, fol. 794. And in reply to the same opponent, R. Barclay says: "And as for his last question, Wherein did Christ exceed other infants if they be born without sin? (He should have said, he is guilty to sin.) I answer, that he had no seed of sin in him, as other infants have, and that not only, but he had nothing of that weakness and propensity to yield to the evil influence thereof, as other infants, but was in greater strength, glory, and dominion over it, than Adam, even before he fell. This shows his privilege above others, and in nothing contradicted what I have said before." Works, p. 773.

Again the same excellent writer says: "For we truly believe that Christ is both God and man." Works, fol. 830.

We shall not unnecessarily swell these quotations, but briefly remark that George Fox, in his declaration to the governor of Barbadoes, in speaking of Christ, enumerates his miraculous conception, and being born of the Virgin Mary; his miracles, sufferings and death, resurrection and ascension, his present existence as our great prophet, high priest, and high-priest of souls, and his spiritual appearance in our hearts and consciences. "This we say is that Lord Jesus Christ, whom we own to be our life and salvation." Journal, vol. ii, p. 132 to 140.

In relation to the offices of our blessed Lord, Elias Hicks says: "But I do not consider that the crucifixion of the outward body of flesh and blood of Jesus on the cross, was an atonement for any sins but the legal sins of the Jews."—[E. Hicks' letter to Shoemaker.

again he says: "Surely, it is possible that any rational being that has an insight sense of justice or mercy, that would be willing to accept forgiveness of his sins on such terms!! Would he not rather go forward, and offer himself wholly up to suffer all the penalties due to his crimes, rather than the innocent should suffer! Nay—was he so hardy as to acknowledge a willingness to be saved through a medium, would it not prove that he stood in direct opposition to every principle of justice and honesty, of mercy and love, and show

himself to be a poor selfish creature, and unworthy of notice!"—ib.

And in the public meeting at Mountpleasant, ably noticed, he distinctly denied receiving any benefit from the Spirit.

In a sermon preached at Purchase, in the state of New York, in the 5th mo. last, to take his own account of it, as given in a statement, under his own hand, he says: "That Jesus Christ, while in the outward manifestation, walking up and down in Jewry, in the course of his outward ministry, never manifested the Spirit." Friends, p. 395, 399.

And in another sermon, he says: "He was only an outward saviour, that healed their outward diseases, and gave them strength of body to enjoy that outward good land. It was the soul that wanted salvation. But this, no outward saviour could do—no external saviour could have any hand in it." Phs. Sermons, p. 50, 51. "Oa, dearly beloved friends, young and old, may you gather deeper and deeper joy, to that which is within the veil, where we may have access to our God, without any Mediator." Quaker, vol. i, p. 277. Here the doctrine of the propitiatory sacrifice of our Lord Jesus Christ, is denied in different forms of expression. His offices, as Saviour and Mediator, are also as distinctly denied.

Robert Barclay, in his Apology, says: "Nevertheless, as we firmly believe that it was necessary that Christ should come, that by his death and sufferings he might offer up himself as a sacrifice to God for our sins, who his own self bore our sins in his own body on the tree; so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise. For it is by the obedience of that one, that the free gift is laid upon all unto justification. For we affirm it to be upon all, by the virtue of the fruit of Adam's fall, in that, by reason of that evil seed which through him is communicated unto them, they are prone and inclined unto evil, though thousands of thousands be ignorant of Adam's fall, neither ever knew of the eating of the forbidden fruit; so also many may come to feel the influence of this holy and divine spirit, which is light, and be turned from evil to good by sin, though they know nothing of Christ's coming in the flesh, through whose obedience and sufferings it is purchased unto them." Works, folio, 845.

William Penn, in his Select Works, p. 799. "We do believe that Jesus Christ was our holy sacrifice, atonement, and propitiation; that he bore our iniquities, and that by his stripes we were healed of the wounds Adam gave us in his fall, and that God is just in forgiving true penitents upon the credit of that holy offering Christ made up of himself to God for us; and that what he did and suffered, satisfied and pleased God, and was for the sake of fallen man, that had displeased God. And that for that offering up of himself, once for all, through the eternal Spirit, he hath for ever perfected those [in all times] that are sanctified, who walk not after the flesh, but after the Spirit."

In short, justification consists of two parts, or hath a two-fold consideration. The first part of justification, we do reverently and humbly acknowledge, is only for the sake of the death and sufferings of Christ. Nothing we can do, though by the operation of the Holy Spirit, being able to cancel old debts or wipe out what we owe. It is the power and efficacy of that propitiatory sacrifice, which is our redemption, that justifies us from the sins that are past, and it is the power of Christ's spirit in our hearts, that purifies and makes us acceptable before God."

Robert Barclay, speaking of a doctrine he was opposing, says: "It is highly injurious to Christ our Mediator, and to the efficacy and excellence of his gospel; for it renders his mediation inefficacious; as he is not made up by his sufferings, thoroughly broken down the middle way, and rendered the wrath of God or purchased the love of God towards mankind." Works, fol. ed. 321.

"Neither do they suppose this Secd. Word, and

* Note.—In putting this work to the press, it has been thought best to refer to a No. of The Friend of a later date than that from which the extract was taken, because this late No. contains both the letter and E. Hicks's Reply.—[P. 171.]

Grace, which is sufficient to lead to salvation, to be given to men without Christ, for they believe it to be the purchase and benefit of Christ's death, who tasted death for every man. So that they confess all to be derived to them, in and by Christ, the Mediator, to whom they ascribe all." Ibid. 699.

"For as much as all men have come to man's estate (the man Jesus only excepted) have sinned, therefore all have need of this Saviour to remove the wrath of God from them, due to their offences: in this respect, he is truly said to have borne the iniquities of us all, in his body, on the tree; and therefore is the only Mediator; having qualified the wrath of God towards us, so that our former sins stand not in our way to be removed and pardoned. And therefore we think that remission of sins is to be expected, sought, or obtained any other way, or by any works or sacrifice whatsoever, &c. (though, as has been said formerly, they may come to partake of this remission that are ignorant of the history). So then, Christ, by his death and sufferings, hath reconciled us to God, even while we are in our sins, and his reconciliation unto us; we are put into a way to be reconciled; God is willing to forgive us our iniquities, and to accept us: as is well expressed by the apostle, 2 Cor. v. 19. 'God was in Christ, reconciling the world unto himself; not imputing their trespasses unto them; and hath put in us the word of reconciliation.' And therefore the apostle, in the next verse, exhorts them, 'in Christ's stead, to be reconciled to God; intimating that the wrath of God will be removed by the obedience of Christ Jesus, he is willing to be reconciled unto them, and ready to re-^{nt} in the sins that are past, if they repent." Ibid. 77, 303.

"In the things we place remission of sins in the righteousness and obedience of his most, performed by him in the flesh, as to what pertains to our sin, we procure cause; and that we hold ourselves formally justified by Christ Jesus, formed and brought forth in us; yet can we not (as some Protestants have unwarily done) exclude works from justification: for though properly we be not justified for them, yet we are justified in them; and they are necessary, even as the case, without which none are justified." Ibid. 369.

Richard Claridge, on Justification, says: "In a word, if justification be considered in its full and just latitude, neither Christ's work without us, in the prepared body, nor his work within us by his Holy Spirit, are to be excluded; for both have their place and service in our complete and absolute justification. By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are through the mercy of God justified from the imputations of sins and transgressions that are past, as though they had never been committed; and by the mighty work of Christ within us, the power, nature, and habits of sin are destroyed; that as sin once reigned unto death, even so now grace reigneth through righteousness unto eternal life, by Jesus Christ our Lord. And all this is effected not by a bare or naked act of faith, separate from obedience; but in the obedience of faith." p. 79.

E. Hicks represents heaven and hell merely as states, to be known only within us. In his sermons, N. Y. ed. p. 93, he says: "Heaven is every where here, God and his rational creatures are. It is not a local place by any means." And in his sermon at Purchase, as given in a letter to which he has referred, he said: "All the heaven and hell there was in us—we receive our rewards and punishments every day—our heaven and hell daily, and all he believed we ever should. To prove it said, the drunkard would get his bottle and get drunk—this was his heaven—we saw him happy—he was then in heaven—and then we saw him get sober, feel miserable, this was his hell; and if being any heaven or hell hereafter, it was something we could know nothing about." Friend, p. 358.

In his printed reply to this statement, he does not deny having made the declarations above quoted, nor does he say that the explanation of the subject, given in this reply, was the language used at Purchase, or even the substance of what he delivered at the time alluded to. In that reply, although he

speaks of "an immortal soul," of "time and eternity," and "the eternal joys of the redeemed soul," yet he says: "And as to what he says about heaven or hell, I will ask him where he has found any heaven or hell without him. I should like to hear him describe the shape and form of them, and in what region or place they are situated." Ib. 326.

Having in the same sermon expressed a disbelief of "a judgment after death," calling it an *ignis fatuus*, held out to terrify men and cause them to bow to creeds and priestcraft;" in his printed reply he does not deny the statement, but attempts to support the doctrine.

Robert Barclay, in his Apology Vindicated, speaking of an ungodly or hypocritical, says: "And whereas I, in my conclusion, to the same Apology, did show the reader how lasciviously we are charged with denying the outward appearance of Christ, the real existence of heaven and hell as (places) without us; the last and general judgment; the resurrection of the body; by telling him seriously and in the presence of God, that these accusations are false, and that we really believe the things, he with a most affronted impudence reckons it boldness in me to say so." Works, p. 377.

While Elias Hicks is remarkable for preaching up the doctrine of divine light—immediate revelation, and the rejection of all external evidence—it is to be noticed that he frequently, in his sermons, informs his hearers that we are to understand things "rationally"—that we are not bound to believe what we do not understand, and that he does not believe in mysteries. In a sermon which he preached at Mountpleasant, on first day, the 7th inst. he mentioned the opinion of some who supposed that immediate revelation had ceased—and to prove the contrary, said that we did not know "the least thing upon earth without the immediate revelation." And at a public meeting at Fishing, on the 14th inst. he most emphatically declared that "without revelation we could not distinguish a man from a tree, or a tree from a horse." The distinction has long been drawn between the natural powers of perception of the human mind, and that pure, divine influence, the unfoldings of which are properly denominated immediate revelation.

This distinction the apostle has clearly drawn in that declaration: "The natural man receiveth not the things of the Spirit of God, neither understandeth he them, because they are spiritually discerned."

But Elias Hicks not only proves that what he calls immediate revelation, is not the influences and intelligence of the Spirit of God—but he brings it down to the very lowest grade of perception, even such as pertains to the brute creation, for these can make without such discriminations as he says cannot be made without revelation!! Thus the lowest discriminations of natural things, which are made by the natural faculties, and by the most depraved part of mankind—are characterised as being by immediate revelation—And hence un sanctified spirits are emboldened to enter into investigations of divine things, and sit in judgment on the very councils and messages of God!!

(To be continued.)

OBITUARY.

Departed this life, on the sixth of the present month, at his residence, in Buckingham, Bucks county, Pennsylvania, CHARLES SHAW, aged about forty-one years; leaving a widow and four minor daughters, with numerous relatives and friends, to lament their loss in his early removal from works to rewards. An accident apparently slight, a contusion of one of his thumbs, being at first unsuccessfully treated, fever ensued, and amputation was deemed expedient; all, however, proved unavailing; and, after more than two months' suffering, death released him from his afflictions. His loss, though sensibly and painfully felt, is much mitigated by the full assurance entertained, that his mind was firmly settled in the unshaken belief of the Christian religion and faith of the gospel. Having embraced

the truth as it is in Jesus, he was one of those few in the meeting to which he belonged who were favoured to escape the present, overwhelming delusion; and, through divine mercy, was strengthened to hold fast his integrity as a faithful servant, and stood firm in his station, as a highly valued and serviceable overseer; and, when the painful conflict of a separation in the quarterly, monthly, and preparative meetings and meeting for worship of which he was a member took place, he, with Christian fortitude and meekness, bore his full share of the heat and burthen of the day, nothing daunted by the assaults of opposers; but, as his mind was firm in the faith, knowing in whom he had trusted, he was enabled to hold on his way with a steady and even course, in the regular maintenance of the ancient order and discipline of our religious Society, through good report and evil report. His friends who were attendant upon him during his confinement, have great reason to believe, that his Lord and Master, who had so graciously supported him in health, did not forsake him in sickness. Being favoured with a solemn covering, some days previous to his decease, he broke forth vocally and audibly in supplication, wherein he interceded for himself and for Friends; and expressed thankfulness for his own preservation; and then spoke encouragingly to Friends, to persevere in the cause of the ever blessed truth; adding, that as faithfulness is abode in, we shall be preserved, for he could speak from living experience; and much more of like import: which was a confirming evidence that he was about to receive the answer of "Well done, good and faithful servant, enter thou into the joy of thy Lord."

From the *Annulet* for 1829.

THE PILGRIM'S HOME.

There are climates of sunshine, of beauty and gladness,

Where roses are flourishing all the year long;
Their bowers are despoiled not by wintry sadness,
And their echoes reply to the nightingale's song;
But eonly the Briton regards their temptations,
Condemned from his friends and his kindred to roam.

He looks on the brightness of lovelier nations,
But his heart and his wishes still turn to his home.

Oh! why is this detours and home-loving feeling
So seldom displayed by the pilgrim of life?
While faith to his mind a bright scene is revealing,
He toils through a world of sin, sorrow, and strife;
Yet lured by the paltry attractions around him,
Too oft he forgets the pure pleasures to come,
And widely foregoes, for the toys that surround him,

His hope of a lasting, a glorious home.

Not such is the Christian, devoted, believing,
Through storms and through sunshine his trust
shall abide;

That way that he wends may be dark or deceiving,
But heaven is his shrine, and the Lord is his guide.

And when death's warning angel around him shall hover,

He dreads not the mandate that bids him to come;

It tells that his toils and temptations are over—
'Tis the voice of his Father—it calls to his home.

M. A.

From *Littell's Religious Magazine*.

LETTERS TO THE YOUNG.

Let me warn you of one mistake peculiarly common to children. Do not cheat yourselves with vain fancies, that when you are older you shall be better; that when you are men you shall find it easier to think of these things; that it is time enough yet—that *yet* has ruined the souls of thousands! To-morrow is the sluggard's motto, it is taught him by Satan. To-day is the Christian's watch-word, it is taught him by God; even God who is not willing that any should perish, but that all should come to repentance here, and to glory hereafter.

You have stood by the sea-side, and seen the waves one after another roll forward, and one after another dash upon the shore; others followed in their stead, none of them were the same waves, each was a different one:—such are the days of man's life, only with this difference—they are soon ended, while the waves continue still to roll on. The billows leave no mark behind them, but each of our days leaves a record, good or bad, wise or foolish. No one counts the waves, no one cares how they speck; but of our days God takes account and keeps a remembrance, both how many they are and how they are spent. You have stood, too, in a garden in spring, and seen the green leaves budding on the trees; and soon after, the bright blossoms open amongst them; and again, in autumn, you have seen the fruit hanging thickly upon the boughs, ripe for gathering:—such should be the soul of man in youth and age. It is now your spring time; you are full of hopes, and joys, and fancies—and it is well; but where are the blossoms, amongst these the green leaves of your soul? Are you acquiring that knowledge, are you gaining those habits and dispositions, which shall ripen hereafter into a useful and honourable life?

THE FRIEND.

TWELFTH MONTH 27, 1828.

We have given a larger portion of the Ohio Declaration to-day, than we should otherwise have thought expedient, from a wish to include all the doctrinal—and thus reserve for the following number the narrative part entire, which does not well admit of a division. This very able and important document increases in interest as it proceeds; and we are desirous to call the special attention of our readers to the two closing paragraphs of what is contained in the present number.

It has been apprehended, that several of the heathen philosophers entertained faint conceptions of a direct supernatural influence in the regulation of human conduct; and particularly, that Socrates, in what he says respecting his good geni, designed to convey an idea of this sort.

An individual, formerly of this city, (now no more,) distinguished for intelligence, and extensively known as a philanthropist, once detailed to the writer of this the substance of a conversation between him and the celebrated Volney. The wily Frenchman expatiated at

some length, with real or affected enthusiasm, on some shadowy notions of his, respecting an infallible, internal monitor; which, he contended, was sufficient to direct the human mind, with indubitable certainty, in its search after truth. He proceeded with his definitions and illustrations, until the individual referred to began to conceive there was so near an approximation to that "grace and truth which came by Jesus Christ," as to be identified with it.

At length, however, on being more closely pressed, his finely attenuated web resolved itself into a mere abstraction of the brain about the perfectibility of his reason.

Elias Hicks and his adherents have declaimed abundantly on "the light within;" so much so, indeed, that an acknowledgement of their belief in this would seem to be nearly the sum of their theology. To a free but specious use of various Scripture texts, in which this fundamental Christian doctrine is recognized, their success in deceiving the simple must mainly be attributed. The occurrence of appellations exclusively pertaining to the Redeemer, in connection with these texts, presents no obstacle to their using them. This only serves to render the deception more operative; while, as to themselves, the force of the appellations is dexterously evaded by mental reservations. But, for ourselves, we have long suspected, that the sense in which the words "light within" are understood and accepted by the leaders of the new sect, is essentially different from that which was honestly and reverently embraced by our worthy predecessors. This, we think, is sufficiently apparent, from various passages of E. Hicks's printed discourses. Still, we had not anticipated an avowal so absolutely sensual and gross, as is exposed to view in the Ohio Declaration, and confirmed by the notes of E. Hicks's sermons at Baltimore, which we lately published. It appears from thence, that his views on this topic, so far from being in accordance with those of our honourable and enlightened progenitors, even fall short of the light which had so glimmeringly dawned upon the Grecian and Roman sages; and not only so, but lose in comparison with the sublimated notions of the perfection of human reason inculcated by the French illuminati—in short, are at once reduced to the level of mere animal nature—to a faculty enjoyed by us in common with the lowest order of brutes. Alas! what awful retrogression! to what frightful, worse than Egyptian darkness, do such principles tend!

The communication by S., introductory to a precious relic of one, the savour of whose memory is yet fresh in the minds of many, will have an early insertion. Such offerings will at all times be acceptable.

We have in possession an essay signed K., on a very solemn subject, and discussed, as it should be, in a serious manner; but in every respect, it does not seem to us exactly suited to the character of this journal.

Several other contributions have recently come to hand, which are under consideration.

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FOR THE FRIEND.

THE BLIND MUTES.

(Continued from page 62.)

"Although the death of his father, which occurred in 1812, appeared to make, at the time, but little impression upon James Mitchell, he showed that he had been thoughtful on the subject; for, some time afterwards, being very ill, he was put into the same bed where his father had died. He would not lie a moment in it, but became quite peaceable when removed to another. On one occasion, shortly after his father's death, discovering that his mother was unwell and in bed, he was observed to weep; and about three months afterwards, a clergyman being in the house on a Sabbath evening, he pointed to his father's Bible, and then made a sign that the family should kneel.

"The surgeon who operated on his eyes relates the following anecdote, which proves that he is capable of hearing and deriving pleasure from sounds communicated through his teeth. 'When a ring of keys was given to him, he seized them with great avidity, and tried each separately, by suspending it loosely between two of his fingers, so as to allow it to vibrate freely; and after tingling all of them among his teeth in this manner, he generally selected one from the others, the sound of which seemed to please him the most. This, indeed, was one of his favourite amusements; and it was surprising how long it would arrest his attention, and with what eagerness he would, on all occasions, renew it. Mr. Brougham observing this circumstance, brought to him a small musical snuff box, and placed it between his teeth. This not only seemed to excite his wonder, but to afford him exquisite delight; and his father and sister, who were present, remarked that they had never seen him so much interested on any former occasion. Whilst the instrument continued to play, he kept it closely between his teeth, and even when the notes were ended, he continued to hold the box to his mouth, and to examine it minutely with his fingers, expressing, by his gestures and his countenance, great curiosity.'

"Previous to the year 1826, James lost his mother, whose death influenced his conduct, and softened his temper, more than almost any

other event of his life. 'The most striking effect,' says his elder sister, 'that my mother's death had on him, was the evident fear of losing me also. He actually, for a short time, appeared to be unwilling to quit me even for an instant; and when I did get away from him, he went through every part of the house in quest of me. Even now, though not appearing to labour under the same fear, the efforts he sometimes makes to secure my personal services are really odd. I have known him to sit for half an hour and upwards, watching the movements of our servant, until satisfied of her being fairly out of the way, and then come for me to light his pipe, or to render him any other little service, being certain of my immediate attendance in her absence, although I am unwilling to render him so dependent upon me, as not to accustom him to receive her services where convenient. When I happen to be from home, also, for a day or two, all the little repairs which his clothes may require, are kept until I return.

"He continues to take an unabated interest in the employment of the various workmen in town, and in the progress of their work, particularly mason work, examining minutely what has been done in his absence, and fearlessly ascending the highest part of their scaffolding, in which he has hitherto been most providentially preserved from any serious accident. While the addition lately made to this house was roofing, I remarked him ascending the slater's ladder, and getting on the roof. Laying himself down, and fixing his heel in a rough part of the surface, he moved himself along, one foot after another, until the fear of his slipping rendered me unable to remain longer to look at him. I believe such is his common practice whenever any thing of the kind is carrying on. He is so perfectly inoffensive that all classes contribute towards his safety, and even to his amusement; allowing him to enter their houses, and handle whatever he has a mind to, as he never attempts carrying any thing away with him, nor injuring it while in his possession." "He has given up going to church for the last four years, probably because he found the confinement irksome. When he knows that I am about setting out to attend divine worship, he very deliberately puts on his hat, and perhaps accompanies me down the lane; and if I offer it, he gently declines carrying the Bible for me, which he used to do when wishing to go with me. He generally walks about very contentedly during the morning service, but expects the house to be kept open for him during the afternoon, if at home, which is not always the case, as it is the day he generally chooses for visiting Ardersier. One day this season, being there earlier than usual, my aunt took him with her

to church, but I understand he has since taken care to pay his visits at a later hour." The imperfect degree of sight which Mitchell enjoys, has enabled him to extend his rambles to a distance of many miles around his home, although he is never suffered to wander out unattended. The necessary brevity of a communication for the columns of 'The Friend,' prevents us from inserting many additional and interesting, though minute details respecting this unfortunate youth. The irritability and impatience of his temper prevented him in early life from receiving the advantages which might have resulted from the care and instruction of the distinguished men to whom he became known. "How invaluable," says Dugald Stewart, "was the opportunity which has been thus lost of adding to the natural history of the human mind!" The opportunity of studying our species under these circumstances of deprivation, has been again afforded in the person of Julia Brace, whose faculties and intellectual progress, it is hoped, have become the close study of the enlightened and philosophical principal of the Hartford school. The following sketch of her character is from the pen of an amiable writer, whose effusions are deservedly popular with her countrymen.

"Among the inmates of the Hartford asylum, is one who particularly excites the attention of strangers. She is entirely deaf, dumb, and blind. Her name is Julia Brace; and she is a native of the immediate neighbourhood of the asylum.

"She was the daughter of exceedingly poor parents, who had several younger children, to whom she was in the habit of showing such offices of kindness as her own afflicted state admitted. Notwithstanding her blindness, she early evinced a close observation, with regard to the articles of dress; preferring, among those which were presented her as gifts, such as were of the finest texture. When the weather became cold, she would occasionally kneel on the floor of their humble dwelling, to feel whether the other children of the family were furnished with shoes or stockings, while she was without; and would express uneasiness at the contrasts.

"Scated on her little block, weaving strips of thin bark, with pieces of leather and thread, which her father, in the process of making shoes, rejected, she amused herself, by constructing for her cat, bonnets and vandykes, not wholly discordant from the principles of taste. Notwithstanding her peculiar helplessness, she was occasionally left with the care of the young children, while her mother went out to the occupation of washing. It was on such occasions that little Julia evinced, not only a maternal solicitude, but a skill in domestic legislation, which could not have been

rationaly expected. On one occasion she discovered that her sister had broken a piece of crockery, and imitating what she supposed would be the discipline of her mother, gave her a blow. But placing her hand upon the eyes of the little girl, and ascertaining that she wept, she immediately took her in her arms, and, with the most persevering tenderness, soothed her into good humour and confidence. Her parents were at length relieved from the burden of her maintenance, by some charitable individuals, who paid the expenses of her board with an elderly matron, who kept a school for small children. Here, her sagacity was continually on the stretch to comprehend the nature of the employment, and, as far as possible, to imitate them. Observing that a great part of their time was occupied with books, she often held one before her sightless eyes with long patience. She would also spread a newspaper for her favourite kitten, and putting her finger on its mouth, and perceiving that it did not move, like those of the scholars, when reading, would shake the little animal, to express displeasure at its indolence and obstinacy. These circumstances, though trifling in themselves, reveal a mind active amid all the obstacles which nature had interposed."

(To be continued.)

FOR THE FRIEND.

THE STRUGGLES OF GENIUS.

The calamities of men of genius form the subject of one of the most pathetic volumes that author ever penned. The work of D'Israeli does not contain a more touching narrative than the one which follows; the melancholy features of which are not rendered disgusting, as has too often been the case, by early depravity and wilful indiscretion.

A young Englishman, named Proctor, displayed in early life a great talent for sculpture. He was placed by his friends with a shop-keeper, and when released from his apprenticeship, resolved to devote his whole time and talents to the study of his favourite art. We shall give his story nearly in the language of a writer in the "Winter's Wreath," one of those beautiful annual volumes, in which the pen and the graver vie with each other to surpass in excellence.

"After pursuing his studies for a length of time with various fortunes, he succeeded in gaining the head prize at the royal academy. Soon after this he was introduced to the president, Mr. West, who recommended him to model one of his designs for the following exhibition. This was the 'Ixion on the Wheel.' Though the model was much admired by the members of the academy, no one offered to purchase it during the whole time the exhibition remained open, until at length Sir Abraham Hume bought it, merely to encourage the young man.

"For the following year's exhibition, he produced his model of 'Pirithous slain by Cerberus,' which was highly approved by the president and members, though such was the indifference then shown to the arts in England, that it remained unsold on the last day

of the exhibition, when Sir A. Hume called, and finding that it was not bought, purchased it, with no other view than to encourage so promising a genius.

"As the artist had now been studying for a considerable time, his funds were becoming extremely low, and he resolved to make a desperate effort before the next exhibition to gain the public favour. He designed and modelled a group of 'Diomedes, king of Thrace, torn to pieces by wild horses,' which was admired by every person who saw it; and that it might have every chance of being viewed to advantage, the president and council very kindly placed it by itself in the centre of the library. Such were the crowds who daily flocked to see it, that it became necessary to have a strong iron railing placed round, to keep the multitude from pressing on and injuring it. Poor Proctor's model continued to excite a lively interest in the public mind till the close of the exhibition, which only raised his hopes, and caused him to expect that some of its admirers would surely purchase it. His spirits were thus buoyed up till the very last day: when all hope failed him, he became dejected, and gave himself up to despair. At the close of the exhibition his model was sent home to him; and after viewing and examining it all around, in a fit of despondency he seized a hammer, and, in a few seconds, broke the group on which he had been employed nearly twelve months, and destroyed a work which had been viewed with admiration by thousands.

"From this time he resigned himself to the deepest misery; quitted his lodgings, and wandered up and down the streets in melancholy solitude. Nothing more was heard of him till the president inquired of one of his domestics, whether Proctor had called to see his pictures, as had been his custom perhaps two or three times a week. He was informed that he had not been there for two or three previous months, and he sent a messenger to make inquiry after him. He was found in a deplorable state; his clothes were all tattered—his health impaired, and he scarcely ever spoke to any one. His abode was a paltry lodging in Clare market, for which he paid sixpence each night; and his only food were hard biscuits and the water he drank at a neighbouring pump.

"The president was much shocked by this lamentable account, and lost no time in summoning a council of the academy, to whom he proposed to send the unfortunate young man to study at Rome for three years. The proposal was unanimously agreed to, and a sufficient sum voted for his outfit. On the following day, Mr. West invited Proctor to dine with him; and after dinner communicated the pleasing intelligence, at which he was quite overpowered with joy. Mr. West then gave him a check on his banker, and settled that he should leave London with his son, for Paris, on their way to Rome, in about three weeks.

"One short week had scarcely elapsed after this interview, when a messenger rang at the president's door, who said he came from Mr. Proctor. On hearing this, the president thought it was Proctor himself, coming to communicate his arrangements, and immediately

threw open the doors of his study, when he beheld a man at the other end of his gallery advancing towards him weeping. He feared all was not right, and asked if Mr. Proctor was unwell; when the messenger, overcome with grief, faintly answered, 'Sir, he is DEAD.'

"On further inquiry, Mr. West was told, that three or four days after Proctor had dined at his house, he was taken ill of a fever, and had expired after two days' illness. The fever was of a malignant kind, and had been brought on by the overpowering effect of sudden joy on his weak frame.

"Thus died this Chatterton of sculpture—a lamentable instance of the indifference of the public to the early struggles of genius—a melancholy proof

—How hard it is to climb
The steep where fame's proud temple shines afar."

FOR THE FRIEND.

A copy of the following prayer, by that eminent minister of the gospel, Thomas Scattergood, was found among some loose papers, and without a date; but it is believed to have been made during a period in which Friends' minds were much tried in this city: and, thinking it might be read with interest by some, as applicable to the present state of society, it has been transmitted to the editor of "The Friend," for his judgment in publishing.

The solemn and impressive language held forth, breathes such a pure devotional spirit as may serve to remind those who know him, and convince those who did not, of the strength and soundness of his Christian faith. The fatherly and affectionate council which flowed so fervently from his lips, and the humble dedication of soul he displayed in his public appearances, were so impressive, as to dissipate the visionary imagination, to fix the attention, and to melt into feelings of tenderness the minds of his audience, and to infuse a portion of that spirit of devotion into his hearers, which shone forth so conspicuously in himself. His entire dependence upon the Divine support, as the only sure foundation, and his interest in the welfare of that Society in which he had been such a diligent and worthy labourer, are very feelingly set forth in his earnest intercession, that the "ministers," and all ranks in the church, might be preserved in humility; that thus the cause of truth and righteousness might not be brought into reproach. And it is to be hoped that his zealous endeavours in promoting the prosperity of Zion, have not been entirely unavailing, and that we may still look forward to a succession in our Society, as "of judges as at the first, and counsellors as in the beginning."

S—.

A Prayer, by Thomas Scattergood.

"When thou enterest into judgment with thy servants, O Lord, thou caustest heaven and earth to tremble. All our earthly passions and affections are shaken before thee, the Lord of the whole earth; under an awful sense whereof, O righteous Father, and our own unworthiness and short coming, we are bowed before thee;

and beseech thee, for thy mercies' sake, that thou wouldest yet be pleased to preserve thy ministers, and all ranks in thy church, in humility and fear before thee, that so thy cause of truth and righteousness in the earth may not be given up for a reproach. Continue to be with, and support, O Lord, thy afflicted servants. Thou knowest that this is a day of mourning to thousands in this city; they have bowed down their heads as the bulrush, and hung their harps as upon the willows. Cause, we pray thee, that they may not be cast down beyond measure; but that thy holy arm may be underneath to support them. O holy Bring! we are sensible that thy providence is over all thy works, and that thy ways are wonderful and past finding out; influence us, therefore, we pray thee, with a just sense of our own nothingness and manifold weaknesses, so that, relying on thee, the only sure foundation, we may be qualified, in all things, to do thy blessed will; for unto thee, and the Son of thy bosom, belongeth might, majesty, and dominion, now, henceforth, and for ever. Amen."

FOR THE FRIEND.

LINES

On the opening of the Philadelphia House of Refuge,
December 1, 1829.

Inscribed to the patrons of that Institution.

Immortal Howard! whose benignant mind
Lived but to soothe the sorrows of mankind,
And, heaven-directed, through each varied crime
Explored the haunts of sickness and of crime,
Does not thy spirit from its home above
Behold each work of charity and love?
The felon's curse, the maniac's frenzied eye,
The clanking chain and supplicating cry—
Not these—nor death—nor pestilence appalling
Thy god-like mind when suffering nature call'd.
We yield the palm of charity to thee,
And would, what thou hast been, aspire to be.

With what assiduous and unwearied care
We guard the couch when feverish limbs are there!
How do we seek each antidote of pain
To soothe the aching head and burning vein,
Nor cease those sacred offices while e'er
A lingering spark of life remains to cheer!
Thus to soothe the mortal front consign'd,
Shall we abandon the immortal mind?
Has it not, too, its maladies, which plead
To every heart, though few will deign to heed?
Have not misdeeds, which kindness might have
check'd,

Grown into hopeless vices by neglect?
But hark! "As mercy's voice proclaims the word—
Those wrongs henceforward shall not pass unheard;
But man with man will tempt a nobler course,
And check the springs of evil at their source.

By slow degrees the germs of guilt are nurs'd;
No one is desperately bad at first;
Faults, which in childhood's thoughtlessness began,
Are often ripened into crimes in man;
From small to great, from bad to worse they run,
Till all the moral fabric is undone;
And he whom heaven with noblest reason graced,
Sinks to the brute, self-tortured, self-abased,
His once proud form a desolate domain,
Where mind and body mutual wreck sustain.

The doubting sophist may each scheme deride,
And ask what subterfuge remains untried?
What, he repeats, can you accomplish more,
Than has a thousand times been done before?
"Thy this—check evil in its origin!"
For at the threshold must reform begin;
With Christian precepts—with persuasive art,
Avert the danger, and reclaim the heart,

Ere, led by folly's blandishments away,
The mind becomes to vice and crime a prey.

There is in guilt's career a transient stage,
When vice and virtue doubtful conflict wage,
And the virtuous heart, still touched as conscience
pleads,

Recalls and shudders at its own misdeeds,
This is the hour of REFUGE! This the time
To snatch the soul from infamy and crime!
Withdraw at once the scarcely tainted mind
From dens to harden'd villany assign'd,
Give all the care that wavering spirits claim,
And fan the spark of virtue to a flame.

S. G. M.

OBITUARY.

Departed this life, on the seventh of the 12th month, 1829, SARAH PHILLIPS, wife of Thomas Phillips of Solebury, Bucks county, Pennsylvania, aged about sixty-three. This worthy Friend, having been favoured with a sight of the desolating tendency of those plausible, yet antichristian doctrines, so assiduously promulgated of late by some of those under the name of Friends, was enabled, through an humble endeavour to keep on the armour of light, to maintain a faithful testimony to those saving truths, which are the only substantial foundations of the Christian's hope. When health and strength would permit, she steadily attended the meeting of which she was a member, and was strengthened to bear a part of the burden which fell upon a few of the members of that monthly meeting, in maintaining a testimony to the truth, and in support of the order and discipline of our religious Society. As the peaceful end of those who during their lives had stood faithful to that blessed Redeemer in whom we trust, is calculated to stimulate survivors to hold fast that which they have received, it may be said, in relation to her, that, in peculiarly unfavourable circumstances, and through much bodily sufferings, she was preserved to the end in patience and becoming resignation to the divine will.

THE FRIEND.

FIRST MONTH 3, 1829.

A communication by R. H., has been placed on file for insertion.

Senex is entitled to our acknowledgement for the interest which he manifests in our Journal. We hope, however, he will not object to our exercising the discretion given to us in the present instance.

A second offering from K. has been under examination; but it is thought liable to the same objection as its predecessor.

A "Friend to Science" has indulged too freely in the spirit of recrimination, to be consistent with the purposes of sober and rational investigation.

Stanzas, by Alphonso, and those entitled "Remember Me," are not destitute of merit; but will not quite pass inspection. The same will apply to the prose article by John.

It was our lot to be present, and to participate in the general gratification, on the 29th of the eleventh month last, when the "able, impressive, and eloquent address" on the opening of the House of Refuge, was delivered by John Sergeant, esquire, before the board, and a large assemblage of fellow citizens. We thought that, on presenting our readers with the poetical effusion on the same subject which appears in our paper of to-day, it might be satisfactory at least to our distant subscribers, to subjoin a brief notice of an institution, in which mercy and justice have so harmoniously joined in the work of benevolence; in arresting or mitigating the evils of error and crime—in a work which "presents no vindictive or reproachful aspect, threatens no humiliating recollections of the past, holds out no degrading denunciations for the future; but, in the accents of kindness and compassion, invites the children of poverty and ignorance, whose wandering and unguarded steps are leading them to swift destruction, to come to a home, where they will be sheltered from temptation, and led into the ways of usefulness and virtue."

The house of refuge is built on a lot of five acres and fifteen perches, at the corner of Francis' Lane and the Wissahickon road, in Penn township, in the county of Philadelphia.

A plot of ground 400 feet in length from east to west, and 231 feet in breadth from north to south, bounded by streets on all sides, is enclosed by a stone wall two feet thick and twenty feet high. The main building fronts to the north, on Howard Street, and is ninety-two feet in length by thirty in depth. This building is intended for the accommodation of the keeper's family, and contains rooms for the use of the managers, and for infirmaries for the delinquents. Wings on each side extend the whole length of the front, and contain three ranges or stories of cells, four feet by seven feet each, for separate lodging rooms. These cells, of which there are one hundred and seventy-four, are well lighted and ventilated. There is also, within the enclosure, a place of worship, and there are the necessary buildings for kitchen, dining rooms, and work-shops. The whole embracing the requisite provision for security, employment, instruction, and separation from contaminating association. By the statement exhibited, the amount of expenditures, including \$5,500 for the lot of ground, is \$42,209 23.

To complete the buildings, and to enable the managers to accomplish what is indispensable in the arrangements for the present year, it is estimated that the probable amount of debt on the 1st of January, 1829, will be \$11,700. It is however confidently hoped, that a community, eminently conspicuous for benevolence and public spirit, will not suffer so noble an enterprise to languish for want of the requisite aid, and that, from private contributions, and other sources, ample funds will be seasonably furnished.

Married, on fifth day, the 25th inst. at Cropwell meeting, N. J. JOSEPH BARTON of Gloucester county, to RACHAEL B., daughter of Jacob Evans of Evesham.

FOR THE FRIEND.

Amidst the many trials attendant on the present grievous defection from the truths of the gospel, which has unhappily spread so widely in the religious Society of Friends, it is a source of satisfaction and comfort to reflect, that our worthy predecessors were remarkably preserved during several dissensions of a character somewhat similar; and after a long scene of suffering and unsettlement, occasioned by the *restless spirits* of their day, were eventually, enabled to attain a greater degree of settlement than they before experienced, as a collective body, while many of those who had been beguiled by the spirit of discord and opposition, were brought to see and condemn their error, and thus restored to the unity and fellowship of the body. We should rejoice to see similar instances among those whom the spirit of unbelief has carried away captive in our day—and we trust the period is not far distant, when many of them will be prepared to understand the real nature of those anti-christian and deleterious sentiments which they have sanctioned or adopted, and to flee from them as they would from a pestilence.

In pursuing the second edition of "The Exposition of the Faith of Friends," our attention was arrested by the following notes and epistle, which seem to be peculiarly applicable to the present times. The epistle is signed by sixty-six Friends, and is the famous "condemnation" which Wilkinson and Story, and their party, so strongly reprobated as an act of cruelty and persecution. The Society, in that day, were prompt in testifying against "that jealous, rending and separating spirit," and in disowning from its communion all such as united with it, as well as in warning such of them who attempted to travel as ministers, "to go home and be reconciled to their brethren, and not go thus up and down to offer their pretended gift, which in this state is not a peace, but a division offering."—and "if such persons persevere and go on in their separate spirit and practice, to let God's truth be clear of them, and truth set over their heads; according to the blessed order of the gospel of Christ settled amongst them." We trust that Friends at this day will be encouraged to pursue the same Christian course, in bearing a faithful testimony against the infidelity that so much abounds; and, at the same time, endeavour so to manifest the meekness and gentleness of the Lamb, and to be clothed with the restoring love of the gospel, as to evince to all that they are actuated by no other than a sincere desire to maintain the purity of their Christian profession, and promote the real welfare of those against whose erroneous sentiments they are constrained to testify.

"The most extensive division that occurred amongst our early Friends, and which occasioned them greater distress and trouble than any other, was that which originated with Wilkinson and Story. The following account of its rise and progress may not be uninteresting to the reader, and will show that it proceeded from the same spirit of dissimulation to the wholesome restraints of discipline, joined to the restless ambition of some aspiring persons,

and the libertine views of others, that have produced such sorrowful effects in the present day.

"Whilst the persecution of Friends was raging in many parts of England, there occurred some division among the people called Quakers. 'Those who first appeared to head it were John Wilkinson and John Story, preachers among them, who showed themselves discontented against George Fox, chiefly about the management of church affairs, because things did not always go as they would have them—and since George Fox had been the first insuturer of good order amongst his friends, he was the chief object of the envy of the malecontented. And because, in the beginning, there were no such meetings or discipline, and yet they had lived in mutual peace and unity, it was asserted that such meetings were needless, and that every one ought to be guided by the Spirit of God in his own mind, and not to be governed by the rules of man.'

"In great communities, some men are generally to be found who love to govern without being fit for it; so some of these soon adhered to Wilkinson and Story, besides several others, who, in time of persecution, rather would have met privately, than come into public meetings, and so be exposed to the fury of their enemies, and such also as would rather pay tithes to the priests, &c. than suffer spoil or imprisonment for the refusal thereof. Hence arose a schism or rent, first in the north of England—and some who went under the denomination of separatists, began to keep meetings by themselves, and so to leave their former friends, though they pretended to agree with them in matter of doctrine. To these separatists, afterwards resorted such as were not strict liars, and therefore were unwilling to submit to church discipline; for this was now become the common saying of these people, 'that every one, having received a measure of the Spirit of God, ought to regard that Leader, without minding any rules prescribed by others.'

"At length this rent appeared also in London, where likewise malecontented were not wanting, who, not being strictly conscientious, would rather live without any restraint; and even some that were honest were, by fair words, persuaded to separation."—"But how specious soever the pretence of these separatists was, and whatever endeavours were made, [to keep them together,] yet they were not able to continue and subsist firmly; but at length they decayed and vanished as snow in the fields: for the best among them came in time to see that they had been deceived; and the less honest grew worse—for among themselves they were not free from division." See Sewell's History, p. 659.

"It is very satisfactory to find, that a considerable number of the more sincere hearted, who had been deluded by this separating spirit, afterwards condemned their errors, and returned to their brethren of the Society of Friends. In an old book kept among the Society Records, at Kendal, (England,) containing testimonies by individuals who had incurred the censure of their brethren, condemning their misconduct, there are several which were given in by those who joined with Wil-

kinson and Story; one of which is signed by thirty-nine persons.

"There is also extant a remarkable epistle on the subject of this separation, issued 'From a Meeting held at Ellis Hookes his chamber, in London, the 12th of the 6th month, 1677,' and signed by sixty-six Friends. After speaking of the heavenly presence of Christ Jesus, with which they had been favoured in their meeting, and the general prosperity of the church, they say:—

"But, truly, with bowed spirits and grief of heart have we perceived the obstinacy and obduracy of some that have gone into the self-will, casting tender love and entreaty behind their backs; setting up, continuing in, and promoting, false and pernicious jealousies and secret smittings, whereby they are darkened in their understanding, and so have, through the power of the enemy of the King of righteousness his peace, set up a kind of standard of separation from the blessed fellowship and communion that the church of Christ secretly possessed, together, to the dishonour of God, his truth, and people; more especially J. S. and J. W.; notwithstanding the many visitations and admonitions of love and life, even in the deepest travails; and that, from time to time and year to year; particularly the sense and admonitions of the last yearly meeting, written in great love, that they might return and be reconciled before they offer their gift; which they have rejected.

"And, forasmuch as it appears that they will not come at us or near us, in the peaceable truth, which we have frequently truly desired, for their good, but that they go on in their opposition and evil smiting against the faithful brethren, and practice of the church of Christ, refusing to dissolve their separate company in the north, or to clear their hands of them by a faithful testimony against them, or so much as blot their names out of their paper of separation; and because we are sensible that they have made an ill use of our forbearance, even to strengthen themselves in their separation, and cover their evil designs the more, among some simple hearted Friends, persevering therein by word, writing and practice: We are constrained, after this continued waiting and exhortation, thus slighted by them, for the glory of the name of the Lord, the sake of the peace of the churches of Christ, and that we may stand clear, in the power of God, of the blood of all, in the great and notable day of account, more publicly to reprove and judge them, in these things—and we do hereby reprove and judge that jealous, rending and separating spirit, and them and their separating company, as being in that spirit of separation; and that by the power and spirit of our God; and we do warn all to whom this comes, to beware of the said J. S. and J. W., whose way, at present, is not the way of peace and Christian concord: for, if it were, they would not offer their gift till reconciled to their brethren.

"Therefore, brethren, every where, stand up in the power and wisdom of God, for the testimony of truth, against that wrong, jealous, murmuring and dividing spirit; and where they come, warn them, in the name of the Lord, to go home and be reconciled to their

brethren, and not go thus up and down to offer up their gift (which in this state is not a peace, but a division offering) contrary to the precept of Christ Jesus, our Lord, of being first reconciled, whatever their pretences be; and therein will you acquit yourself in God's sight, and show true love and friendship unto them, and those that may be hurt by them; which our Friends most earnestly desire; yea, that it may be truly well with them, both here and for ever. And from the Lord we say, had they loved the prosperity of Zion and the peace of Jerusalem, more than their own self-will and self-separation, and had they sought the unity that is in the truth, and secret communion of brethren, which stands in that love that thinks no evil, and that wisdom that is gentle, and very easy to be entreated by the brethren; sweet and very precious had our fellowship been together at this day.

“And it is our exhortation to you, Friends and brethren of monthly and quarterly meetings, that you watch in the light and power of God, against this separating spirit, that smites at the blessed fellowship of the churches of Christ; and where it enters any, in God's love to admonish, exhort, and warn such to take heed of that ravenous spirit, and to keep the unity and peace of the family of the Lord, the household of Christ; and if, notwithstanding your tender Christian dealing and forbearance, such persons persevere and go on in their separate spirit and practice, let God's truth be clear of them, and truth set over their heads, according to the blessed order of the gospel of Christ, settled amongst you; and, dear brethren, be careful not to suffer your meetings, which were gathered, not by the will of man, but by the power and wisdom of the Lord God, to be disturbed, overruled and spoiled, by heady, obstinate and contentious persons, that disturb the peace of the church of Christ; neither fear man, but eye the Lord, and wait in his power and wisdom to be guided and ordered; and so go on to your work, in the name of the Lord; for the seed of life, and not the wisdom that is from below, must rule and have the dominion for ever.

“But, forasmuch as the way of the working of this subtle enemy has been, to suggest that it is the design of some to make themselves lords over God's heritage, and to set up a worldly and arbitrary power in the church of Christ; and then to run out into severe exclamations against imposition, crying up liberty of conscience, thereby casting a mist before the eyes of the simple, and a stumbling block in the way of the weak; this, we feel ourselves constrained, in the love of the Lord, for the good of all, to declare—and the Lord that gathered us, and [hath] preserved us to this day by his Spirit, is our record, that we deny and abhor any such thing; for we have one Lord, Judge, King, and Lawgiver in the church, and that is Christ Jesus; unto whose light, power, and Spirit, we have been turned, and in that have worshipped him, and had fellowship together to this very day, and are your servants for his sake.

“And we are assured in the Lord, that those that keep in the light, and life, and power of Jesus, will have fellowship with us; and truly

our fellowship is with the Father and the Son; and though it is far from us to bruise or hurt the poorest or least member in the church of Christ, who may not have that clearness of sight and strength of faith which the Lord hath brought us to, but that they may be cherished; yet by that salt which we have in ourselves from the Lord, are we enabled to savour [distinguish] between the transformations of the enemy and the scruples of the innocent; and as to be tender of the one, so to give judgment against the other. And our day and age hath lamentably shewn us the effects of that spirit, which, under the pretence of crying down imposition, and pleading for liberty, and doing nothing but what it is free to, endeavoured to lay waste the blessed unity of brethren, and so overrun the heritage of the Lord, that lived together as an orderly family under the law of life, and living order of the gospel, with a loose and unsubject conversation, which would bring confusion in the church.—”

“Oh, Friends! watch in the power of God against this spirit, that would make them twain that God hath made one, and separate what God hath joined together; and you that have any interest in them, and to whom their regard is, O have a care that you give them no strength in their manifest separation; but stand upon your watch tower, dear Friends, in God's love, and touch not with that spirit, the enemy of Zion's glory and her peace, and give not your strength to them, but deal faithfully with them, and seek them in God's way and wisdom; that whatever becomes of them in the end, you may be clear of their blood in the sight of the Lord, and they may not say but that they have had a day of love and visitation: And truly that which has encouraged us in this Epistle is, that good success [which] God hath blessed our like endeavours in his power with; for many [who were] deceived by them, and [had] confederated with them, having seen their snare, in tenderness of spirit have honestly confessed their fault, and are come from them, and have testified both against the separate company, and themselves for having been of it; and now live in unity with their brethren and feel the joy and quiet habitation, that is in the communion of saints, and fellowship of the churches of Jesus, are enjoyed; praises to the Lord for ever. And as we desire, so we hope, that more will be brought to the same blessed sense.

“So be zealous for the Lord, dear brethren, and stand up in his Spirit and power for the peace of his church, and in his precious, peaceable life, dwell, that you keep in soundness of mind; then will you show mercy to that to which mercy is due, and judgment to that to which judgment is due, without respect to persons; and herein our pure, true love is shewn to them, and all mankind; and the God of our heavenly love, peace and precious fellowship, be with us all, and bless us, and keep us to the glory of his eternal name, who, over all Spirits, angels and men, thrones, dignities, dominions, regius, and is worthy and blessed for ever.

“We are, unanimously, your dear and faithful brethren, in the labours, travail, tribulation, patience, hope and rejoicing of the kingdom of Jesus our Lord.”

“Signed by Thomas Taylor, and many others.

“Within a few years after the rise of the Society, a number of persons who made profession of its principles, being deluded by the pretended revelations of one John Perot, joined him in a separation from the body. Many of them were afterwards brought to see and condemn their error, and returned again into the communion and fellowship of the church; while others, among whom was Perot himself, fell entirely away, and made shipwreck of faith and a good conscience. It is a remarkable circumstance, that none of those who have seceded from the Society have ever been able to maintain any standing as a religious body, but, however flourishing they appeared at first, have soon dwindled and gone to decay.”

In our pursuits of the things of this world, we usually prevent enjoyment by expectation; we anticipate our own happiness, and cut out the heart and sweetness of worldly pleasures, by delightful forethoughts of them; so that when we come to possess them, they do not answer the expectation, nor satisfy the desires which were raised about them, and they vanish into nothing. But the things which are above, are so great, so solid, so durable, so glorious, that we cannot raise our thoughts to an equal height with them; we cannot enlarge our desires beyond a possibility of satisfaction. Our hearts are greater than the world; but God is greater than our hearts; and the happiness which he hath laid up for us, is, like himself, incomprehensibly great and glorious. Let the thoughts of this raise us above this world, and inspire us with greater thoughts and designs, than the care and concerns of this present life.—Tillotson.

God has not given thee, my friend, the promise of riches; but he has given thee, what is much better, the spirit of grace and supplication to form thy soul to contentment.

Hunter.

There is nothing which more denotes a great mind, than the abhorrence of envy and detraction.—Addison.

A DECLARATION OF OHIO YEARLY MEETING.

(Continued from page 87.)

The fruits of these doctrines have manifested their dark origin. As the testimonies issued by other yearly meetings and by our meeting for sufferings, have given a view of the rise and progress of the spurious doctrines above mentioned, and their desolating effects in society, we conceive it will not be necessary to go back in this narrative to a remote period.

The doctrines propagated by Elias Hicks, and through various other sources of oral and written communication, have been for some years gradually taking root, and extending their branches within the limits of this yearly meeting. A spirit of insubordination, as well as a disposition to deny the fundamental doctrines of the gospel, became increasingly apparent within the last twelve months. Meetings were set up contrary to discipline, and not only without the consent of the quarterly meetings, but directly contrary to their judgments.

In New Garden quarter, in the 5th month, a number of persons, perhaps one third of those in attend-

ance, or even less, assumed to hold what they called a quarterly meeting, with a person under dealings as their clerk.

At Salem, in the 8th month, the intention of holding what they called a quarterly meeting, at a school house in the neighbourhood, was announced on the afternoon of the day preceding the quarterly meeting. This conclusion apparently resulted from a request which had been made to Elias Hicks not to attempt to attend the quarterly meeting. It was therefore Elias Hicks' meeting, and could not be admitted to be a branch of Ohio yearly meeting, or of the Society of Friends.

At Short Creek, in the same month, several disowned persons attended; and being requested to leave the meeting, after some disturbance they withdrew, giving notice of their intention to hold a quarterly meeting; and inviting such as chose to go with them. On leaving the meeting they were followed by such as favoured their views; the whole including, perhaps, one fourth of those in attendance. The number of separatists however was considerably augmented by the presence of persons from beyond the limits of the quarter. This meeting therefore was proposed and held by disowned persons (though others joined them) who had trampled on the order of Society, and notwithstanding their complaint about grievances, had totally disregarded the provisions of discipline which allow an appeal to superior meetings. It may be also observed that they had not pretended to hold a single monthly meeting within the quarter.*

At Stillwater, in the same month, in consequence of the imposition which was committed on the meeting three months before, some Friends were placed at the doors, with the concurrence of the representatives to prevent persons who had no appeal right to attend. These Friends were forcibly driven from their stations, and not without blows. Numbers who had been disowned, or were under dealings, and some who had never been members, rushed with violence into the house, and being joined by others who had not been disowned, burst open the remaining doors—by which they had no appeal right to open the partition, which had been closed by the direction of the representatives—and then, after some time, opened a meeting of their own, without any regard to the order of Society: the regular clerk being in his place, and having called the representatives and made some further progress in the business of the meeting, before their separate meeting was opened.

While these transactions were successively taking place in the several quarters, a number of private meetings were held by the separatists among themselves; to concert (as it was understood) measures for carrying into effect their plans in relation to the meetings and property of the Society. One of these private meetings was held in Mountpleasant, as late as several days after, immediately preceding the yearly meeting—E. Hicks, A. Peisley, and others being there.

On seventh day morning, a Friend who had been authorised by the monthly meeting of Westbury and Jericho, to which E. Hicks belonged, presented him with an official statement of a complaint resting against him, for his unsound ministry, and requiring that without proceeding further in his visit, he should return home to answer the charge. This he treated with contempt, called the papers and said, and that he should disregard them. Amos Peisley, about the same time, was furnished with a testimony of disownment by the clerk of the monthly meeting to which he had belonged. At the time when the yearly meeting of ministers and elders convened, they, with several other persons, who were of the separation in Philadelphia and New York, attempted to go into the meeting; but Friends objecting to their attendance, they held a meeting on the outside of the yard—consisting of twenty-two persons, nearly half of whom were separatists from other yearly meetings. The public meetings on first day were greatly disturbed by the unsound communications of Elias Hicks, Amos Peisley and Elisha Dawson. On 2nd

day morning, the committee on Indian concerns met at 8 o'clock. The representatives, and doorkeeps appointed by the quarters, assembled at the same time, in the other apartment. These committees and the representatives rose, and the doors were opened to the street for the hour appointed for the attendance of the Friends, however, took their seats in the order in which it has been usual for them to sit, and the doorkeeps resorted to their respective places, in order to keep the meeting select: it being distinctly understood, that no person who had a right to be there, under the rules of discipline, should be excluded. They were soon assaulted with violence from the street, and the crowd rushed in a riotous manner into the meeting, tore open a door which had been kept shut, and did other acts of violence, three young men ran into the women's room and broke open one of the doors that women Friends had thought proper to keep shut.

The doorkeeps were told by Friends, that if the persons offering to attend increased, as violence, to give way, and let them pass. As the crowd increased, the violence also increased with which disowned and other disorderly persons entered the house—close companies were formed in the yard, and with a rush at the doors, pressed, with their united force, all before them, till the lower part of the house was filled to excess.

In consequence of comparative stillness took place, in which a Friend was engaged in vocal supplication, in one of these congregated masses, already noticed, formed for the purpose of forcing their way, Elisha Dawson and Amos Peisley entered the house.

Soon after this, Jonathan Taylor, the regular clerk, began to prepare to open the meeting. An individual, addressing the assembly in the meeting, had a portion of trial, in which the clerk, since last year, had disqualified himself for acting as clerk, by trampling the discipline under foot, and proposed that another should be appointed in his stead. This accusation, it was well known, was totally without foundation, and the movement in all respects entirely out of order—yet it was responded by a number of comparative stillness took place, in which altogether unusual in our religious meetings.

Jonathan Taylor read the opening minute, and several Friends remonstrated against the disorderly proceedings of those who had interrupted him. The disturbance of the meeting was continued by their naming a person as clerk, and supporting the nomination in the same disorderly manner as the first proposition.

The representatives, agreeably to the directions of the discipline, had, previous to the meeting, placed the reports in the hands of Jonathan Taylor, except the report from Redstone. A copy of this, signed by the assistant clerk, was put in his possession at the table. Endeavouring to pursue the line of his official duty, notwithstanding the interruption, J. Taylor proceeded to call the names of those who were in number; all of whom answered to their names, except five, and two of these sent reasons for their absence.

Frequent and loud calls were now made on their clerk to come forward, and on their associates to take him to the table. Some raised themselves on the benches to urge their measures, and others were busily moving in the crowd to bring him forward and force him to the table. A dreadful press was then made on the Friends who occupied the raised seats, and those who sat on the steps. Friends in these places generally rose on their feet, and endeavoured, as quickly as possible, to keep their places, while the rioters pressed on them with great violence. They were entreated to desist—and a short comparative pause ensued, in which several of their number requested their associates to withdraw. And the assistant clerk, taking the names of a number of them, requested them to leave the house. It was at length proclaimed that we had had time to surrender, and orders were given to "press on." These orders were heard from various quarters—Several young men sprang up on the heads of Friends, and with great violence made their way to the table—and others, with equal violence, forced their way, by pushing through the crowd to the same object.

While this violent onset was making, a piece of

wood was broken on the sound board, over the ministers' gallery, and a false alarm was given that the galleries were coming down—the house was giving way. This was repeated with so much vehemence that it was supposed to be true—a sudden movement took place in every direction—and shouts and screams combined to heighten the dreadful confusion. One of the partition doors was torn off the hinges, and women Friends were called upon, in a frantic manner, to flee for their lives—the house was falling. In the midst of this awful scene, those who were forcing their way to the table, were repeatedly told to call out, *Now is the time—rush on*, which they did with great violence. When they reached the table, the clerks were violently forced from their places. Jonathan Taylor received serious and even dangerous injury, and a number of other Friends were much hurt. The table was seized, and quickly torn to pieces. About this time, a shout of exultation was raised by some of those who had forced into the gallery, and responded from other parts of the house. Their clerk having been carried over the heads of Friends to a part of the gallery near where the table had been, taking some of the pieces to write on, read a minute, opening what they called Ohio yearly meeting—in which they called and recognized the representatives appointed by the several quarterly meetings already noticed.

At Friends' meeting, the representatives proposed an adjournment, to which the representatives, being severally called, agreed, without one dissenting voice. The meeting accordingly adjourned to 10 o'clock on 3rd day morning, leaving about one fourth of the assembly in the house.

While these transactions were taking place in the men's apartment, the women's meeting also had its portion of trial. In a similar manner, when they came among them, that the clerk had become disqualified for opening the meeting, and another was named to take their place. Their plan however was carried into effect, by opening another meeting in the house, at the time the regular clerk was proceeding with the usual business.

The separation of ministers and elders on 7th day had adjourned to 8 o'clock on 3rd day morning. At the time appointed, the doors were found closed, and the members of that meeting were refused admittance by persons within the house.

At 10 o'clock Friends again assembled, and the demand was formally made for the house, to hold Ohio yearly meeting, which not being obtained, the meeting was opened in the yard—the men's at one end of the house, and the women's near the other. This meeting was large, solemn and instructive, while the house was occupied by, as is believed, less than one third of their number on the men's side, and on the women's not more than one fifth.

Elias Hicks, though he declined attending on 2nd day, was present at the women's meeting, and was present at their meeting in the house, when Friends were told by a disowned person, in the gallery, that Ohio yearly meeting was then sitting, and they did not wish to be disturbed. A. Peisley, E. Dawson, and sundry others from the eastward, who had joined the separation there, were also present.

In the meetings thus held in the yard, the representation of the number of clerks, as usual, who were accordingly appointed.

Being thus excluded from the yearly meeting house, and reduced to the necessity of holding our meeting, both of men and women Friends, in the open air—and without seats, even for the aged or infirm, it became an inquiry demanding immediate attention, what arrangements could be made for the temporary accommodation of the meeting.

The meeting adjourned to meet at Short Creek meeting house, at 10 o'clock the next day: at which place it has continued to hold its several sittings.

The gracious Head of the church has been pleased to own our assemblies with his solemnizing presence, sustaining us under our varied trials, and uniting us together, in the fellowship of the gospel, and in an engagement of mind for the promotion of his glorious cause of truth and righteousness in the earth.

The gospel, as set forth in the holy Scriptures, is calculated to humble the human mind, under a deep

* The spurious monthly meetings at Concord, claimed to belong to New Garden.

sense of its lost and undone condition, in a state of nature, and at the same time, to animate it with that living hope, which rests on the love of God, through Christ Jesus our Lord, and that redemption which comes by him. It sustains us under every trial and affliction attendant on the state of probation, and by the washing of regeneration and renewing of the Holy Ghost, it brings forth the peaceable fruits of righteousness in this life, and prepares us, after life, for a glorious immortality.

But the doctrines of Elias Hicks, in denying the fallen condition of man, deny the need of a Redeemer and thus, by an imaginary exaltation, deprive him of the only possible means of being exalted. By representing the Lord Jesus in the character of a frail and fallible man, with no merit of his own, and liable to fall, he denies, at once, that he is able to save unto the uttermost all those who come unto God by him. In denying the proprietary nature of our sufferings and death—and his blessed offices as Mediator, Intercessor and High Priest, he breaks in upon the whole chain of Scripture evidences to that salvation represented by figures, declared by prophecy, and confirmed by miracles, and by the testimony of the Holy Spirit, in the hearts of the saints in all ages. And in doing this, he rejects the only ground on which we can come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." See Heb. vii. 14, 15, 16.

And representing heaven and hell as consisting merely in states and conditions of the soul: and the judgment of Him who is appointed Judge of quick and dead to be known only in this life—he introduces a course of deistic and infidel, directly calculated to destroy a belief in a future state of existence, and of a righteous and awful retribution in the world to come.

The genuine fruits of these doctrines, we believe, have been brought forth in the separation, and those violent proceedings which we have related in the preceding narrative. Not only are the peace and harmony of our religious Society destroyed,—not only are the sacred names of God and Christ, profaned—and the doctrine of divine revelation, and the influence of the Holy Spirit, levelled down to the lowest grade of perception, but the safeguards of civil society are broken down, and the licentious are emboldened to violate the public peace—and to engage in those things with the abused names of religion and conscience.

We feel it our duty to bear testimony against these doctrines and practices as incompatible with the fundamental principles of Christianity—contrary to our known testimonies, and subversive not only of our religious society, but of the order, peace, and safety of the general society.

And it is the judgment of this meeting, that those who have adopted the principles against which we have testified, or who have taken a part in the various measures of outrage upon the Society, or of separation from it, have gone from us in principle, and broken the bond of Christian fellowship.

But while we deplore the condition of such as have adopted these principles or practices, we are comforted with the renewed evidences of a continued care of the great Shepherd of Israel, and the sufficiency of his delivering arm of power. In every age of the world, he has been the rock and refuge of those who kept the faith; and in this day of trial he has preserved a remnant to speak well of his excellent name. And though, in his inscrutable wisdom and providence, he that Friends may expect to have affliction to attend the militant church, and with encouragement to believe that he will still "beautify his sanctuary, and make the place of his feet glorious."

We earnestly desire that through all the trials that may be permitted to come upon us, by the propagation of unsound doctrines, the disturbance of our religious opinions, or the further invasion of our rights and privileges, that Friends may endeavour to keep near to Him, in whom we have believed, and with whom we can do nothing right. It is only through divine ability that we can maintain the cause of truth and righteousness—it is only as we keep under the influence of the power of an endless life, that we can experience preservation, and finally receive an

inheritance among them that are sanctified, eternal in the heavens.

Signed on behalf of the meeting,

ELISHA BATES. } Clerks.
ESTHER FRENCH. }

At page 72 of our present volume, through a mistake of the compositor, in concluding the article on "Orthodox Disownments," taken from the twelfth number of Bates's "Miscellaneous Repository," that article was noted "to be continued." But, in another part of the same number of the "Repository," are some forcible and reasonable remarks, which we had intended for insertion, the subject of which is sufficiently of a kindred nature to render them appropriate as an appendage to the former.

"Considerable pains have been taken to impress the public mind with the idea, that the Society of Friends is divided into two parties, or societies, and that it is reasonable and proper that a compromise should take place, in regard to the property.

"But this idea, in both its parts, is radically wrong. The Society of Friends is *one*, and cannot be *divided*. Individuals may leave that Society, and form another, on different principles, either as to doctrines, or church government, or both. Or, leaving the Society of Friends, they may attach themselves to some other society, already formed; or they may continue not connected with any distinct body, or not organized into any social capacity. But still the principle, as regards the Society of Friends, is the same. 'They went out from us, because they were not of us.' Whether they have continued as unconnected individuals, or joined some society previously known, or formed a new one 'of those in unity with them, and favourable to their views,'—still they are not of the original Society of Friends.

"But it will be said, that there are two societies, each claiming to be the genuine Society of Friends. Admit this to be the fact, and what follows? We cannot suppose that the claims of both can be valid; for then they could not be two societies, and the conflicting claims could have no existence. The original Society was but *one*; and two different societies cannot both be that *one* Society.

"Some years ago, a considerable number of persons, not willing to be regulated by the tenets and discipline of the Society, admitted the lawfulness of war, practised upon that principle, and yet preserved the character of a society, held meetings, &c. Admit further, that they claimed to be the original Society—could that claim have been sustained?

"Here, it will be replied, the distinction was clear—the new society had adopted tenets and practices, against which the original Society bore a decided testimony. But is the unlawfulness of war the only doctrine the Society ever held? Certainly not. A departure, then, from any of the fundamental doctrines of religion, as held by any particular society, will forfeit all claim to the character of that Society. And here we are willing that this test should be applied to decide the validity of the conflicting claims to the character of the Society.

"As to the compromise so much talked of,

we ask, with whom are we to compromise? Two committees have advertised themselves as offering to enter into arrangements with us, one consisting of Joseph John and others, the other Isaac James, Thomas Berry, and their associates. These notices are in different papers, and have no reference to each other.

Which of these committees are we to consider authorised?—or are they *both* so authorised?—or *neither* of them? But from whom did either, or both of them, derive their powers? They say, from Ohio yearly meeting. But if we know that Ohio yearly meeting never gave any of them any such powers, (as we certainly know that it never did,) the business is at an end. It is in vain, then, to talk of having offered us a fair and friendly compromise, or to advertise the terms and persons to be met in such an arrangement. There is nothing real in it. Neither terms nor persons have been clothed with any authority that we can acknowledge or respect. As to the terms, they were issued by a meeting which owed its existence to a riot. The two committees were appointed by the same meeting. Besides this, we know that a number of the persons so appointed have been regularly disowned from the Society of Friends. How then can we meet them in such a compromise? We know that they are not clothed with the authority of the yearly meeting; and many of them, being disowned, have not even individual rights to convey. Whatever arrangements, then, we might make, we should make in our own wrong, knowing this fact before we had done it.

"The compromise which has been advertised as offered to us, embraces three propositions. The one is, for the two societies to arrange their meetings, so as for the house to accommodate both. But what society in christendom, I ask, has ever made such an arrangement—holding their meeting houses subject to the use and abuse of two societies, and thus laying the foundation of endless bickerings and broils?

"The other two propositions are, to buy or sell our rights to the meeting houses.

"We wish to continue our meetings, and of course we shall want our meeting houses to hold them in; we are therefore not disposed to sell, if we had the power to do so. But of whom are we to buy the meeting houses belonging to the Society of Friends? Are we to buy them of Isaac James, Thomas Berry, and others, who have been disowned from that Society? Or do we want to buy the right to meet in our own meeting houses, for the purposes of worship and discipline? If we have not the right at present, we need not expect to obtain it from Isaac James, Thomas Berry, nor any others who have no more authority over the property than they have.

"But these people confess that we have the right to meet in these houses. But we are to understand that they will meet with us, and disturb our meetings, if we do not buy them out. This, to be sure, is a very imposing consideration. We know that they have done this, in a manner that ungodly considerations would not induce us to see repeated. But would the proposed compromise secure us from similar abuses? Were we to give twenty or thirty thousand dollars to these men, they might agree

not to disturb our meetings again. But we should have only the *agreement* on our part, even after they had the cash. And suppose they should not regard the obligations, what then? Why, they would do very wrong—who could suppose they would be so insensible of their moral and religious obligations? Very true—and who could have supposed that any man whatever would have been so regardless of these obligations, as to have participated in the riot which was committed in the late yearly meeting? But admitting that *they themselves* would not disturb us in future, could *they* secure us from others? Might not even the very persons whom they profess to represent, come forward and say that *they never* authorized such a sale of their privileges, and never received any part of the proceeds of that sale; and disturb our meetings, rush over our heads, cripple our clerks, break our tables, and what not, till they laid us under new exactions? And thus new claimants come forward in succession, new riots be committed, new compromises be advertised in the newspapers, with all the appearance of Christian forbearance, other sums of money be extorted from us for the sake of peace, and so on, *ad infinitum!* The state of the case is simply this. The property of the Society is held by trustees, *in trust*, for the Society of Friends. The separatists tacitly admit that we are that Society, by offering to buy it of us. But it is questionable whether the Society itself could *sell*, under any circumstances. We know that there is no authority now vested any where for that purpose; and we should not presume to exercise this right, knowing that we are not authorised. And we know that the persons who have proposed a compromise, could give us no better title than we have. It must therefore remain to be held, as it is, for the *Society of Friends*. If we have forfeited our claims to the rights and privileges of members of that Society, we must submit to the consequences. If not, we claim the reasonable protection of those rights and privileges, which our civil institutions have solemnly guaranteed. It is true, that protection *may not* be afforded; and if it would not, under existing constitutional and legislative provisions, there is no certainty that it would be, if we were to purchase our property and privileges over and over again, five hundred times.

But it will be said, they assisted in paying for this property; and it is but fair, that, on leaving the Society, they should receive an equivalent, according to their numbers.

But, I ask, is this principle admitted by any religious society whatever? Does any society remunerate those whom they disown, for the expenses which they bore in the society while members? Would any denomination be willing to admit this principle, by which their meeting houses might be continually in market to satisfy the claims of disowned persons? But this is not all. Admit their claim to remuneration on leaving the Society, and you admit their holding a monied interest in that property, which will subject it to the claims of creditors; and thus, the meeting houses of all denominations may be liable to be sold for the

private debts of any member, as well as to satisfy the claims of disowned persons.

"Persons received into membership with us, *pay nothing* for meeting houses, to entitle them to the rights and privileges of members. A large proportion of those who have birth-rights never paid any thing for these purposes. And those who have paid the most, have acquired *by that*, no more rights or privileges among us than those who paid nothing. The conclusion of the apostle, in another case, seems quite applicable in this. "We brought nothing into this world, said he, and it is certain we can carry nothing out." However much we may do, while in this world, for the sake of the enjoyments we may expect to derive from it here, or more liberally, for the sake of those who may come after us—when we go out, we have to leave it behind. And so of our religious Society. We may do much and enjoy much, while we are in it; but when we leave it, there is an end of both, as to us. Our labours and contributions we leave behind, for the benefit of those who remain or may come after us.

But it will be said that this is different from ordinary cases of disowment of individuals. Admit there is a difference; but how does that difference apply to the case before us? Is there any thing in the grounds of the disownments that leaves a peculiar claim to indemnity? The disownments alluded to, I presume, will be for one of two things, or both together: a defection in principle, in regard to the fundamentals of Christianity, and the formation of a new society on that very innovation. Take these together, as is generally the case, and compare such a cause of disowment with the most numerous class of disownments heretofore known—compare it with *marrying out*—and how will the case stand? No man of the least reflection, can, for a moment, suppose it will be in favour of those who depart from the fundamental doctrines of Christianity, and set up meetings for those in unity with them and favourable to their views.

But I shall be told, that this is not a case of single individuals leaving the Society. I deny the statement. However they may combine, they are still but individuals; and the moment we take up the case, no matter of how many, with a view of remuneration, they are resolved into individuals. The estimate, itself, will immediately descend to individuals, and so will the principle. If many are entitled to this advantage, so is one, if there is but one.

But what society would be willing to adopt this principle? It would be injurious, if not ruinous to *all*; and we are not disposed to be the first to establish a course of proceeding, not only prejudicial to ourselves, but to all other religious denominations."

—:—
Ah! why so vain, tho' blooming in thy spring,
Thou shining, frail, ador'd, and wretched thing?
Old age will come; disease may come before;
Fifteen is full as mortal as threescore.
Thy fortune and thy charms may soon decay;
But grant these fugitives prolong thy stay;
Their basis totters, their foundation shakes;
Life, that supports them, in a moment breaks.
Then, wrought into the soul, let virtue shine;
The ground eternal, as the work divine.

FOR THE FRIEND.

GEORGE FOX'S CHRISTMAS BOX.

It is recorded of this true disciple of Christ, that on the day called Christmas, when most were celebrating it with joy and festivity, presenting and receiving gifts, he sought out, agreeably to his divine Master's command, and visited the widows and fatherless in their affliction, and administered such *pecuniary* aid as their necessities required and his means allowed. "Thus doing good to the *bodies* as well as souls of many. How noble an example! how worthy imitation! Well would it be for those who claim the high privilege of being his followers, and who are zealously contending for the doctrines he promulgated, (many of whom are blessed with abundance,) if they were actuated by the same spirit, and walked in the same benevolent path.

"Gold, when to virtuous hands 'tis given,
It blesses like the dews of heaven."

The writer of this is far from charging the Society with a dereliction from the *practical* virtues of "early Friends," those "sons of the morning" who went about clad in very humble garments themselves, that they might not consume their Lord's goods upon their own lusts. It is well known, that, in a collective capacity, "the necessities of the poor continue to be inspected and relieved," and also, that there are many who do still *silently* and unostentatiously tread in the steps of their worthy predecessor, George Fox. But the language is to others—*"Go ye and do likewise."*

German method of preserving flowers in winter.

According to the "Recueil Industrielle," the following method of expediting vegetation at will is practised in Germany. A branch, proportioned to the size of the object required, is sawn off the tree, the flowers of which are to be produced, and is plunged into a spring, if one can be found, where it is left for an hour or two, to give time for such ice as may adhere to the bark to melt, and to soften the buds; it is then carried into a chamber heated by a stove, and placed in a wooden vessel containing water; quicklime is to be added to the water, and left for twelve hours. The branch is then to be removed into another vessel containing fresh water, with a small quantity of vitriol, to prevent its becoming putrid. In a few hours the flowers will begin to appear, and afterwards the leaves. If more quicklime be used, the flowers will appear quicker; if, on the contrary, none be used, the branch will vegetate more slowly, and the leaves will precede the flowers.—*Ed. Pùil. Journal.*

If the obscurities occasioned by the depravity of human nature were removed, the heart of one man would answer to that of another; as face answers to face in a glass.

Dilthey's Reflections.

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FOR THE FRIEND.

THE BLIND MUTES.

(Continued from page 90.)

"But her principal solace was in the employments of needle-work and knitting, which she learned at an early age to practise. She would thus sit absorbed for hours, until it became necessary to urge her to that exercise which is requisite to health. Counterpanes, beautifully made by her of small pieces of calico, were repeatedly disposed of, to aid in the purchase of her wardrobe. And small portions of her works were sent by her benefactors as presents into various parts of the Union, to show of what neatness of execution a blind girl was capable.

"It was occasionally the practice of gentlemen, who from pity or curiosity visited her, to make trial of her sagacity, by giving her watches and employing her to restore them to their right owner.

"They would change their position with regard to her, and each strive to take the watch which did not belong to him; but though she might at the same time hold two or three, neither stratagem or persuasion would induce her to yield either of them, except to the person from whom she had received it. There seemed to be a *principle* in the tenacity to which she adhered to this system of giving every one his own, which may probably be formed into that moral honesty which has ever revealed a conspicuous part of her character. Though nurtured in extreme poverty, after her removal from her parental roof, in the constant habit of being in contact with articles of dress or food, which strongly tempted her desires, she has never been known to appropriate to herself, without permission, the most trifling object. In a well educated child, this would be no remarkable virtue; but in one who has had the benefit of no moral training to teach her to respect the rights of property, and whose perfect blindness must often render it difficult even to define them, the incorruptible firmness of this innate principle is truly laudable. There is, also, connected with it, a delicacy of feeling, or scrupulousness of conscience, which renders it necessary, in presenting her any gift, to assure her repeatedly, by a sign which

she understands, that it is *for her*, ere she will consent to accept it.

"Continuing to become an object of increased attention, and her remote situation not being convenient for the access of strangers, application was made for her admission into the asylum, and permission accorded by the directors in the summer of 1825. After her reception into that peaceful refuge, some attempts were made by a benevolent individual to teach her the alphabet, by means of letters both raised *above* and indented *beneath* a smooth surface. But it was in vain that she punctually repaired to the school-room, and daily devoted hour after hour to copy their forms with pins upon the cushion. However accurate their delineations sometimes were, they conveyed no idea to the mind sitting in darkness. It was, therefore, deemed wiser to confine her attention to those few attainments which were within her sphere, than to open a warfare with nature in those avenues which she had so decidedly sealed.

"It has been observed of persons who are deprived of a particular sense, that additional quickness, or vigour, seems bestowed on those which remain. Thus, blind persons are often distinguished by peculiar exquisiteness of touch; and deaf and dumb, who gain their knowledge through the eye, concentrate, as it were, their whole souls in that channel of observation. With her, whose eye, ear, and tongue, are alike dead, the capabilities both of *touch* and *smell* are exceedingly heightened. Especially the *latter* seems almost to have acquired the properties of a new sense, and to transcend even the sagacity of a spaniel. Yet, keeping in view all the aid which those limited faculties have the power of imparting, some of the discoveries and exercises of her intellect are still, in a measure, unaccountable.

"As the abode, which, from her earliest recollection, she had inhabited, was circumscribed and humble, it was supposed, that, on her first reception into the asylum, she would testify surprise at the spaciousness of the mansion. But she immediately busied herself in quietly exploring the size of the apartments, and height of their stair cases; she even knelt, and smelled to the thresholds; and now, as if by union of mysterious geometry with a powerful memory, never makes a false step upon a flight of stairs, or cuts a wrong door, or mistakes her seat at the table.

"Among her various excellences, neatness and love of order are conspicuous. Her simple wardrobe is systematically arranged, and it is impossible to displace a single article in her drawers, without her perceiving and restoring it. When the large parcels of cleanliness are weekly brought from the laundress, she selects her own garments without hesita-

tion, however widely they may be dispersed among the mass. If any part of her dress requires mending, she is prompt and skilful in repairing it; and her perseverance in this branch of economy, greatly diminishes the expense of her clothing.

"Since her residence at the asylum, the donations of charitable visitants have been considerable in their amount. These are deposited in a box with an inscription, and she has been made to understand that the contents are devoted to her benefit. This box she frequently poises in her hand, and expresses pleasure when it testifies an increase of weight; for she has long since ascertained that money is the medium for the supply of her wants, and attaches to it a proportionable value.

"Though her habits are peculiarly regular and consistent, yet occasionally some action occurs which it is difficult to explain. One morning during the past summer, while employed at her needle, she found herself incommoded by the warmth of the sun. She arose, opened the window, closed the blind, and again resumed her work. This movement, though perfectly simple in a young child, who had seen it performed by others, must, in her case, have required a more complex train of reasoning. How did she know that the heat which she felt was caused by the sun; or that by interposing an opaque body, she might exclude his rays?

"At the tea table, with the whole family, on sending her cup to be replenished, one was accidentally returned to her which had been used by another person. This she perceived at the moment of taking it into her hand, and pushed it from her with some slight appearance of disgust, as if her sense of propriety had not been regarded. *There was not the slightest difference in the cups*, and, in this instance, she seems endowed with a penetration not possessed by those in the full enjoyment of sight.

"Persons most intimately acquainted with her habits assert, that she constantly regards the recurrence of the Sabbath, and composes herself to unusual quietness, as if for meditation. Her needle work, from which she will not consent to be debarred on other days, she never attempts to resort to; and this wholly without influence from those around her.

"Before her entrance at the asylum, it was one of her sources of satisfaction to be permitted to lay her hand upon the persons who visited her, and scrutinize with some minuteness their features, or the nature of their apparel.

"It seemed to constitute one mode of intercourse with her fellow beings, which was soothing to her lonely heart, and sometimes gave rise to degrees of admiration or dislike, not always to be accounted for by those whose

judgment rested on the combined evidence of all their senses. But since her removal to this noble institution, where the visits of strangers are so numerous as to cease to be a novelty, she has discontinued this species of attention, and is not pleased with any long interruption to her established system of industry.

“Julia Brace leads a life of perfect contentment, and is, in this respect, both an example and reproof to those who for trifling inconveniences indulge in repining, though surrounded by all the gifts of nature and of fortune. The genial influences of spring wake her lone heart to gladness, and she gathers the first flowers, or even the young blades of grass, and inhales their freshness with delight bordering on transport. Sometimes, when apparently in deep thought, she is observed to burst into laughter, as if her associations of ideas were favourable not only to cheerfulness but to mirth. The society of her female companions at the Asylum is soothing to her feelings; and their habitual kind offices, the guiding of the arm in her walks, or the affectionate pressure of their hand, awaken in her the demonstrations of gratitude and friendship. Not long since, one of the pupils was sick—but it was not supposed that amid the multitude who surrounded her, the blind girl was conscious of the absence of a single individual. A physician was called, and the superintendent of the female department, who has acquired great penetration into the idioms of Julia’s character, and her modes of communication, made her understand his profession by pressing a finger upon her pulse. She immediately arose, and taking his hand, led him, with the urgent solicitude of friendship, to the bedside of the invalid, and placing his hand upon her pulse, displayed an affecting confidence in his powers of healing. As she had herself never been sick, since early childhood, it is the more surprising that she should so readily comprehend the efficacy and benevolence of the medical profession.

“Should any of you ever visit the asylum at Hartford, and be induced to inquire for the deaf, dumb, and blind girl, you would probably find her seated with her knitting, or needle-work, in a dress neat, and in its plainness conformable to the humility of her circumstances. There is nothing disagreeable in her countenance, but her eyes, for ever closed, create a deficiency of expression. Her complexion is fair; her smile gentle and sweet, though of rare occurrence; and her person somewhat bent, when sitting, from her habits of fixed attention to her work. Many strangers have waited for a long time to see her thread her needle, which is quite a mysterious process, and never accomplished without the aid of the tongue.”

CLASSICAL LEARNING AND POETRY.

We have found considerable entertainment in looking through the articles as they appear, in the London Magazine, entitled “The Editor’s Room.” They consist chiefly of short, and somewhat slight but often pungent and amusing critiques, on the various publications of the day. In the number for September of the past year, are notices of the three Quarterly

Reviews now published in the United States, at Boston, Philadelphia and Charleston; which, say they, “are each exceedingly credible specimens of the talents and attainments of our brethren of the new world.” “The Southern Review,” in particular, is very courteously treated. From the article in that review on “classical learning?” they quote several passages as examples of fine writing, and in reference to one of these, they use this language, “This is a long passage, but we quote it without any remorse, not only because it is splendidly (perhaps too ambitiously) written, but because,” &c.—and again: it “ought to make us pause, before we attempt to speak lightly of the taste, and the attainments of the writers of America.” Part of this passage we are tempted to place before our readers, for its vivid and glowing vindication of classical learning and of poetry; and it will be better understood by premising, that the strictures of which it is a part, were elicited by a recent American publication, in which poetry, the fine arts and classical attainments, are, in the opinion of the reviewer, much undervalued.

The London Magazine may be right in saying of our extract, that “it is splendidly (perhaps too ambitiously) written,” but in our humble estimation, it is eloquent and powerful, and though without measured pauses, and the alternation of corresponding sounds, has in it the elevation and glow and spirit of poetry.

“We really cannot, with a clear conscience, undertake to promise that Greek and Latin will make better artisans and manufacturers, or more thrifty economists; or, in short, more useful and skillful men in ordinary routine of life, or its mere mechanical offices and avocations. We should still refer a young student of law, aspiring to an insight into the mere craft and mystery of special pleading, to Saunders’ Reports, rather than to Cicero’s *Popics*; and we do conscientiously believe, that not a single case, more or less, of yellow fever, would be cured by the faculty in this city, for all that Hippocrates and Celsus have said, or that has ever been said (or sung) of Chiron and *Æsculapius*. It is true, their peculiar studies would not be hurt, and might, occasionally, even be very much helped and facilitated by a familiar acquaintance with these languages; and what would they not gain as enlightened and accomplished men! But it is not fair to consider the subject in that light only. It is from this false state of the controversy, that the argument of Mr. Grimké derives all its plausibility. We, on the contrary, take it for granted in our reasonings, that the American people are to aim at doing something more than ‘to draw existence, propagate and rot.’ We suppose it to be our common ambition to become a cultivated and a literary nation. Upon this assumption, what we contend for, is, that the study of the classics is, and ought to be an essential part of a liberal education—that education of which the object is to make accomplished, elegant, and learned men—to chasten and to discipline genius, to refine the taste, to quicken the perceptions of decorum and propriety, to purify and exalt the moral sentiments, to fill the soul with a deep love of the beautiful, both in mo-

ral and material nature, to lift up the aspirations of man to objects that are worthy of his noble faculties and his immortal destiny;—in a word, to raise him as far as possible above those selfish and sensual propensities, and those grovelling pursuits, and that mental blindness, and coarseness, and apathy, which degrade the savage and the boor to a condition but a little higher than that of the brutes that perish.

We refer to that education and to those improvements which draw the broad line between civilized and barbarous nations, which have crowned some chosen spots with glory and immortality, and covered them all over with a magnificence that, even in its mutilated and mouldering remains, draws together pilgrims of every tongue and of every clime, and which have caused their names to fill like a ‘breath’d spell’ upon the ear of the generations that come into existence, long after the tides of conquest and violence have swept over them, and left them desolate and fallen. It is such studies, we mean, as make that vast difference in the eyes of a scholar, between Athens, their seat and shrine, and even Sparta, with all her civil wisdom and military renown, and have (hitherto, at least,) fixed the gaze and the thoughts of all men, with curiosity and wonder upon the barren little peninsula between Mount Citharon and Cape Sunium, and the islands and the shores around it, as they stand out in lonely brightness and dazzling relief amidst the barbarism of the west, on the one hand, and the dark and silent and lifeless wastes of oriental despotism on the other. Certainly we do not mean to say, that in any system of intellectual discipline, poetry ought to be preferred to the severe sciences. On the contrary, we consider every scheme of merely *elementary* education as defective, unless it developes and bring out all the faculties of the mind, as far as possible, into equal and harmonious action. But surely we may be allowed to argue, from the analogy of things, and the goodness that has clothed all nature in beauty, and filled it with music and with fragrance, and that has, at the same time, bestowed upon us such vast and refined capacities of enjoyment, that nothing can be more extravagant than this notion of a day of philosophical illumination and didactic soberness being at hand, when men shall be thoroughly disabused of their silly love for poetry and the arts. For what is poetry? It is but an abridged name for the sublime and beautiful, and for high wrought pathos. It is, as Coleridge quaintly, yet, we think, felicitously expresses it, ‘the blossom and the fragrance of all human knowledge.’ It appears, not only in those combinations of creative genius of which the *beau ideal* is the professed object, but in others that might seem at first sight but little allied to it. It is spread over the whole face of nature—it is in the glories of the heavens and in the wonders of the great deep, in the voice of the cataracts and of the coming storm, in Alpine precipices and solitudes, in the balmy gales and sweet bloom and freshness of spring. It is in every heroic achievement, in every lofty sentiment, in every deep passion, in every bright vision of fancy, in every vehement affection of gladness or of grief, of pleasure or pain. It is, in short, the

feeling—the deep, the strictly moral feeling, which, when it is affected by chance or change in human life, we call sympathy—but, as it appears in the still more mysterious connection between the heart of man and the forms and beauties of inanimate nature, as if they were instinct with a soul and sensibilities like our own, has no appropriate appellation in our language, but is not the less real or the less familiar to our experience on that account. It is these feelings, whether utterance be given to them, or they be only nursed in the smitten bosom—whether they be couched in metre, or poured out with wild disorder and irrepressible rapture, that constitute the true spirit and essence of poetry, which is, therefore, necessarily connected with the grandest conceptions and the most touching and intense emotions, with the fondest aspirations and the most awful concerns of mankind. For instance, religion has been, in all ages and countries, the great fountain of poetical inspiration, and no harps have been more musical than those of the prophets. What would Mr. Grimké say of him whose lips were touched by one of the seraphim, with a live coal from off the altar? or does he expect the day to come, when ‘the wide spread influence of moral wisdom and instructed common sense’ shall assign to the Psalms, or the book of Job, in the library of a cultivated mind, a lower place than to Robertson and Hume?”

FOR THE FRIEND.

Under the head of “The Editor’s Room,” in the London Magazine for October, are three short notices of new publications directly following each other, which we transfer to our pages—the first, for the happy delineation of character in “the Master;” the second, for the agreeable manner in which instruction for the cure of stammering is given; and the last for the sake of the pretty lines which it introduces.

“My Early Days”—a book for children—is evidently written by a man of high talent and right feeling. The price is 2s. 6d., and therefore we shall attempt to give no analysis of the story; but we must present an extract. The hero of the tale, the child of a poor but contented Scottish minister, describes the schoolmaster from whose lessons he first derived the rudiments of knowledge. The picture is a pleasing one:—

“Never did human figure harmonize more completely with a scene in still life, than the honest instructor of the children of Glen-O, with the place set apart as the sphere of his undisputed sovereignty. Master James Fleming—or, as he was officially designated by all the country, the Master—was just the kind of man one would wish to meet in such a place. The school-house and he seemed formed for each other; both in their physiognomy and in their relative situations there seemed a strong resemblance. The master’s years had left about fifty-five notches in time’s calendar; but his long gray locks still retained traces of the curls of youth, and his cheek yet preserved a warm tone of colour, derived from temperate

habits, good humour, and a sound constitution. He left Scotland, when a young man, with the predecessor of my father. By his own exertions he acquired a considerable share of education. His great aim and object was to become a clergyman; but even the very moderate means necessary to complete a collegiate course in his native country went far beyond his resources, and he was necessitated to rank his early aspirations among the number of those things which God, in his providence, has allotted not to be. Having a good voice, with a taste for sacred music, he united the duties of teacher and preacher; and thus, in the exercises of the Sabbath, his vocation placed him in a situation bearing a relation to the sacred office for which he had thirsted, similar to that possessed by the scene of his temporal labours in its local proximity to the house of prayer.

“It was the pride of his heart, that, with the exception of the time included in an illness of three weeks, his place in the church had not witnessed his absence for a single day during a period of thirty years. There he was—through hail and snow—in storm and sunshine; his countenance beaming with an expression of honest exultation, as if a seat in the Zion of his fathers amply repaid the scholastic labours of the bygone week. Many a day, for many a year, have I seen him seated at his desk, awaiting the coming of my father with rigid punctuality. In the memory of the oldest of the congregation, his dress on that occasion was invariably the same. A slate-coloured coat, with a single breast—a vest of black cloth—twelveen breeches—black stockings of a quality in accordance with the season—a round hat, with a small crown and venerable brim—and shoes ornamented with large plated buckles. A linen napkin, white as snow, lay before him, with which he ever wiped the dimness from his spectacles ere he commenced reading. I have the image of the master at this moment before my eyes, with all the fullness and freshness of reality. I hear his clear and unbroken tones, unbroken to the last, raising the sacred song—the mild melody of his native hills—that rose wherever the persecuted found shelter. The psalmody is at an end; he places the book placidly before him. His whole deportment speaks the reverential feelings of the man who knows what an awful thing it is to commune with his Maker. He—but imagination carries me too far. The form of the master has long since ceased to occupy a place upon earth. The hallowed scene of his harmless triumphs is profaned and desolate. Even the school-house, whose gay ivy looked like youth with old age in its arms, is now a broken ruin: The place that once knew him knows him no more!”

“His favourite study, I might say amusement, was astronomy. By perseverance he had attained a considerable knowledge of various branches of mathematical science. Having presented an accurate survey of the Glen-O estate to the father of its present proprietor, the latter, not to be outdone in courtesy, gave him in return a pair of globes and a small telescope. He was an unmarried man, and these, with a few choice books, were to him a

wife and children. His family were very decorous, and they were rewarded with a full share of affection. On the clear frosty nights, when the stars were bright, and the moon beautiful, he would gaze on the blue sky till the nipping airs of midnight caused him to seek his bed, benumbed from his nocturnal reveries. Notwithstanding the abstracted and unsocial nature of his meditations, he was a favourite every where. Without home or hearth, he divided his time among such of his pupils’ parents as were in easy circumstances. There was no one more welcome to a seat at the farmer’s ingle than the master. He was never at a loss for an entertaining story or a good humoured jest; and his presence damped no man’s merriment. Even the children anticipated his visits with delight. He had ‘borne his faculties so meek’—had been ‘so clear in his great office’—that the mere cessation from his wonted kind familiarity was, to the young folks, a grievous punishment. It was a pleasant sight, when, on some particular occasion of festivity, there arose an affectionate contention about what family should have him at their fireside—to see the little party, who had the good fortune to secure his promise, leading him home in triumph.”

“By way of contrast, we will turn to ‘A Treatise on the Cause and Cure of Hesitation of Speech, or Stammering, as discovered by Henry M-Cormack, M. D.’ Even here we shall find amusement—certainly instruction. The definition of stammering is very important towards the cure:—

“I shall now proceed to the cause, which, in nine cases out of ten—I think I may safely say, ninety-nine out of a hundred—is that which I am about to point out. Such causes however, besides, as are any ways influential, I shall also notice in their proper order.

“The primary cause of psellismus, then, in common with that of many other irregular or abnormal affections, arises from the want of knowledge in the patient to put his organs in the proper train for executing the desired freedom of action; but the proximate cause, in most cases, arises from the patient endeavouring to utter words, or any other manifestation of voice, when the air in the lungs is exhausted, and they are in a state of collapse, or nearly so. In this consists the discovery, hitherto made by none, or if made, not announced. The patient endeavours to speak when the lungs are empty, and cannot. Why? because the organs of voice are not struck by the rushing current of air; they do not vibrate; therefore voice or speech cannot take place, whatever position we put them and the organs of speech into; for the organs of voice are one thing, and the organs of speech are another, though commonly confounded; we can utter a voice without speech or words, but not the latter without the former. In vain do we press down the keys of an organ—the many-toned tubes will not vibrate without the air rushing through them: so in vain do we place the chorde tendina, and the muscles, and the membranes, and the bones of the air-tubes, and of the mouth and the nose into a proper position; words will not follow our efforts, any more than they can issue from the moving lips

of the voiceless phantoms of departed men, imagined by our ancestors. Yet the source of this voicelessness has never been before conceived."

"For the details of the method of surmounting this defect, which embitters the lives of many estimable persons, we refer to the book itself. The principle of cure is thus defined:

"The main thing to be attended to, and which, in fact, is the ground work of the whole system of cure, is, to expire the breath strongly each time when attempting to speak, the lungs being previously filled to the utmost, or, in other words, to reverse the habit of stuttering, which is that of trying to speak without expiring any air."

"We should have much regretted the circumstance had we overlooked an unpretending volume of poems, which will secure the admiration of those who love to watch the untrammelled efforts of early talent—occasionally deficient in judgment; formed, perhaps, upon a false model, and now and then mistaking quaintness for originality; but still talent—fervid, simple, and pure of heart." Lyric Offerings, by S. Laman Blanchard, show that the germs of excellence are in the writer. This little book may not be popular, (we doubt whether the author desires popularity,) but there are many who will feel its value, though their praise may not be loud or profitable.

"The thought and the expression of the following sonnet appear to us beautiful.

WISHES OF YOUTH.

"Gaily and greenly let my seasons run;
And should the war-winds of the world uncrook
The sanctities of life, and its sweet fruit
Cast forth as fuel for the fiery sun;
The dews be turned to ice—fair days begun
In peace wear out in pain, and sounds that suit
Despair and discord, keep hope's harpstring
mute;

Still let me live as love and life were one;
Still let me turn on earth a child-like gaze,
And trust the whispered charities that bring
Tidings of human truth; and inward praise
Watch the weak motion of each common thing,
And find it glorious—still let me raise
On windy wrecks an altar to the spring."

THE ENGLISH CLASSIC, NO. 14.

THE TATLER, No. 111, Saturday, December 24, 1709.
BY ADDISON AND STEELE.

Hence, ye profane! far hence begone.

The watchman who does me particular honours, as being the chief man in the lane, gave so very great a thump at my door last night, that I awakened at the knock, and heard myself complimented with the usual salutation of, 'Good-morrow, Mr. Bickerstaff; good-morrow, my masters all!' The silence and darkness of the night disposed me to be more than ordinarily serious; and, as my attention was not drawn out among exterior objects by the avocations of sense, my thoughts naturally fell upon myself. I was considering, amidst the stillness of the night, what was the proper employment of a thinking being? what were the perfections it should propose to itself? and, what the end it should aim at? My mind is of such a particular cast, that the falling of a shower of rain, or the whistling of wind, at such a time, is apt to fill my thoughts with something awful and solemn. I was in this

disposition, when our bellman began his midnight howl, which he has been repeating to us every winter night for these twenty years, with the usual exordium;

'Oh! mortal man, thou that art born in sin'

Sentiments of this nature, which are in themselves just and reasonable, however depressed by the circumstances that accompany them, do not fail to produce their natural effect in a mind that is not perverted and depraved by wrong notions of gallantry, politeness, and ridicule.

It is, indeed, a melancholy reflection to consider, that the British nation, which is now at a greater height of glory for its councils and conquests than it ever was before, should distinguish itself by a certain looseness of principles, and a falling-off from those schemes of thinking, which conduce to the happiness and perfection of human nature. This evil comes upon us from the works of a few solemn blockheads, that meet together, with the zeal and seriousness of apostles, to extirpate common sense, and propagate infidelity. These are the wretches, who, without any show of wit, learning, or reason, publish their crude conceptions with an ambition of appearing more wise than the rest of mankind, upon no other pretence than that of dissenting from them. One gets by heart a catalogue of title-pages and editions; and, immediately, to become conspicuous, declares that he is an unbeliever. Another knows how to write a receipt, or cut up a dog, and forthwith argues against the immortality of the soul. I have known many a little wit, in the ostentation of his parts, rally the truth of the scripture, who was not able to read a chapter in it. These poor wretches talk blasphemy for want of discourse, and are rather the objects of scorn or pity, than of our indignation; but the grave disputant,* that reads and writes, and spends all his time in convincing himself and the world that he is no better than a brute, ought to be whipped out of government, as a blot to civil society, and a defamer of mankind. I love to consider an infidel, whether distinguished by the title of deist, atheist, or free-thinker, in three different lights, in his solitudes, his afflictions, and his last moments.

A wise man that lives up to the principles of reason and virtue, if one considers him in his solitude, as in taking in the system of the universe, observing the mutual dependence and harmony, by which the whole frame of it hangs together, beating down his passions, or swelling his thoughts with magnificent ideas of Providence, makes a nobler figure in the eye of an intelligent being, than the greatest conqueror amidst all the pomps and solemnities of a triumph. On the contrary, there is not a more ridiculous animal than an atheist in his retirement. His mind is incapable of rapture or elevation. He can only consider himself as an insignificant figure in a landscape, and wandering up and down in a field or a meadow, under the same terms as the meanest

* Perhaps the author here alludes to Toland, for we are told, by a contemporary writer, that he was once the *but* of the Tatler.

animals about him, and as subject to as total a mortality as they; with this aggravation, that he is the only one amongst them, who lies under the apprehension of it.

In distresses, he must be of all creatures the most helpless and forlorn: he feels the whole pressure of a present calamity, without being relieved by the memory of any thing that is past, or the prospect of any thing that is to come. Annihilation is the greatest blessing that he proposes to himself, and a halter or a pistol the only refuge he can fly to. But if you would behold one of these gloomy miscreants in his poorest figure, you must consider him under the terrors, or at the approach of death.

About thirty years ago I was on shipboard with one of these vermin, when there arose a brisk gale, which could frighten no body but myself. Upon the rolling of the ship, he fell upon his knees, and confessed to the chaplain, 'that he had been a vile atheist, and had denied a Supreme Being ever since he came to his estate.' The good man was astonished, and a report immediately ran through the ship, 'that there was an atheist upon the upper deck.' Several of the common seamen, who had never heard the word before, thought it had been some strange fish; but they were more surprised when they saw it was a man, and heard out of his own mouth, that he never believed until that day that there ever was a God. As he lay in the agonies of confession, one of the honest tars whispered to the boatswain, 'that it would be a good deed to heave him overboard.' But we were now within sight of port, when of a sudden the wind fell and the pentient relapsed, begging all of us that were present, 'as we were gentlemen, not to say any thing of what had passed.'

He had not been ashore above two days, when one of the company began to rally him upon his devotion on shipboard, which the other denied in so high terms, that it produced the lie on both sides, and ended in a duel. The atheist was run through the body, and after some loss of blood, became as good a Christian as he was at sea, until he found that his wound was not mortal. He is at present one of the free-thinkers of the age, and now writing a pamphlet against several received opinions concerning the existence of fairies.

As I have taken upon me to censure the faults of the age and country in which I live, I should have thought myself inexcusable to have passed over this crying one, which is the subject of my present discourse. I shall, therefore, from time to time, give my countrymen particular cautions against this distemper of the mind, that is almost become fashionable, and by that means more likely to spread. I have somewhere either read or heard a very memorable sentence, 'that a man would be a most insupportable monster, should he have the faults that are incident to his years, constitution, profession, family, religion, age, and country;' and yet every man is in danger of them all. For this reason, as I am an old man, I take particular care to avoid being covetous, and telling long stories. As I am choleric, I forbear not only swearing, but all interjections of fretting, as pugh! or pish! and the like. As I am a layman, I resolve not to conceive an

aversion for a wise and a good man, because his coat is of a different colour from mine. As I am descended of the ancient family of the Bickerstaffs, I never call a man of merit an upstart. As a protestant, I do not suffer my zeal so far to transport me, as to name the pope and the devil together. As I am fallen into this degenerate age, I guard myself particularly against the folly I have been now speaking of. And, as I am an Englishman, I am very cautious not to hate a stranger, or despise a poor Palatine.

FOR THE FRIEND.

The following letter, taken from the Life of Mary Dudley, a highly esteemed minister of the Society of Friends, written during the troubles in Ireland, to one who had unhappily imbibed the pernicious views prevalent in that day, and so lamentably in our own, may perhaps be deemed worthy of a place in "The Friend," as containing the clear and full belief of a faithful and long devoted servant of the Lord, in the great fundamental truths of Christianity.

R. H.

"Suirville, near Clonmel, 8 mo. 22, 1800.

"My dear Friend,

"In returning the manuscript with which thou entrusted me, allow me to observe, that though the system therein laid down is, to the eye of reason, very plausible, it is one my understanding, or rather my best judgment, as sensibly revolts from, as that of the writer did at the contrary. It is not written in the lines of my experience; and having, from the earliest opening of my understanding in spiritual things, endeavoured simply to receive what, in the light which maketh manifest, might be revealed, I may add that, according hereto, I conceive it to be an erroneous system, formed more by the strength of the rational or natural faculty, than the clear unfolding of pure wisdom, in that spot where the creaturely judgment is taken away, and adopted by a part not yet fully subjected to the cross of Christ.

"My spirit will, if happily preserved, ever commemorate that mercy which restrained from those speculative researches to which my nature strongly inclined; and which, as a temptation likely to prevail in my first desires for certainty, closely beset me. Many a labyrinth might I have been involved in, in many a maze enveloped, had the various voices which are in the world (the religious world) been, in conjunction with these besetments, attended to. Were it needful, I could tell thee much of the danger to which my best life has been exposed; but the standard at first erected, being held steadily in my view by divine power, even, (I speak it with humble gratitude) I will know nothing but Jesus Christ, and him crucified, proved a barrier to those wanderings in speculative opinions, which I believe would have to me, and have to many mercifully enlightened minds, been the means of obstruction to a progress in the way of redemption, and introduced into that circuitous path, where the peaceful termination is not beheld.

"Why should we seek to explore, or reconcile to our understandings, the work or plan

of redemption formed and carried into effect by divine unerring wisdom and love? Can our creation in the first instance, or since, be fathomed by all the finite powers of man? And shall a more (I was going to say) stupendous work—that of redemption—be arraigned, approved, or rejected, by these powers, and the constituent parts of the wondrous edifice so shaken, that the whole is in danger of being levelled? Oh! that every attempt of this kind may be mercifully defeated.

"Wherein does our spiritual life consist? Is debate, speculation, and reasoning, the nourishment of the immortal part? Is it matured by food so inferior to its nature? Rather will it gradually weaken and come to decay, if not replenished from a source equal to its origin—the pure milk of the eternal Word. Mayest thou, my beloved friend, partake hereof; and be sweetly satisfied; any thing contrary to this is dangerous food, strengthening only that part destined by sacred determination for subjection to that power, which, if suffered to reign, will reduce into holy order, harmony, and love.

"From this state, in the rational and animal creation, there was a departure in the original fall or degeneracy of man; and, in succession, as descendants from transgressing man, we partake of a nature or disposition to evil. Notwithstanding, as early as the fall, there was, and in perpetuity has been, and is, a pure holy seed or principle, to counteract the propensities so produced; and though no guilt attaches where there has not been a joining with the evil, yet, being possessed of a transgressing nature, we individually need redemption from it. Nor are we really so redeemed and delivered from the bondage of corruption, until, through the sanctifying influence of that pure gift, vouchsafed as a light, leader, and restorer, we experience the crucifixion of the old man (the first nature) with his deeds; and, in the gradual process of refinement, a 'putting on the new man, which, after God, is created in righteousness and true holiness.'

"I fully believe, that as soon as man was redeemed, after, and out of transgression, it was through faith in the promised deliverer and submission to the divinely operative and efficient means mercifully provided by matchless love. Yet it pleased the same love and inscrutable wisdom, in the fulness of time, to open the way more perfectly, by the appearance or manifestation of this appointed Saviour, in the flesh, therein to fill up that measure of suffering seen meet. It is not our business to inquire why this should be a part of the marvellous plan, but thankfully content with the remedy so graciously provided, and beholding that manner of love the Father has bestowed upon us, humbly to partake of the offered salvation, by receiving and walking in that light leading to immortality, through the glorious dispensation of the gospel, or power of Christ, the pure, eternal Word, "whereby all things were made." What a convincing testimony to the eternal Godhead of the Son, and thereby proving him to be an omnipotent Saviour, as well as holy pattern of all excellence.

"Never was there a more full or plain system than that of the gospel, never can the

strongest powers of the creature add to its clearness and beauty, though the plainest truths may be rendered doubtful, and the way complex, by subtle reasonings and eloquent disquisitions. I repeat, let us be content; we have not, as a people, followed a cunningly devised fable; and there are, I trust, those yet preserved, who can go further, and say, "it is a truth and no lie;" having seen with their eyes, heard with their ears, and been permitted to taste of the Word of life; and, if required, could, through Almighty help, seal their testimony by the surrender of the natural life.

"Little did I expect to enlarge thus; and far is it from me to enter into controversy and debate—a poor employment for one apprehending a more solemn call; but my heart earnestly longs that the Lord's children may stand firm in this day of shaking and great trial. Let none hegule any of their promised reward, through leading into reasonings and perplexing uncertainty. "I am the way, the truth and the life," is a compendious lesson, a holy limit, and "no man cometh unto the Father but by me."

"I quarrel with none about forms, or differing in non-essentials; but this is the one certain direction, the consecrated path to salvation, through the divine Lawgiver; and, if happily attended to, all will be well here and for ever!

"Thou and thine are dear to my best and affectionate feelings. Write to me freely, if so inclined. I should be glad to hear from and be remembered by thee; and am thy sincere friend,

"MARY DUDLEY."

FOR THE FRIEND.

EDWARD BURROUGH.

Edward Burrough was distinguished at an early age for his manly spirit and understanding, and the love which he evinced for the society of pious people. He had no relish for the ordinary pastimes of youth; but delighted in reading the holy Scriptures, in which he became well versed. He was educated an episcopalian; but, about the twelfth year of his age, he frequented the meetings of the Presbyterians, and subsequently associated with these. Possessed of an ardent and persevering mind, he did not rest satisfied here; but, as he became enlightened with clearer views of the nature of true religion, relinquished his connection with the different sects, believing they were too much outward and ceremonial, and entered into communion with George Fox, through whose ministry he was effectually convinced of the spirituality of the gospel of Jesus Christ. He soon became a zealous and undaunted minister of this gospel, and instrumental in converting others to the like precious faith. Not only did he bear a faithful testimony for the truth, as it is in Jesus, in his labours for the conversion of others, and to expose the impositions of a mercenary priesthood; but he was no less prompt to declare against the spirit of innovation which attempted to subvert the order of the newly formed Society of Quakers. "In his ministry," says George Fox, "he went through

sufferings by *bad spirits*; who never turned his back on the truth, nor his back from any out of the truth." London had been the scene of his early labours; and he appeared to have a strong attachment to Friends who resided there, and to many of its inhabitants. When some of the members of the Society grew disaffected towards their brethren, and openly showed their disregard for them and for the peace of the church, Edward Burrough wrote two epistles "to Friends in London; being a testimony against the *deceitful spirits*, and such as *professed* the truth and turned from it, and were unfaithful to the Lord." These epistles set forth the divine power with which the ministers of that day were furnished and enabled to gather thousands to that worship and fellowship, which, he says, "stands in Christ Jesus, the second Adam, whose kingdom and rule is not of this world, but from heaven." These were "built upon the sure foundation;" and "for the truth's sake, as it is in Christ Jesus, daily gave themselves up to suffering and reproach, in the exercise of a good conscience both towards God and man, in patience, long suffering, and wisdom towards all." After giving a glowing description of their attainments, he proceeds to speak of the falling away of some, in these terms, addressed to "such as have backslidden from the truth:—"

"But, O! how have some of you lost your first love, and are again darkened, and ready to faint and to turn aside for a thing of nought! And how do such grieve the Spirit of the Lord, and vex his righteous soul, and are become a burden to him, in dishonouring his name; the *careless* man having entered and sown his seed in some of you, and brought forth *strife, and divisions, and disorders* among you, which are not of the Father, nor of the truth. And *prejudice, and evil surmisings, and secret jealousies* one against another, are risen in you; all which is to be *condemned* with the light, for the fire. I judge it all under my feet, in the power of the Lord God, and am in that which *reigns over* it all. And through these things *unity is decayed, and love is waxed cold*, and there is fainting in the way, and the zeal for the name of the Lord perisheth, which ought to be among you. And *readings and hearings, biting and denouncing* one another, and *striving for mastery* there is, which ought not to be, which the wrath of God is against. All this is out of the light, out of the wisdom and counsel of God. My spirit is vexed, and my heart is troubled within me, because of these things (not for myself, but for you, and for the glory of the Lord, over whom I am jealous with a godly jealousy) that you may not perish, nor his glory be despised amongst the heathen. What mean you thus to deal against the Lord, in *dishonouring his name in the sight of the enemy*, even to the wounding of your own souls, and to the piercing the hearts of the faithful, who have watched over you, and been messengers of glad tidings to you from the Lord? Every one of you, in particular, be awakened and stirred up, and fear before the Lord; and come to the light which the Son of God has lighted you withal; and search your own hearts, and try yourselves,

that the ground of these things may be seen, and condemned, and removed; and love may yet spring amongst you to the Lord, and one to another. O Friends! consider it was one Father that begat you into the truth, which is but one, by one Word of life, which is not divided; and you were begotten unto him, and not unto yourselves. And Christ Jesus, which is but one, the same to-day, yesterday, and for ever—who is the *foundation* of God and abides for ever—*was preached unto you all to be the way, the truth, the life, and salvation*; and there is none besides him. *Why then are there divisions amongst you, and some for one, and some for another?* And herein are you carnal, and your minds abroad, and not staid upon that which gives the increase; and all this is to be judged with the life of God. Wherefore I beseech you, in the fear of the Lord, as you love him and his glory—yea, as you love your own souls—come to the light, which lets you see all this and condemns it; and strive not one with another, nor exalt yourselves one above another; but let all that be condemned; and all your *evil surmisings, and foolish jealousies, and separate worshippings, and back-bitings*, be brought to judgment; and let condemnation pass upon it all, never more to appear to hinder your fellowship with the Lord. And know the life of God in you all, which is but one, which is not at strife, nor divided; and let that arise, that all evils may be taken off, and hardness of heart judged, and the countenance of the Lord may shine upon you, when that *exalted spirit* which has appeared in some is brought down; of which I charge you all to beware, lest there be a total departing from the Lord, and his name be reproached through you amongst the heathen; and it had been better for such they had never been born. Therefore I say unto you all, lay it to heart, till the judgments of the Lord take it away, and purify your hearts from all these things which ariseth out of that which is not of the Father; that his joy may be renewed, who have been in travail for you, till Christ be formed in you; that he alone may rule in you, over all these things, which are at enmity against the light, and hinders your growth. And if you yet harden your heart against reproof, who are stubborn; well, the Lord will ease him of his adversaries, and *break you as a potter's vessel*. And though you oppress the life of God for a moment, yet my peace with him shall these things never take away; but over all these things I tread, and am not offended in him who is my peace for ever. And though those things cause sadness of heart, yet the *Lord giveth no cause of sorrow to them that are faithful to him*; but will arise to confound all deceit and deceitful workers, who err from his way, and count the knowledge of his way a burden; and of you all, though you perish, I am clear; who am not hated of the Lord, though falsely judged by his enemies, over whom I trample as the dust; and the living God gives victory over you all."

Whilst this epistle exhibits the fervent solicitude of a true Christian for the recovery of his erring brethren, it delineates, in striking characters, the fatal results of a defection from the faith of the gospel. Forsaking the Lord

Jesus, whom they had once acknowledged to be "the way, the truth, the life and salvation," those persons inbibed prejudices against their friends, listened to "evil surmises and secret jealousies;" and, as natural consequences, "unity decayed;" their "love waxed cold," and division ensued; some crying up one, and some another, as their favourite leader. Not more applicable to those "bad spirits" of that day was this epistle of Edward Burrough, than it is descriptive of the "exalted spirits" of the present, whose conduct, in numerous instances, has dishonoured the name of the Lord in the sight of the world, and brought reproach upon the Quaker character, which it will not be in their power very soon to obliterate. Cause and effect are now similar with those in Edward Burrough's day. Many have severed from the "immutable foundation," until they have come to decry him who is appointed for God's salvation to the ends of the earth; they have broken the tie of Christian fellowship, despised the authority of the discipline, and having nothing to bind them together, some are crying up one popular preacher, and some another; whilst others, except so far as their pride is concerned, care little or nothing about the matter in dispute, or the existence of any religious society at all. Multitudes may be attracted to the different standards erected by ambitious "sect masters," the novelty or plausibility of whose notions may please for a time; but if a thousand of these spring up, so long as they hold out any other hope than that of Christ Jesus, they will vanish one after another, and convince their disappointed expectants that they have sold their birthright for a mess of pottage.

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CHRISTIANITY THE FOUNDATION OF GOOD GOVERNMENT.

"The gospel of Jesus Christ is pure and holy; it requires holiness of heart and life, and enjoin submission to civil government as an ordinance of God. The safety of all states depends upon religion; it ministers to social order, confers stability upon government and laws, and gives security to property. Religion, unfeignedly loved, perfecteth man's abilities unto all kinds of virtuous services in the commonwealth, while *infidelity, immorality and sedition* usually go hand in hand. In the present state of the world, infidelity is closely allied with the revolutionary question; and, generally speaking, those who are opposed to minimize all existing governments, under the ostensible pretence of promoting the liberty and prosperity of mankind, are alike infidels in precept and in practice. The one is a necessary consequence of the other, for *scepticism subverts the whole foundation of morals*; it not only tends to corrupt the moral taste, but also promotes the growth of vanity, ferocity and licentiousness. Hence, presumptuous and impatient of subordination, the sceptic and mockers wish to follow the impulse of their own lusts and depraved passions, and consequently hate the salutary moral restraints, imposed by the gospel. The religion of Christ is a code of laws, as well as a system of doctrines; a rule of practice as well as of faith. It has certain conditions inseparably connected with the belief of it, to which there is but too often a great unwillingness to submit. Belief to be reasonable and consistent, must include obedience; hence arises the main objection to it. Cherishing unchristian dispositions and passions in their bosoms, and very frequently also devoted to unchristian practices, which they will not consent to abandon, men pretend to decide upon the evidences of a religion from which

they have little to hope and much to fear, if it be true. Therefore they labour to prove that the gospel is not true, in order that they may rid themselves of its injunctions; and to save themselves the trouble of a fair and candid examination, they copy and reassert, without acknowledgement, the oft refuted objections of former opposers of revelation. And as ridiculing religion is the most likely way to depreciate truth in the sight of the unreflecting multitude, scoffers, having no solid argument to produce against revelation, endeavour to baroque some parts of it, and falsely charge others with being contradictory; they then affect to laugh at it, and get superficial thinkers to laugh with them. At length they succeed in persuading themselves that it is a forgery, and then throw the rein loose on the neck of their evil propensities. The history of revolutionary France, the avowed contempt of religion, and morbid insensibility to morals, desecrated sabbaths, and abandonment to the amusements the most frivolous and dissipating, which still prevail in that country, as well as on the other parts of the continent, the rapid strides with which infidelity is advancing in various parts of Germany, and the efforts which of this day are making to maintain the same deadly principles among every class of society in our country, are all so many confirmations of the truth of the New Testament prophecies."

"There shall come scoffers and mockers, walking after their own lusts, who separate themselves by apostasy, sensual, not having the spirit, lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, wholly, without natural affection, traitors, false accusers, licentious, fierce, despisers of those that are good, traitors, hating, unloved, hater of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."

— We extract the following from a small tract by W. Shewen, with the title "Counsel to the Christian Traveller." There is a simplicity of expression, and an unctious in it, which seem calculated to arrest attention and make a profitable impression.

"Hast thou put thy hand to the plough? Look not back: keep it there till the fallow ground be ploughed up, and the briars and thorns rooted out and destroyed; that the seed may grow up in thee to perfection.

"Hast thou known the kingdom, and the power in which it stands, like a little leaven hid in three measures of meal? Hinder not its working; let it leaven the whole lump.

"Dost thou know the field where the pearl of great price is hid? Then dig deep and find it; and when thou hast found it, sell all and purchase it; and then thou wilt be the wise merchantman indeed.

"Hast thou travelled out of Egypt, through the Red Sea and wilderness? and hast thou known the right arm of the Lord accompanying thee, and supporting thee in thy trials, temptations and besetings? Hast thou met with them? Keep still to the same arm and power, both called, led, and sustained thee hitherto, and it will bring thee into the promised land; and not only so, but he will give thee a possession therein, and destroy thy enemies that did possess it. Thou wilt have a house given thee, thou didst not build; a vineyard, thou didst not plant; and a well, thou didst not dig, which shall supply thee in thee to everlasting life. Thou shalt sit under thy own vine, and under thy own fig-tree, and thou shalt be blessed in thy basket and in thy store; in thy going out and coming in; lying down and rising up. These blessings shall assuredly attend thee, who thou lovest the day of small things, and art faithful in the day of the Lord, who hath appeared by his light and grace to thee, for thy perfect redemption, restoration and everlasting salvation.

"I say, thou wilt certainly enjoy and inherit these things, and receive not only addition of virtue, knowledge, temperance, patience, &c. to thy faith, but also the very end of thy faith; for faith and hope have an end, and it is a blessed thing to re-

ceive the end thereof, even salvation; and there is none but such as endure to the end, that can be saved—even to the end of the work of God—of the new creation of God in Christ Jesus."

— The two following paragraphs are from the Church Register of 3d inst.

The testimony of Captain Parry, the conductor of the polar expedition, to the good effects of religious instruction on seamen.

"I have lately had the honour," said Captain Parry at a public meeting in London, "and I may truly say the happiness of commanding British seamen, under circumstances requiring the utmost activity, implicit and immediate obedience, and the most rigid attention to discipline and good order; and I am sure, that the maintenance of all these was, in a great measure, owing to the blessing of God upon our humble endeavours to improve the religious and moral character of our men. In the schools established on board our ships during the winter, religion was made the primary object; and the result was every way gratifying and satisfactory. It has convinced me that true religion is so far from being a hindrance to the arduous duties of that station in which it has pleased Providence to cast the seaman's lot, that, on the contrary, it will always incite him to their performance, from the highest and most powerful of motives; and I will venture to predict, that, as this spring of action is more and more introduced among our seamen, they will become such as every Englishman would be proud to see them. To this fact, at least, on a small scale, bear the most decided testimony; and the friends of religion will feel a pleasure in having the fact announced, that the very best seamen on board the Hecla—such, I mean, as were always called upon in any cases of extraordinary emergency—were, without exception, those who had thought the most seriously of religion; and that, if a man still more scrupulous selection were made, out of that number, the choice would fall, without hesitation, on two or three individuals possessing dispositions and sentiments eminently Christian."

The Cherokees have now a well organized system of government. The executive of the nation consists of a principal chief and assistant, with three executive councillors, all elected by the legislative body. The legislative body consists of two main branches, a national committee, and a national council. The message of the principal chief, communicated at the opening of the session of the general council on the 15th of October last, is described as a well written, judicious and pertinent state paper.

The level of the sea.—There is, perhaps, nothing which illustrates, in a more striking manner, the exact accordance of Nature's phenomena with the few general expressions of Scripture which we find than all, than the perfect level of the ocean as a liquid surface. The sea never rises or falls in any place, even one inch, but in obedience to fixed laws; and these changes may generally be foreseen and allowed for. For instance, the eastern trade winds and other causes force the water of the ocean towards the African coast, so as to keep the waters of the Red Sea about twenty feet above the general ocean level. The Mediterranean Sea is a little below that level, because the evaporation from it is greater than the supply of its rivers—causing it to receive an additional supply by the Strait of Gibraltar; but in all such cases, the effect is as constant as the disturbing cause, and therefore can be calculated upon with confidence. Were the level of the Red Sea to rise, the sea level, a precarious state would the inhabitants exist on the shores and on the banks of low rivers! Few of the inhabitants of London, perhaps, reflect, when standing close by the side of their noble river, and gazing on the rapid flood-tide pouring inland through the bridges, that, although sixty miles from the sea, they are placed as low a person sailing upon its face, where, perhaps, at the end of the day, the tossing waves, covered with wrecks and the drowning. In Holland, which is a low flat, formed chiefly by the mud and sand brought down by the Rhine and neigh-

bouring rivers, much of the country is really below the level of the common spring tides, and is only protected from daily inundations by artificial dykes or ramparts of great strength. What awful uncertainty would hang over the existence of the Dutch, if the level of the sea were subject to change; for, while we know the water of the ocean to be seven-teen miles higher at the equator than at the poles, owing to the centrifugal force of the earth's rotation, were the level now established, from any cause, to be suddenly changed but ten feet, millions of human beings would be the victims.—*Scotsman.*

Light of the glow-worm.—The animals which inhabit shells of the genus Pholias, have the property of emitting a phosphorescent liquor, which shines with brilliancy, and illuminates whatever it touches. This was observed, even by the ancients; and Pliny tells us that the Pholias shines in the mouth of the person who eats it, and renders the hands and clothes luminous, when brought in contact with them.—Many interesting experiments were made on this luminous matter, by the academicians of Bologna, and the celebrated French naturalist, Reaumur. It was found that its brilliancy was in proportion to its freshness; but, even in a dry state, the phosphorescence may be revived by the application of fresh or cold water, though branny, or ardent spirit of any kind, immediately extinguishes it; and all the acids destroy it entirely. The luminous water, when poured upon fresh calcined gypsum, rock-crystal, or sugar, becomes more vivid. Milk, rendered luminous by the liquor, loses its phosphorescence when mixed with sulphuric acid, but recovers it on the addition of carbonate of potash. A single Pholias renders seven ounces of milk exclusively luminous, that it makes all the surrounding objects visible in the dark. But when the milk is excluded from the air, the light is extinguished. Differently coloured substances are powerfully affected by this kind of light. White appears to imbibe and emit the greatest quantity; yellow and green in less proportions. Red will hardly emit any light, and violet the least of all, when the Pholias is put into glasses tinged with these several colours.—*Dr. Green's Christian Advocate.*

Ornithological Ventriiloquist.—The celebrated Monsieur Alexandre, whose powers of ventriiloquism have been so much admired, seems to be outdone in his art by an American bird, the yellow-breasted chat (*Pipra Ployglotta*). When the haunt of this bird is approached, he scolds the intruder in an endless variety of odd, uncouth monosyllables, difficult to describe, but easily imitated so as to deceive the bird himself, and draw him onwards to a good distance. In this case, his responses are constant and rapid, strongly expressive of anxiety and anger; and while the bird is always unseen, the voice shifts from place to place among the bushes, as if proceeding from a spirit. First are heard short notes, like the whistling of a duck's wings, beginning loud and rapid, and becoming lower and slower till they end in detached notes. Then succeeds something like the barking of young puppies, followed by a variety of guttural sounds like those of the same quadruped, and ending like the mewling of a cat, but much hoarser. All these are given with great vehemence, and in different keys, so as to appear sometimes at a great distance, and instantly again quite near you. In mild, serene, moon-light nights, it continues this melody of ventriiloquism, the whole night long, responding to its own echoes.

—*Amer. Ornithology.*

A man's nature runs either to herbs or weeds; therefore let him seasonably water the one and destroy the other.—*Bacon.*

THE FRIEND.

FIRST MONTH, 10, 1829.

About thirty pages of the last number of the London Quarterly Review (lately come to hand) are occupied, in what has been, to us, a very interesting article; the subject of which is, the works and character of the celebrated William Paley. We have marked several passages, which, having derived from them both instruction and delight, we propose, on some future occasion, to introduce into our columns; but the immediate purpose of bringing the article under notice, is, for the sake of a short extract strikingly appropriate to the present times, and to which our readers will not find much difficulty, in discovering what class of people and course of events constitute, at least in all the material points of resemblance, a parallel case.

After stating that one extreme was destined to beget its opposite—that the effect of the reign of puritanical extravagance was to bring all religion, for a season, into contempt—that this, by re-action, was followed by what is termed the *age of buffoonery*, which laughed religion for a while out of countenance, and that this latter was again succeeded, and through the force of the same re-action, by the *age of reason*,* the reviewers proceed to draw the following truly graphic sketch.

“The total corruption of human nature, and the utter helplessness of man, had long been subjects of vehement declamation; and now it was found out that this weakness and inability were all a mistake; that he had native powers capable of nearly universal obedience—and, that so far from being the passive recipient of God’s grace, (as had been taught,) let him have but his own prudence for his deity, and he scarcely wanted any other. As human perfection was thus exalted, the nature and office of a Redeemer were brought low. The frantic voices of the generation that was gone, had sung hosannas for his second and immediate coming to reign with his saints upon earth, and bind the great dragon; and now, on the other hand, it began to be discovered that Arius might not be wrong in his less elevated views of the Messiah’s person; nay, that even they were to be heard, who maintained him to be a great and good man after all, who testified the truth of his mission, and sincerity of his doctrine, by the sacrifice of his life. In compliance with the spirit of an age thus rational, Christianity was gravely preached as a mere republication of natural religion; ***** the miracles were regarded as stumbling blocks to the wise men of the times, and some were resolved by natural causes, and some were allegorical, and some were attacked (in order that the obloquy of a more open and manly assault might be escaped) through the sides of the spurious miracles which succeeding ages of imposture and credulity had brought to the birth. Nay, even where the philosophy of the day had not actually sapped the principles of

the faith; where the leading doctrines of the gospel were acknowledged, and occasionally insisted on from the pulpit, inferior motives were constantly urged, to the partial, if not total eclipse of those which ought to be brought prominently forward by the Christian preacher, and the language of ethical Seneca or Tully was made to supersede that of the evangelical Paul.”

We derive the following from the number of the “Christian Advocate” of the 2d inst., published in New York, and insert it, in the hope, that it will meet the eyes of some, to whom it may serve as a profitable warning.

DIED,

At Wheeling, Virginia, on the 13th ult. Mr. Carlton Miller, in the 25th year of his age. For the propriety of extending this notice beyond the limits of a simple announcement, in the view, resort to the deceased is pleaded. Often and earnestly did he desire, that in the address which should be delivered upon the occasion of his funeral, and in the notice of his death which should appear in the public papers, his hearty and entire renunciation of infidelity, and his full conviction of the truth of Christianity, should be formally made known. He further desired, that accompanying this statement, should be that of his serious protestation, that the change in his sentiments was produced only by the study of the Bible, and reflection; without the intervention of any efforts on the part of believers in Christianity, or any influence whatever, except the fearful discovery of the utter insufficiency of his former principles, to support him in the firm resort to the deities towards the grave. He professed to the gentleman who wrote down a series of conversations upon these subjects as they respectively occurred, that he had no bitterness of feeling or enmity towards those, who, by corrupting his principles, had led him astray from the path of peace and safety; but contrariwise, he loved and pitied, and freely forgave them, as readily praying they might see their error before it should be too late. To the question if he had been perfectly easy and at rest in infidelity, he replied with great emphasis, and a raised tone of voice, “Never! No. Never!” and added, “How absurd to talk about reason, and deny the truth of the Bible.”

The case of our deceased friend and brother, is one of the many exemplifications of the inadequacy of infidelity to support the mind in the awful moment of dissolution; and we rejoice to add, upon the best and most unequivocal proofs, his case is one of the millions, which, in every age, have testified to the sufficiency of the hopes and consolations of the gospel of Christ—of the hopes and consolations which cheered and animated the minds of such men as Lord Chief Justice Hale, Paine, Newton, Boyle, Locke, Addison, Johnson, Boerhaave, Lord Lyttleton, Baron Halet, Sir William Jones, Beattie, and very many other distinguished laymen (divines are designedly omitted) who applied their mighty intellects to the investigation and elucidation of the evidence of the Christian records. Mr. Miller died in the triumph of Christian faith.—*F. R. Stanton.*

An article has been in our possession several weeks, in the hand writing of one whose contributions we highly estimate, in reply to the review of Cardell which we published. Circumstances not necessary to mention, occasioned its insertion to be deferred, but we shall assign a place for it in our next.

Chemical Experiment.—Draw a landscape on paper with common Indian ink, representing a winter scene or mere outline; the foliage to be painted with muriate of cobalt, (green,) muriate of copper, (yellow,) and acetate of cobalt, (blue;) all of which colours dry invi-

sible; but, on the screen being held near the fire, the gentle warmth will occasion the trees, flowers, &c. to display themselves in their natural colours, and winter is magically changed to spring. As the paper cools, the colours disappear; and the effect may be repeated as often as required.

The White Stone and New Name.

“To him that overcometh, will I give to eat of the hidden manna; and will give him a white stone, and in that stone a new name written, which no man knoweth, saving he that receiveth it.” Rev. ii. 17.

By the “white stone” and the “new name” here promised by Jesus Christ, he means that he will give a secret token of his love to the soul, whereby it shall rest assured of the unspeaking love of God, and freedom from condemnation. The Athenians had a custom, when malefactors were accused and arraigned, to have black and white stones by them; and so, according to the sentence pronounced, those who were condemned had a black stone, and those who were acquitted had a white stone, given to them. To this custom the Holy Ghost here alludes. This stone, this seal, shall assure those who receive it, of absolute acquittance from condemnation; and so free them from the cause of fear. Again, Christ will give “a new name;” that is, he will write the sentence of absolution in fair letters on the white stone, with a clear evidence. As if he should say, (when Christ hath seen a man overcoming, and how he hath conflicted with temptations, and yet holds out, pressing for the crown to the end of the race,) Christ will come in, and ease him of all his pains and sores, with such a sweet refreshing as is unspeakable.—*Archbishop Usher.*

Beech Sugar.—At a dinner lately given by the town of Amiens to the king of France, there was placed on the table opposite the king, an immense column composed of sugar, manufactured from the beech root, at Traneliers, near that town. The column consisted of four different qualities of refined sugar, and crystals of raw sugar formed the pedestals.

Pain and sickness, shame and reproach, poverty and old age, nay, death itself, considering the shortness of their duration, and the advantage we may reap from them, do not deserve the name of evils.

A good mind may bear up under them with fortitude, and with cheerfulness of heart—the tossing of a tempest does not discompose him which he is sure will bring him to a joyful harbour.—*Addison.*

God, in the failure of our earthly comforts, intends not our mortification and ruin, but our wisdom and improvement. He thereby teaches us our dependence; it summons us to the observation of his providence; and levels not the hope and joy, but the pride and self-sufficiency of man.—*Hunter.*

* Alluding to the state of religion in England in the early and middle part of the last century.

THE FRIEND.

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FOR THE FRIEND.

OBSERVATIONS

On "A Review of Cardell's Grammar."

When the receipt of this well written review was announced, with the promise of its early insertion, it was natural for those who had felt an interest in the subject, and more especially for the personal friends of the author, to hope that the public would now be gratified with an able and candid examination of the system which has been recently offered to public acceptance. It is well known that this author has pursued a course widely different from that in which most of his predecessors have trod. It is also known to those who had the opportunity of an intimate acquaintance with him, that, while he announced his opinions with the firmness of a man who thought for himself, and well understood the subject upon which he ventured to treat, he did not forget, that, while he was endeavouring to expose and refute the errors of others, he was also fallible. He had adopted a set of opinions, which, to most of his readers, appeared entirely new, and which are certainly at variance with the common doctrines of the schools; and, viewing himself as upon a field, in which his course was not prescribed by authority, nor enlightened by the luminaries of grammatical science, he felt anxious that his doctrines should be examined by those who were competent to understand them, and who would decide upon them according to reason and truth. He anxiously sought the most scrutinizing eyes, and asked the judgment of those who could decide upon principle, and not by names and authorities. On this account, he desired his opponents to appear armed with all the objections to which his system was obnoxious. He solicited the detection of his errors, if such were to be found, in order, as he repeatedly declared, that if his system was radically unsound, it might be speedily abandoned; or, if true, it might be perfected and generally embraced.

As it required no extraordinary discernment to perceive, from the editorial remarks, that the reviewer did not agree with his author, it was a subject of regret that he did not exhibit his objections while the author was alive to defend his principles or acknowledge his errors. To the personal friends of the author it must

have been obvious, that a review, in which his general doctrines were opposed, following his hieer, must have borne an ungenerous appearance, unless conducted with peculiar delicacy. At least, they had a right to expect, that, however the reviewer might feel himself bound to differ in opinion from his author, he would very cautiously spare the man, and not permit the shaft either of invective or satire to invade the sanctuary of the grave. Knowing, as they did, the unusually amiable character of the man, they had a right to demand that he should be permitted to sleep unassailed, till the wounds of friendship should have time to heal, and the turf on his breast to assume its wonted verdure.

But how has the delicate task been executed? We are presented with a preamble, which, for any thing I can perceive, would do as well for an exordium to a review of any other treatise on grammar that ever was written. In this the writer has given a portrait of the character and attainments which ought to mark all those "who aspire to the honours of authorship by writing on grammar;" without condescending to inform us, at least not explicitly, whether the subject of the review was or was not distinguished by the lineaments which he has impressed on the picture. Whether this introduction was intended to give vent to the exuberance of thought, or to supply the want of it, I shall not presume to decide, but leave the readers of "The Friend" to imbibe, from those sage reflections, and the profound quotations from Ben Jonson, all the wisdom and knowledge which are attainable from so much labour and learning.

Having got safely through his introduction, he seems at length to arrive upon the threshold of his subject, and to hold up an expectation of a brief and clear review of his author's system. But, alas! the first paragraph of this clear review resembles one of those distorted caricatures with which political opponents sometimes satirize each other, wherein just enough of the features is preserved to enable an acquaintance to recognize the original, but not to furnish a stranger with one correct idea. To reconcile, with truth and fact, the assertion of the reviewer, that his author had not scrupled to urge exclusive pretensions to the whole arena of grammatical science; and that the world of mankind are called upon to vindicate his claim to universal empire over tongues and languages, appears to require more ingenuity or ignorance than fills to the share of the generality of readers. When the author stands before us in his proper habiliments, he appears a very different character from the arrogant coxcomb which the reviewer has made him. Compare the paraphrase, pages 49, 50, with the text.

His own words are—"The contradictory, deficient, and inapplicable directions observable in the most popular works on grammar, are different from any thing to which we are accustomed at the present day in other scientific pursuits. These were very perplexing in practice to the author, as they doubtless are to others who claim the right of thinking for themselves, and of rejecting what they find untrue. The remarkable difference of writers from each other, even in the same language, and still more, the evident variance from philosophic truth, showed that there must be something very defective in the manner of conducting the inquiry. Every extension of research to determine where the error lay, only accumulated the mass of inconsistency under the name of learning. Uniform experience proved, that, what is directly opposed to fact and good sense in plain English, cannot be made true by the best quotations from Latin and Greek. Under all these perplexities, it appeared too daring to suppose that the persons to whom the civilized world looked up for instruction in language, while differing from each other in such numerous particulars, were all wrong alike in the main points; and that the causes of their endless disputes were the improper assumptions on which their whole train of reasoning was founded. The mass of evidence, however, which tended to this belief, was constantly increasing."

The assertion, that the grand purpose of the three treatises whose titles are placed at the head of the review, is to disparage the writings of preceding grammarians, by proving them to be made up of bewildering technicalities and unreasoning pedantry, without meaning or application, appears to me totally gratuitous and unfounded. Does the reviewer design to adhere to his own definition of a grammarian, and to assert that the grand purpose of his author was to disparage the writings of those among his predecessors "who habitually use the best diction;" or does he limit the term to *writers on grammar*? Even in this limited sense, the charge is much too broad and unqualified. The remark of the author, out of which these words are selected, applies to a part only of the writings of his predecessors; and the object is evidently not to disparage their labours, but to point out the errors into which, he believed, they had generally fallen.

The declaration of the reviewer, that his author had entered the lists against the grammarians, under the persuasion that they were wrong in every thing, even in their simplest notion of what grammar is, manifests a degree of inattention to accuracy which is hardly excusable in one who treats the works of another with so little ceremony. The author

has not, as I can perceive, made the assertion himself, nor is his definition of the object of grammar incompatible with that given by a large number of his precursors. A definition three hundred years old is rather young to prove an *immemorial* usage, and too old to prove a present one. A custom in English law is not good if it can be shown to have originated since the time of Richard I. But even this definition does not answer his purpose. The word *bene* does not necessarily include every species of excellence. A squirrel is a very active quadruped, is a sentence to which little objection could be made. Substitute *oyster* for *squirrel*, and the sentence would be equally *grammatical*; but whether equally good, would be a question not of grammar but of natural history.

But how is grammar defined by modern writers? Grammar is the science of speaking correctly—the art which teaches the relation of words to each other.—*Johnson's Dictionary*. Grammar, which is the art of using words properly, comprises four parts, orthography, etymology, syntax, and prosody.—*Dr. Johnson's Grammar*. Under which of these four heads does the choice of the best diction fall?

English grammar is the art of speaking and writing the English language with propriety.—*Murray*.

English grammar is the art of writing and speaking the English language correctly.—*Goold Brown*.

Grammar is the art of speaking and writing correctly.—*Adams's Latin Grammar*.

Grammar is the science of letters; the art of writing and speaking any language properly.—*Ross's do*.

Grammar, in general, teaches to speak and write with propriety.—*Davidson's do*.

These authors, and a host of others that might be quoted, follow the division of Johnson. To say that this necessarily includes the best diction, is about as accurate as to assert that correct writing, considered as a part of the grammatical art, includes the best formation of the letters. The difference between W. S. Cardell's definition of grammar and that of his predecessors is simply this.—He has observed something like a lawyer's accuracy, by introducing words of exclusion as well as description. He has told us what grammar is not as well as what it is; while they have merely told us what it is. Does this prove that he was fully persuaded they were wrong in every thing? If the reviewer supposed his author to be wrong in every thing, he must of course believe, that his opinion of what grammar is, could not be the same as that of his predecessors; and, therefore, the best diction must be included, because his author has declared that it is not. But supposing the opinion of the reviewer on this point to be correct, where will it lead us? None but the best masters of style can write or speak grammatically. Take any sentence whatever, and ask whether it is grammatical or not; how are we to determine the question? Not by examining whether the words are in strict accordance with each other, whether the plain rules of syntax are observed; but whether the best diction has been employed. And who can venture to assert that there

is no possible combination of words better suited to the sentiment than those employed? If grammatical language necessarily includes the best diction, then it follows that we have but one grammatical writer in a language, and he must be that one who uses the best diction of which that language is susceptible.

(To be continued.)

FOR THE FRIEND.

We have made the following extract from the last London Magazine. The analysis of the "list of petitions and private bills in parliament" has thrown much light upon the organization of society in England, and opened some striking views of the national condition. We think the facts developed by this examination furnish abundant proof of the invigorating influence of free institutions, and of the advantage which results to society from entrusting to individual enterprise and exertion the planning and execution of those great public improvements which so essentially promote the general welfare. After a survey of the gigantic public works and the well arranged private conveniences which are met with in every part of England, one cannot help contrasting them with what has been done by other nations; and we can almost excuse the tincture of exaggeration which is visible in the following passage. Referring to the number of petitions presented to parliament, and the number of bills passed, for purposes of improvement, the writer exultingly remarks:—

We have thus the satisfaction of knowing, that wherever there are inconveniences to be remedied, such as the existence of common fields, as in inclosure bills—wherever there are new comforts and accommodations to be introduced, such as the bills for local improvements—wherever the public communications of the country, whether roads, canals, rivers, or railways, are to be improved, or newly called forth—wherever commerce demands new docks and harbours—still the activity and wealth of the people is ever on the alert, to call forth the individual resources of the nation, to accomplish these objects in the best way which the scientific ability of the age can devise;—and all that parliament requires, is to be satisfied that, in the anxiety to accomplish a local good, the rights of private property, or the proper interests of the public generally, are not disregarded. It is thus that the capital and industry of the British people is filling the country with the most glorious monuments of civilization;—asking no support from the government, and allowing no interference beyond the preliminary step of a legislative sanction. It would, perhaps, not be too much to assert, that the public improvements of England alone, in one year, are more extensive and important than those of all the rest of Europe;—and the reason is, that the people originate those measures, for their own benefit; while, in other countries, not excepting France, where the commercial principle is still imperfectly applied, every improvement depends upon the government. One of our poets, looking round upon the great monuments of an industrious generation, harbours, bridges, roads, and aqueducts, exclaims:—

These are imperial works, and worthy kings!

We, in less stately, but more philosophical language, say of the steady progress of these, and of much more important undertakings, that the poetry of the last century never dreamt of—these are the works of an industrious, and of a rich, because of a free, people; and they are worthy the laws by which the rights of property are every where respected, and which require only of the government impartiality to sanction, but not to interfere with, the natural course of public spirit.

The system of inclosures has been carried to such an extent during the last quarter of a century, that but little waste land remains in England, which will, at the present rate of corn, give a return for the capital necessary.

It has been stated that England, with a surface of thirty-two millions of acres, has only three and a half millions of uncultivated wastes, capable of improvement; while Scotland has a million acres of good waste land uncultivated, out of nineteen millions; and Ireland five millions, out of the same aggregate number. Ireland, however, as we have just remarked, presents peculiar inducements for the application of capital very largely to the improvement of her generous soil; but the unhappy divisions of her people render all these natural advantages wholly useless.

A bill was passed, for the regulation of the Dublin Steam Packet Company; and the writer observes:—

The enormous increase in this branch of our navigation, will demand the constant attention of the legislature. The unceasing intercourse with Ireland, by way of Holyhead and Liverpool, must operate an entire change in the relative situation of the two islands. The single fact of the extent, the rapidity, and the certainty, of this intercourse, is sufficient to make us laugh to scorn the rhapsodists who talk of the separation of the countries; but, on the other hand, it is equally clear that the violent differences which convert the mutual dependence of England and Ireland into a curse instead of a blessing, cannot long co-exist with this splendid invention, which has really destroyed the space by which they were separated. Whatever the prospects of the future, Ireland must now be felt to the heart's core in England. We cannot there have a starving population, with our own labourers thriving and happy;—we cannot there tolerate and encourage, by our short-sighted laws, the hateful divisions which suspend all national improvement, whether of the face of the country or the intellects of the people, while we remain quiet and indifferent spectators. The prospect is bright. When Ireland was separated by a stormy sea, over which navigation had only feebly triumphed, the people and the government of England were indifferent to her welfare; and the sighs of the oppressed were heard not in the far-off city of the oppressor. But that day is passed. It would be quite as national and politic to talk in the year 1828, of the kingdom of Kent, or the kingdom of Northumbria, possessing any separate privileges or disabilities, as to suppose that the insular position of Ireland offered a reason for denying her equal laws. It is delightful to see how the progress of general knowledge and mechanical invention obtains a conquest, not only over the passions, but over what are infinitely more difficult to subdue—the passions and prejudices, and interests of any dominant party amongst mankind.

The following quotation furnishes some information, respecting the old and overgrown metropolis of England, which, we confess, surprised us. We contemplate with great complacency the improvements which have taken place in our own city; but they are trifles, as to extent, compared with the following statement. In another respect, as regards their utility, they may not, perhaps, be of inferior importance to the comfort of our citizens.

The building improvements in the metropolis, and in the principal towns throughout the country, are amongst the most characteristic evidences of the active and enterprising spirit of our generation—and, what is more important, of the habits of cleanliness, the desire for comfort, the absence of close and crowded streets, which distinguish us from our forefathers. The huddling together of London, at a time when land was of much less value, making every allowance for the difference of the currency,

than at present, is a singular instance of the influence of habit, however inconvenient and ridiculous, upon the folk of "the good old times." The narrow streets of all ancient towns of England were constructed principally with regard to the facilities which this crowded arrangement offered for a long period when property was either exposed to the deprivations of border foes, or when it was necessary for almost every town to take a part in the horrible civil contests that prevailed for two centuries amongst us. What was at first necessary, in progress of time became choice; and thus London, after the manner of many of the old metropolises, and an unhealthy principle. But we are getting wiser, and property in the city is too valuable for its owners to give up their shops and warehouses in close and dingy thoroughfares; but they are more careful of their comforts and enjoyments than their fathers; they come to their houses of business in the day, and retire in the evening to their snug and happy villas. The same rational system is pursued in most of a great manufacturing towns; and thus the altered habits of the people have so much contributed to the extension of cities and their suburbs, as the increase of the population. While this increase has been in twenty years at the rate of 31 per cent., the increase of houses has only been at the rate of 30 per cent. The vicinities of the metropolis, within the last ten years, have been especially directed to the great objects of clearing the important, because wealthy and fashionable parts of the town, of wretchedly-enclosed hovels, to substitute for them splendid private residences and shops. Whatever may be Mr. Nash's architectural defects, in matters of detail, this system is under great obligations to him, for the construction and execution of Regent Street, and the neighbourhood of St. Martin's church, has been also before parliament, with regard to some of its details. When completed, this will probably be the most splendid part of London. In the execution of this plan it will be necessary to remove six hundred houses, many of them of a very inferior description, and most in crowded situations, whose poverty and filth are skinned over, as it were, by the wealth and splendour of the neighbouring thoroughfares. The commissioners for this new street have already agreed for five hundred houses out of the number; and the removal of many is, at this moment, proceeding with great activity. The other great improvement of the metropolis, which has received the legislative sanction of the Court of Common Council, and the plans upon which this extensive work is to be executed, promise not only to remove an increasing nuisance, but to render this market one of the most beautiful arrangements of London, increasing the value of property to an almost incalculable extent.

"In France," says M. Dupin, "during a period of profound peace, the government does not grant, for the support of the roads, one-third of the amount which is supplied by the public of England alone, of which the latter does not equal one-third of France;" and this neglect arises from the government meddling with every thing.

The improvement of Great Britain in her internal communications, is perhaps the most extraordinary circumstance in the records of civilization. It is impossible to contemplate our roads, our canals, and within these few years, our railways, without a sentiment of national pride, which philosophy would never ask us to repress. The turnpike roads of England alone extend twenty thousand miles; and upwards of a million sterling is annually bestowed upon their repair and maintenance. The rapidity, the precision, and the security with which the whole communication of the kingdom is thus carried on, is one of the principal causes of our astonishing commercial activity. Through the agency of the post, and the influence of the public journals, the country

is become *all head and heart*. There is no slow circulation through the extremities of the system;—every pulsation of the political machine vibrates from the centre to the circumference, and from the circumference to the centre.

It is about seventy years since the first lateral navigable canal was commenced in England. At the present time there are nearly eighty canal companies in operation, who have expended thirty millions in their undertakings, and make a yearly dividend of eight hundred thousand pounds upon their capital. The canal bills which have passed during the session of 1823, are the Tralee and the Ulster, both in Ireland; and the Welland, in Canada. The two Irish improvements are not newly established; these bills are for improvement. The bills for the improvement of navigable rivers also passed, are the Aire and Calder, the Louth navigation, and the Portsmouth and Arundel navigation. It appears, from the twenty-fourth Caledonian Canal Report, that the total expenditure upon that magnificent, but unprofitable work, has been nine hundred and seventy-seven thousand pounds. The produce of the tonnage rate is insufficient to pay the annual expenses. The depth of water in this canal, which may be relied upon for the passage of vessels, is fifteen feet. It is proposed to increase the depth to twenty feet throughout, at an estimated expense of forty-one thousand pounds.

The extension of the system of railways is probably a principal cause that not a single canal bill for England passed through parliament during the late session. The violent opposition at first made to the establishment of railways, by the canal proprietors, subsided into a calmer estimate, not only of the impossibility of successfully opposing any system, if its excellence be satisfactorily demonstrated, but of the peculiar advantage of railways, for the transport of light goods, in particular. It is thus that the Duke of Bridgewater, who is deeply interested in the canal, has not only withdrawn his opposition to the Liverpool and Manchester railway, but has become one of the largest shareholders in that magnificent undertaking. The bills for railways, which, during the last session, have passed through parliament, are, the Avon and Gloucestershire, the Bolton and Leigh, the Bridgend, and Bristol and Goucestershire, the Canterbury and Whitstable, the Chertsey (Dorset), the Commercial Road, the Liverpool and Manchester, the Llanelli, the Nantlle, and the Stockton and Darlington. Each of these undertakings promises the most satisfactory results to the proprietors and to the country. The shares of the Liverpool and Manchester are already at 35 prem. This is unquestionably the finest enterprise which the nation has for a long time witnessed; and as the experiment is, in a great degree, novel in its details, and as we have had an opportunity of personally inspecting this magnificent work, a brief account of its actual progress may not be disagreeable to our readers.

The total quantity of merchandise passing between Liverpool and Manchester is twelve hundred tons per day. This immense aggregate tonnage is at river-navigation. The travelling between Liverpool and Manchester is upon the same extensive scale. The line of railway passes through a rich and extensive coal-district, in full working, of which a great proportion is brought to market by land-carriage;—the consumption of coal in Liverpool and Manchester, is one million tons per annum. It thus appears that the mode of affording employment to such a large and populous population, by the Liverpool and Manchester railway are altogether enormous; and when the rapidity and certainty of the conveyance by locomotive engines are added to the advantages of a shorter road even than that by which the mail travels, it is evident that the establishment of this railway between the great metropolis of the cotton manufacture and the port which receives a larger supply of raw material than all the ports of the world put together, is an object, not only of local utility, but of the highest national importance.

The bill before parliament, in the late session, was for amending a part of the line of this railway. The directors appear to have conciliated every opposition

of proprietors of land, by their prudence and forbearance; and they have had the rare merit, in many cases, of converting opposition into warm support. Their works are now proceeding with great rapidity; and it is anticipated that the whole will be completed in less than two years from the present time. The railway commences at the port of Liverpool, at a point in direct communication with the King's and Queen's docks. The line passes under the town of Liverpool, by a tunnel and inclined plane. This magnificent archway, sixteen feet high and twenty-two feet wide, is cut through the solid rock for enormous length of two thousand two hundred and forty-eight yards, the inclined plane rising one foot in forty-nine. The steep ascent of Liverpool is thus avoided, and all interference with the general business of the streets is thus effectually prevented. The excavations of this stupendous work have been going on at several points at the same time; and the precision with which the junctions of the different parts have been effected, in some cases not varying two inches, offers a most remarkable example of the certainty of scientific arrangement. The road through the tunnel, which we thus see is about a mile and a half long, comes into the day-light at the top of the high hill Edge, and looking down upon Liverpool. A deep excavation through the elevated ground beyond this point, offers an interesting example of the triumph of man over physical difficulties. Several miles onward, the roadway passes over a moss; and here, by a steady and cautious system, of cuttings and embankments, the railway has been laid down successfully upon a soil which appeared as treacherous as the sands of the desert. The valley through which the river Sankey runs is crossed by an enormous viaduct, consisting of embankments and arches built upon piles, of extraordinary magnitude. Hence, to Manchester, the line does not present any peculiar difficulties. The whole cost of this grand work will be about six hundred thousand pounds.

(To be concluded in our next.)

Taste is so various, and wital in many instances so fastidious, that the task of selection to fill up the interstices of our pages, particularly in the poetical line, is by no means an easy one. Some of our readers will, we doubt not, distinguish in the following, through the dust of antiquity, traces of "high thoughts" and a rich fancy, and accept them as no mean specimens of the melody of English poetry, of the period in which they were written. We detect them from an article in a late foreign magazine, with the odd title of "Mornings among the Cobwebs," in which the works of Joshua Sylvester are under review. Sylvester was coeval with Ben Jonson, in the time of queen Elizabeth. He was in much estimation as a poet in his day, although his works have since sunk into neglect. It is stated, that Dryden, in his youth, was so struck with Sylvester's translation of the "Weeks" of Du Bartas, as to have considered him a far greater poet than Spencer.

Amidst, however, but too much of such bombastic trash as Dryden refers to, Sylvester's translation of Du Bartas contains many such nervous and spirited passages as the following:—

"Before all time, all matter, form, and place,
God in all, and all in God it was:
Immutable, immortal, infinite,
Innumerable, all spirit, all light,
All majesty, all self-omnipotent,
Invisible, impassive, excellent,
Pure, wise, just, good, God reign'd alone.

"The Night is she, that all our travails easeeth,
Buries our cares, and all our griefs appeaseth;
The night is she that, with her sable wing,

In gloomy darkness hushing every thing,
Through all the world dumb silence doth distil—
O Night! thou pullest the proud mask away,
With which vain actors, in this world's great play,
By day disguise themselves—No difference
Thou mak'st 'twixt the peasant and the prince,
The poor and rich, the prisoner and the judge,
The foul and fair, the master and the drudge,
The foot and wise, barbarian and the Greek;
For Night's black mantle covers all alike."

"The false rhyme at the close of this extract, marks less the defect of the poet from whom it is quoted than of the age in which he lived, as is the case with the two first punning lines of our next citation."

"I not believe, that the Arch-Architect,
With all these fires the heavenly arches deck'd,
Only for show; and with these glittering shields,
To amaze poor shepherds watching in the fields.
I not believe, that the least flower which pranks
Our garden border, or our common banks
And the least stone that in her warming lap
On another Earth doth covetously wrap,
Hath some peculiar virtue of its own;
And that the glorious stars of heaven have none."

"One more extract, and we have done. It is from the close of Satan's Address to Eve, and her subsequent fall, in the second part of the first day of the second week, which bears for its title "The Imposture."

"O world's rare glory! reach thy happy hand
Reach, reach, I say; why dost thou stop or stand?
Begin thy bliss, and do not fear the thwart
Of an uncertain Godhead, only great
Through self-aw'd zeal: put on the glistening pall
Of immortality—
A novice thief, who in a closet spies
A heap of gold that on a table lies,
Fearful and trembling, twice or thrice extends,
And twice or thrice retires his fingers' ends;
And yet again returns, the booty takes;
'E'en so doth Eve show, by like fearful fashions,
The doubtful combat of contending passions;
She would, she should not: sad, glad, comes, and goes,—
But, ah! at last she rashly touch't it,
And, having touch'd, tastes the forbidden bit."

FOR THE FRIENDS.

The last number of Silliman's "American Journal of Science and Arts," issued the present month, contains an article which we have concluded to transfer to our pages entire, believing that our readers will find it sufficiently interesting to compensate for its length.

Avananches of the White and Green Mountains.

The mountain scenery of this country, and the geological and other events connected with it, have as yet received little attention.

The following notices may supply some of these deficiencies, in the particular districts mentioned. The short memoranda by the editor, are taken from a letter to his family, written during an excursion to the White Mountains of New Hampshire, in May, 1823; the letter of the late Rev. Mr. Wilcox was published two years ago in the public journals, and has been recently embodied in a printed memoir of his life; and the communication of Mr. Baldwin was made at the request of the editor, who was the more ready to ask it, because he had not seen any notice of slides in the mountains of Vermont.

1. Extract from a letter of the Editor.

Conway, (N. H.) at the mouth of the Gorge of the White Mountains, twenty-seven miles from the Notch, May 18, 1823.

Our ride, of forty miles, from Concord to Centre Harbour, carried us through several flourishing manufacturing villages; among the rest, Meredith Bridge. We passed Friday, and Saturday forenoon at Lake Winnipiseogee; on Friday afternoon we went two miles out upon the lake, but the wind being unfavourable, we returned. On Saturday morning, we ascended the Red Mountain, nearly two thousand feet high; the winding ascent occupies nearly two miles, and we were four hours on the excursion, but it richly repaid us. How much I wished you could have been there, and I thought that ——— would have found grand subjects for her pencil. Imagine yourself on the very peak of this lofty granite mountain—naked and desolate, except here and there a few mosses and stunted shrubs—its barren rocks, broken, water-worn, and decomposed by the impacts of ages—the splendid lake Winnipiseogee, with its three or four hundred islands, sprinkled in a crystal expanse of twenty-five miles long by eight broad—the Squam lake, and several other beautiful lakes, occupying also different points in the view—and a vast billowy ocean of high mountains, with their grand, intersecting curves, forming a complete panorama of the sublimest mountain scenery. I knew not how to leave it, and think that to a lover of grand scenery, and to an admirer of God's creative power, it is well worth a journey from New Haven. In the afternoon of Saturday, we came on thirty miles, through noble alpine regions, and much pine forest, to this place, where we have passed the Sabbath quietly at a comfortable inn, as the swelling of the Saco, which is between us and the place of worship, rendered it impossible to cross.

To-morrow we proceed, and expect to lodge the succeeding night at Crawford's, thirty-five miles from this place, and beyond the Notch. It is the place whence travellers usually ascend the mountains.

At the younger Crawford's, White Mountain Post Office, thirty-five miles from Conway, and west of the Notch in the Mountains, Monday, May 19, 9 P. M.

We are safe here, and have this day passed the grandest scenes that I have any where seen. The whole day's ride, in an open wagon, has been in the winding defile of mountains, which probably have not their equal in North America, until we reach the Rocky Mountains. The portion of the Notch which is the grandest, is about five or six miles in length; it is composed of a double barrier of mountains, rising very abruptly from both sides of the wild roaring river Saco, which frequently washes the feet of both barriers; and sometimes there is not room for a single carriage to pass between the stream and the mountains; but the road is cut into the mountain itself. Imagine this double barrier, rising on each side, to the height of nearly half a mile

in perpendicular altitude, often exceeding this height, and capped here and there by proud castellated turrets, standing high above the continued ridges; these are not straight, but are formed into numerous zigzag turns, which frequently cut off the view, and seem to imprison you in a vast, gloomy gulf. But the most remarkable fact remains to be stated.

The sides of the mountains are deeply furrowed and scarred, by the tremendous effects of the memorable deluge of August 23th, 1826. I will recall to your recollection the awful catastrophe, which, on the night succeeding that day, destroyed, in a moment, the worthy Willey family, nine in number, and left not one to tell their painful story.—For two seasons before, the mountains had been very dry, and on the morning of August 23th, it commenced raining very hard, with strong tempestuous wind; the storm lasted through that day and the succeeding night; and when it ceased, the road was found obstructed by innumerable avalanches of mountain ruins, which rendered it impossible to pass, except on foot. The first traveller who came to the Willey house, (which is very near where Mr. and Mrs. W. and party ended their difficult journey, on horseback, nearly thirty years ago,) found it empty of its inhabitants, and in the course of a few days the mangled bodies of seven out of nine were found, about fifty or sixty rods from the house, buried beneath the drift wood and mountain ruins, on the bank of the Saco, or rather in the midst of what was, for the time, a vast raging torrent, uniting one mountain barrier to the other. The effects of the torments, which on that occasion descended from the mountains, now form a most conspicuous and interesting feature in the scenery.

May 20th, 9 P. M.

We have passed the day in the Notch of the Mountains, examining the scenery, the geology, and the ruins. The avalanches were very numerous; they were not, however, ruptures of the main foundation rock of the mountain, but slides, from very steep declivities; beginning in a number of instances, at the very mountain top, and carrying down, in one promiscuous and frightful ruin, forests, and shrubs, and the earth which sustained them; stones and rocks innumerable, and many of great size, such as would fill each a common apartment: the slide took every thing with it, down to the solid mountain rock, and being produced by torrents of water, which appear to have burst like water spouts upon the mountains, after they had been thoroughly soaked with heavy rains, thus loosening all the materials that were not solid, and the trees pushed and wrung by fierce winds, acted as so many levers, and prepared every thing for the awful catastrophe. No tradition existed of any slide in former times, and such as are now observed to have formerly happened, had been completely veiled by forest growth and shrubs. At length, on the 26th of June, two months before the fatal avalanche, there was one not far from the Willey house, which so far alarmed the family, that they erected an

encampment a little distance from their dwelling, intending it as a place of refuge. On the fatal night, it was impetuously dark and frightfully tempestuous; the lonely family had retired to rest, in their humble dwelling, six miles from the nearest human creature. The avalanches descended in every part of the gulf, for a distance of two miles; and a very heavy one began on the mountain top, immediately above the house, and descended in a direct line towards it; the sweeping torrent, a river from the clouds, and a river full of trees, earth, stones, and rocks, rushed to the house and marvellously divided within six feet of it, and just behind it, and passed on either side, sweeping away the stable and horses, and completely encircling the dwelling, but leaving it untouched. At this time, probably towards midnight, (as the state of the beds and apparel, &c. showed that they had retired to rest,) the family probably issued from their house, and were swept away by the torrent: five beautiful children, from twelve to two years of age, being of the number.

Search was, for two or three days, made in vain for the bodies, when they were at length found, in consequence of the swarms of flies, which, it being hot weather, were hovering over the places. The bodies were evidently floated along by the torrent, and covered by drift wood. A pole, with a board nailed across it, like a guide post, now indicates the spot where the bodies were found, and we saw remnants of their apparel, still sticking among the splinters of the shattered trees. Had the family remained in the house they would have been entirely safe.* Even the little green in front and east of the house was undisturbed, and a flock of sheep, (a part of the possession of the family) remained on this small spot of ground, and were found there the next morning in safety—although the torrent dividing just above the house, and forming a curve on both sides, had swept completely around them, and again united below, and covered the meadows and orchard with ruins, which remain there to this hour. This catastrophe presents a very striking example of sudden diluvial action, and enables one to form some feeble conception of the universal

* Still, we cannot blame them for their sortie. They probably remained in their house, amidst the war of wind and rain and mountain torrents, and the tremendous crash of the forests—earth and alternative, but to fly from instant death. It was probably delayed but for a few moments, and with an astounding noise and concussion, of which we can form no adequate conception; until the evident and near approach of the ruin immediately behind the house, and so near, that by the lights shining from the candles through the windows, they doubtless saw as well as heard it, left them, apparently, no alternative, but to fly from instant death. It was probably delayed but for a few moments, and they missed their only remaining chance, that of staying quietly with their animals on the little green, which escaped the deluge. But who could know that either that or the house would escape?—When, even now, almost two years after the event, we look at the frightful rampart of earth—stones—rocks and trees, which on one side is piled up within five feet of the house, and makes a circuit round it, as if repelled by an invisible power, it seems almost a miracle, and had the family remained in safety, we should have been half tempted to omit our qualifying word.

effects of the vindictive deluge which once swept every mountain, and ravaged every plain and defile. In the present instance, there was not one avalanche only, but many. The most extensive single one, was on the other side of the barrier which forms the northern boundary of the Notch. It was described to us by Mr. Abbot of Conway, as having slid, in the whole, three miles—with an average breadth of a quarter of a mile; it overwhelmed a bridge, and filled a river course, turning the stream, and now presents an unparalleled mass of ruins. There are places on the declivities of the mountains in the Notch, where acres of the steep sides were swept bare of their forests, and of every movable thing, and the naked rock is now exposed to view.

In the greater number of instances, however, the avalanches commenced almost at the mountain top, or high upon its slope.

We pursued some of them to a considerable distance up the mountain, and two gentlemen of our party with much toil, followed one of them quite to the summit. The excavation commencing, generally, as soon as there was anything moveable—in a trench of few yards in depth, and of a few rods in width, descends down the mountains—widening and deepening—till it becomes a frightful chasm, like a vast irregular hollow cone, with its apex near the mountain top, and its base at its foot, and there spreading out into a wide and deep mass of ruins, of transported earth, gravel stones, rocks and forest trees.

The road is now again cleared, and rendered practicable for strong wagons; but centuries may roll by, and the catastrophe of August 1826, will still remain recorded in characters that can neither be effaced, nor misunderstood.*

* The Willey house is again inhabited, and the family appear to feel no particular apprehension of a return of the calamity. It is again, as before, a resting place for travellers, and although humble in its pretensions, is clean and decent, and the family are very civil and respectable.

(To be continued.)

From "Observations on the establishment and direction of Infants' Schools," an article in Littell's "Religious Magazine" of the present month, copied from an Edinburgh periodical, we are induced to make a short extract. It may serve as a hint to be improved upon by those occupied in the same branch of active benevolence, in our own country.

"Among those moral feelings which I have known inculcated with the greatest success, is that of scrupulous respect for the property of others. When the Spitalfields school was first established, it was found that the children were habitual pilferers. They constantly attended the markets, and levied heavy contributions on the fruitletters. The master of that school succeeded so well in subduing this propensity, that though both flowers and fruit were within their reach, in the open space appropriated for their amusements, they scrupulously abstained from picking a single currant or plucking a single leaf.

"A lesson given by the same individual at

another school will serve to illustrate the manner in which these moral impressions are conveyed. Just before the dismissal of the children for the day, he assembled them around him, and putting his hand into his pocket, asked, Whose shilling is this? Yours, teacher, was the general reply. And has any one a right to take it from me? No, no; it would be thieving. Then drawing it out of his pocket, and displaying it in his hand—Whose is the shilling now? Has any one a right to take it from me? Then, suiting the action to the word, if I throw it on the ground, whose is it now? Instantly a score of little ones sprang forward to seize the prize. The practical moralist was on his guard; he covered the glittering bait with his foot, motioned the little trespassers to their seats, and again addressed the elder children, Whose is the shilling now?—Yours, teacher, yours. He repeated the question, till every voice exclaimed, It is yours, it is yours. Then, said he, if I choose to let this shilling remain all night on the floor, has any one a right to take it away? Nobody, nobody, was the unanimous reply. Go home, then, and to-morrow morning we will see whether my shilling is left in its place.

The next day, the teacher was the first in the school-room; the children, as they came in, eyed the shilling, still lying in the same place; and a few appropriate observations fixed the moral impression on their minds. When children are taught, in a manner so suited to their age, can we wonder at the happy change which takes place in their character and dispositions? They themselves are aware of it, and bear their simple testimony to the efficacy of the system. Teacher, said a little boy, at the Brighton school, I used to fight before I came here; but I never fight now."

FOR THE FRIEND.

Having been deeply interested in the accounts which have been published from time to time, of the progress of Christianity in the islands of the southern Pacific Ocean, I have drawn up from a recent work a brief outline of the condition of those islands, as it appears to have been at the close of the year 1825. The advancements since made are known to be considerable; but I have not met with a general view of the state of the missions in those parts of a more recent date. There are three societies which have established missions in these islands: the London Missionary Society, the Wesleyan Missionary Society, and the American Board of Foreign Missions. The former society has been in operation for nearly forty years; although it is only within the last five or six that much has been effected by it, or that the others have commenced their operations. The principal seat of their labours has been in the Georgian and Society Islands, of which I shall first give a rapid sketch. At the beautiful and romantic Otaheite, there are six stations, which are all represented as being prosperous. There is a printing press on the island, at which ten of the epistles of Paul and the gospel of Mark have been printed in the Tahitian language. Schools are established in all the stations; at each of which from one to two hundred children attend. The audience assembled on the first day of the week

often consists, of more than one of the stations, of upwards of a thousand natives. The inhabitants are improving in the arts of life; roads have been formed in various directions, and many gardens inclosed and cultivated. In the small island of Eimeo, which is twenty miles north-west of Otaheite, and ten miles by five in diameter, there are two stations. The population consists of one thousand souls; of whom nearly all the adults have embraced Christianity. The inhabitants carry on a considerable business in boat building, and are very earnest in erecting houses on the improved models of the missionaries. A cotton factory, for spinning and weaving the native cotton of these islands, is in complete operation at Eimeo. The missionaries have got an excellent church roofed in; it is an octagon, built of hewn coral rock. The houses of the missionaries are situated on the side of a hill, about a quarter of a mile from the sea; commanding a view of a delightful valley, interspersed with plantations, houses of the natives, groves of oranges, limes, and other tropical fruits, brought by navigators, and which have multiplied to a surprising degree; and what are of greatly more value to the missionaries, ten or twelve head of fine cattle may be seen grazing in front of their houses. At Eimeo, the buildings are completed for an academy for the children of the missionaries of the South Seas. Pomare, the young king of Otaheite and Eimeo, is receiving his education here, along with them. The population of the island is fast increasing.

Huaheine, ninety miles north-west of Otaheite, and twenty miles in circuit, is another of these interesting stations. The congregation consists of from twelve to fourteen hundred people. The schools are well attended. The Christian rite of marriage is practised, and the inhabitants are greatly on the increase. A chapel has been built, capable of holding two thousand people. The natives have built at least four hundred plastered houses, and continue to erect new ones. They cultivate different kinds of vegetables, which have become a great article of trade to the vessels that frequent the island. Raiatea is about twenty miles west-south-west of Huaheine, and double its size. Nearly one thousand of the natives have embraced Christianity, and four hundred of the children are attending the school. Numerous plantations have been formed; all of them are in a state of cultivation, and some of them laid out very neatly. The islands of Tahaa, Barabara, Maupiti, and Maioiti, belong to the same group of islands, and have embraced Christianity. Maupiti is twelve miles in circuit, contains four hundred inhabitants, and its only instructors are two native teachers. Maioiti, also, has received the gospel from the labours of two native teachers. The inhabitants of this little spot are busy in learning to read the Scriptures; they are industrious, and advancing in all the comforts of a simple agricultural life. The Paumotu or Palliser Islands, form a group, about two hundred and fifty miles east of Otaheite. The principal island is Anaa, which received the gospel several years ago, and through whose agency the inhabitants of ten more of the islands have embraced Christianity. In 1825,

a violent storm rooted up many hundred cocoa nut trees, in this island; while all the dwelling houses, and fourteen places of worship, were destroyed, by an inundation from the sea, in which numbers of the inhabitants perished.

The Raiavai Islands are about four hundred miles south-east of Otaheite. They consist of five islands: Raiavai, Tabuai, Kurutu, Rimatara, and Rapa, which have mostly become Christian, through the labours of native teachers, of whom fifteen are stationed here. At Kurutu the houses are well built; cultivation is carried on to a great extent, especially in yams. The inhabitants, who do not exceed two hundred, are diligent in learning, and have all been baptised. Rimatara contains about three hundred people. Through the influence of the missionaries, the chiefs agreed, that the women should no longer perform all the labours of the field, while they themselves passed the time in idleness. The Harvey Islands are a group of six islands: Aitutake, Atui, Mancea, Mitiaro, Maute, and Rarotonga; situated about six hundred miles, south-west-by-south, of Otaheite. All the missionaries in these islands are native teachers. At Rarotonga, the hostility of the idolaters towards those who had embraced Christianity, led to a bloodless conflict, which terminated in the triumph of the Christians. The chapel, two hundred and forty feet by forty-two, is an excellent native building, well plastered. The house in which the two teachers, Papeiha and Tiberio reside, is another good building, ninety feet by thirty, most of it floored with boards, and containing various apartments, furnished with bedsteads, sofas, arm chairs, and tables, all of native manufacture. There are several hundred houses in the settlement, of which one hundred and eighty are plastered. The king and principal chiefs can read well in the Tahaitian spelling book, and thousands of men, women, and children, are making rapid progress in learning. Family and private prayers are generally observed: plurality of wives is entirely abolished. Three kings, or principal chiefs, formerly governed the island, Makea, Tinomawa, and Pa, among whom frequent and bloody wars existed; but now, by universal consent, the whole power is vested in Makea. Cannibalism and infanticide also have ceased. The population of the island may be safely estimated at from six to seven thousand, of whom fifteen hundred have joined the Christian congregation. The people are industrious in the cultivation of the earth, and men, women, and children, are continually employed on their plantations. "Much has been said," says one of the English missionaries, who visited the island in 1825, "concerning the success of the gospel in the Society Islands, but it is not to be compared with its progress in Rarotonga. In the Society Islands, the missionaries laboured for fifteen long years, before the least fruit appeared; but two years ago Rarotonga was hardly known to exist. Two years ago, the Rarotongians did not know there was such a name as Jesus, or such good news as the gospel; and now, I scruple not to say, that their attention to the means of grace, their regard to private and family prayer, their diligence, and their general behaviour, equal,

if not excel, whatever has been witnessed at Tahiti or the neighbouring islands. When we look at the means, it is the more astonishing. Two Tahaitian teachers, not particularly distinguished among their own countrymen for intelligence, have been the instruments in working this wonderful change, and that before a single European missionary had set his foot on the island!"

At Aitutake, the natives have all embraced Christianity; they are all diligent in learning, and numbers can read. They have built a coral pier six hundred feet in length, and eighteen in breadth. The number of plastered houses is one hundred and forty-four, in many of which are bedsteads and sofas. The houses of the principal chiefs are substantial buildings. The female teachers have taught the women to make good bonnets, and the men have also well made hats. Decency and order are conspicuous in their demeanour. The inhabitants of Maute do not exceed two hundred. Their external appearance is neat and decent, and the women are well attired. The people are diligent in their learning, industrious and hospitable. Mitiaro is a small barren island, whose inhabitants do not exceed one hundred in number, and have received the gospel from the native teachers.

The Tahaitian teachers were stationed in 1825 at the Marquesas Islands, about nine hundred miles north-east of Otaheite. They were kindly received by the chiefs and the people, who appeared solicitous to receive their instruction. Tongataboo, one of the most southerly of the large group named by Captain Cook the Friendly Islands, is also a missionary station. It is sixteen miles long by eight broad, and is fertile and well cultivated. Three English, and three native teachers, are stationed here.

The fierce and warlike natives of New Zealand have allowed the missionaries to establish five stations on their island, at which, though with very gloomy and disheartening prospects, these devoted teachers of the gospel persevere in their labours and instructions. Of the state of the mission in the Sandwich Islands, a particular account was given in the first volume of "The Friend." More recent information states that the young king, the son of Riho Riho, has taken a decided stand in favour of Christianity. He is now about sixteen years of age. About twenty thousand natives have enjoyed, in some degree, the advantages of education, of whom at least ten thousand read well, and from eight hundred to a thousand write a legible hand.

The temperament of that man is not to be envied who can read these statements without a glow of thankful admiration. For myself, when I reflect on the former condition of these beautiful islands—on the slender means by which so great a work has been accomplished, and on the probable destinies of this fine portion of the globe, my heart throbs, and my whole frame expands. There is nothing on record since the first ages of Christianity to compare with it. The missionaries went forth—a poor and despised band. For months, and for years, did they labour in vain with licentious and brutalized savages. But in the

fulness of time, HE, in whose hands are the issues of life, was pleased graciously to bless the undertaking; and truly marvellous has been its success. The Moravians, it is true, have laboured faithfully and successfully with the Indians of America, and have recorded instances of the influence of Christian faith upon the rude savage, which prove clearly, if proof were wanting, that, with the Almighty, all things are possible. But a resistless torrent has swept away their labours, and left nothing but the melancholy record of their destruction. The Jesuits of Paraguay subdued and bent, by the force of mildness, a horde of savages into an army of peaceable and disciplined slaves. But they trod down the germ of liberty—they extinguished every light but their own; and when the fate which they so richly merited overtook them, their institutions fell into decay. Far different from either of these are the character and prospects of the missions in the Pacific Ocean. The teachers of the gospel are there the pioneers of liberty and the arts. They banish the rites and practices of idolatry—they give to the natives a written language—they meliorate their political condition—they impart the agricultural and mechanic arts—they translate the Bible into their tongue; and if an European ship were never again to touch their shores, the ground is prepared, and the seed is sown, which will, we doubt not, grow up and ripen into a rich harvest of civilization, and industry, and virtue. In many respects, the situation of these islands is favourable to the full development of Christianity. Without the temptations or the means to war—to gentile to attack, and too weak to defend, they will hail the gospel as the glad tidings of peace. Possessing the same origin and interests, they will perhaps be formed into a great confederated republic, which will flourish beneath the common protection of the Christian world, sheltered from lawless incursions, and kept in mutual harmony. Receiving from the English race the first glad tidings of religion, and the rudiments of the arts, it is no visionary idea, that the English tongue, so nervous, so copious, so dedicated to liberty, will finally be spread over the whole of the Polynesian Islands, and that the countrymen of Omai and Temahamaha will imbibe the spirit, while they pursue the studies which formed the characters of Newton and Milton, of Addison, of Boyle, of Hooker, of Burke, of Heber, and of Clarkon.

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From "Illustrations of Scripture Facts," in the last number of *Littell's* "Religious Magazine."

PATRIARCHAL LIFE.

Gen. xiii. 5.—"And Lot also, which went with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land."

Gen. xxxix. 4, 5; 13—16.—"And he commanded them, saying, Thus shall ye speak unto the lord Esau: Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now; and I have oxen and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may

find grace in thy sight. And he lodged there that same night; and took of that which came to his hand a present for Esau his brother: Two hundred she-goats, and twenty he-goats; two hundred ewes, and twenty rams. Thirty mitch camels, with their colts; forty kine, and ten bulls; twenty she-asses, and ten foals. And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove."

"It was entertaining to see the horde of Arabs decamp, as nothing could be more regular; first went the sheep and goatherds, each with their flocks in divisions, according as the chief of each family directed; then followed the camels and asses, loaded with the tents, furniture, and kitchen utensils; these were followed by the old men and women, mounted on asses, surrounded by the young men, women, boys, and girls, on foot. The children that cannot walk are carried on the backs of the young women, or the boys and girls, and the smallest of the lambs and kids are carried under the arms of the children. To each tent belong many dogs, amongst which are some greyhounds; some tents have from ten to fourteen dogs, and from twenty to thirty men, women and children, belonging to it. The procession is closed by the chief of the tribe, whom they call Emir, or Father, (Emir means Prince,) mounted on the very best horse, and surrounded by the heads of each family, all on horses, with many servants on foot. Between each family, is a division or space of one hundred yards or more, when they migrate; and such great regularity is observed, that neither camels, asses, sheep, nor dogs, mix; but each keeps to the division to which it belongs without the least trouble. This tribe consisted of eight hundred and fifty men, women, and children; their flocks of sheep and goats were about five thousand, besides a great number of camels, horses and asses."—*Parsons's Tracts in Asia and Africa*, p. 103.

The above extract is a curious illustration of the patriarchal life; and, in comparing it with the texts, it is impossible not to be struck with the little change which has taken place in the manners of a country inhabited by Abraham and Jacob, after quitting Haran, nearly four thousand years ago.

We have been both gratified and instructed in the perusal of a work, entitled "Letters to a Friend, on the Doctrines and Duties of the Christian Religion," by Olinthus Gregory, LL. D. The first letter treats of the "Folly and Absurdity of Deism," from which we extract the following very forcible passage.

"The opinions of deists, from the time of Lord Herbert (the first and purest of the British free thinkers) to the present period, have assumed such multifarious shapes, that it is difficult to state them in such a way as to be free from objection. Nominal deism is separated into nearly as many climates and districts as nominal Christianity; so that, if Calvinism be placed in the torrid zone, and Socinianism in the polar regions of Christianity; you may with equal propriety imagine the sentiments of Herbert to occupy the equatorial regions, and

those of Hume, Holoerof, and Godwin, the frigid zone of infidelity. Moderate deists, however, and to such a candid reasoner would direct his arguments, profess to believe in one God, possessing natural and moral attributes, the former of which may be comprehended under power and knowledge, the latter under justice and benevolence: they believe, I presume, that virtue is that which is consistent with the will of God in act and motive; and yet, that God has never made any revelation of his will to men; but that the collection of books which we receive as *such*, and consequently by way of distinction nominate *the Scriptures*, are, in fact, no such thing, but are the oldest, the most artful, and most successful collection of forgeries that ever was palmed upon the world.

"And are they the apostles and disseminators of this heart-chilling system, who wish to laugh you out of your religion? or, rather, who are ridiculing you for the scrupulous attention with which you are investigating the evidences of Christianity, and for the solicitude you express that you may 'be established in faith and holiness?' Let them enjoy the comforts of their supposed intellectual superiority, while you pursue your inquiry; and then you will, in due time, 'enjoy the fruits of the spirit,' while they may haply retain all that fine flow of soul, which so naturally results from the consciousness of being lost in a labyrinth of uncertainty. Do not suppose that the exultation so commonly manifested by these men, and which seems so much to have impressed your mind, is always natural. Confident as they often profess themselves to be, that unless you are a mere child in intellect you will soon think as they do; be assured, that in general their sarcasms and affected contempt originate in the apprehension that your sentiments will soon be diametrically opposite to theirs, and in their consequent eagerness to deter you from inquiry. Do not imagine that when these your lively, and laughing, and witty companions leave you, their mirth and hilarity support them equally in solitude. Could you follow them into their retirements *without being witness'd*, or could you conceive the language of their souls to be formed into audible words, you might, without any breach of candour, fancy them soliloquizing in the following language of Pascal.

"I hardly know who has sent me into the world. Nor know I what the world is, nor what I am myself. I am shockingly ignorant of all things. I know not what my body is, what my senses are, or what my soul is. This very part of me which thinks what I speak, which reflects upon itself and upon every thing round me, is yet as ignorant of itself, as it is of every thing else. I behold these frightful spaces of the universe, with which I am encompassed, and feel myself confined to one little portion of the vast extent, without understanding why I am placed in this part of it rather than in any other; or why the short period of time that was allotted me to live was assigned to me at this particular point, rather than at any other, of the whole eternity which was bequeir me, or of that which is to come after me. I see nothing but infinities on all

sides, which swallow me up like an atom, or transform me to a shadow which endures but a single instant, and is never to return. All that I know, is, that I must shortly die; but this very death, from which I cannot escape, is the thing of which I am the most ignorant.

"As I know not whence I came, so I know not whither I am going; only this I know, that, at my departure out of the world, I must either be forever annihilated, or fall into the hands of an incensed God, without being able to decide which of these two conditions will be my everlasting portion.

"Such is my state, so full of weakness, darkness, and wretchedness. And from all this I conclude, that I ought to pass all the days of my life without ever considering what is hereafter to befall me; and that I have nothing to do but to follow my inclinations without reflection or disquiet, doing all that, which, if what is said of a miserable eternity be true, will infallibly plunge me into it. It is possible I might find some light to dispel my doubts, but I will not take the trouble to stir one foot in search of it; rather, despising all those who do take pains in this inquiry, I am resolved to go on, without fear or foresight, and have the grand event: I will pass as easily as I can out of life, and die utterly uncertain about the eternal state of my future existence."

"If this be a fair representation of the strange process of thought often pursued by the generality of modern deists, as I apprehend it is, you will agree with me, that it is an honour to religion to have such unreasonable men for its professed enemies, and to Christians, that such, and such principally, are their revilers.

"Yet, as idolizers of reason, we cannot suppose that these gentlemen reject the Christian religion, and adopt the notions of deism, without thinking they have found sufficient reasons for the preference. Let us, my friend, by instituting a short comparison, see if we can discover them. Can a deist arrive at his convictions by any thing like the following gradations?

"Christianity reveals a God, glorious in holiness: deism, though it acknowledges a God, yet in great measure overlooks his moral character: therefore I prefer deism. Christianity contains a professed revelation of the will of God: deism leaves me in perfect darkness as to his will: therefore I prefer deism. Christianity exhibits palpable, obvious, and simple criteria of the nature of virtue and vice: deism envelops the nature of virtue and vice in the greatest doubt and perplexity: therefore I prefer deism. Christianity furnishes the strongest possible motives for virtuous conduct, and the most cogent reasons for abstaining from vicious conduct: deism appeals only to some vague notions relative to the fitness of things, or to moral beauty, or to expediency, which makes a man's own sentiments and feelings, however fluctuating, his ultimate guide: therefore I prefer deism. Christianity often reforms profligate and vicious men: deism never: therefore I prefer deism. Christianity frequently prompts men to schemes of the most extensive philanthropy, and compels them to execute those schemes: deism scarcely ever devises any such

schemes: therefore I prefer deism. Christianity inparturient principles which support men under all the trials and vicissitudes of life: deism can have recourse to no such principles: therefore I prefer deism. Christianity assures me of eternal existence beyond the grave; and that, if it is not to me an eternal portion of felicity, it will be my own fault: deism leaves me perfectly ignorant, let my conduct here be what it may, whether I shall live beyond the grave or not; whether such existence, if there be any, will be limited or infinite, happy or miserable: therefore I prefer deism. Christianity will support me under the languishments of a sick-bed, and in the prospect of death, with the 'sure and certain hope,' that death is only a short though dark passage into an 'inheritance incorruptible, undefiled, and which fadeth not away, reserved in heaven for God's people.' Deism will then leave me, sinking in an ocean of gloomy apprehension, without one support—in trembling expectation, that the icy hand of the king of terrors is about to seize me; but whether to convey me to heaven, to hell, or to a state of annihilation, I know not: therefore I prefer — no, my friend, it is impossible that any man, capable of correct reflection, can, after tracing this contrast, say, deliberately and sincerely, — *therefore I prefer deism.*

"The reasons, then, which weigh with a deist, must be different from the above. Perhaps you may be told, that the difficulties attending the belief of Christianity are very numerous and great, while the mere reception of the principles of deism is in a considerable degree free from difficulty, or at least presents no difficulties against which one's mind can strenuously revolt. To ascertain the force of this assertion, let us endeavour to collect into one point of view the chief propositions which must necessarily be included in the creed of a deist: and I am much mistaken if they will not furnish us with some cogent motives for wishing Christianity may be true, independent of all those that result from its own intrinsic beauty, value, and excellency.

"Here, again, we will suppose a deist speaking; delivering, if I may so call it, 'a confession of his faith' in his own person. And after you have attended to his declaration, I think you will coincide with me in the opinion, that the credulity of unbelievers is the most marvellous thing imaginable—the rejecters of the gospel, the most resolute believers in the world; or, with Soame Jenyns, that they 'must be possessed of much more faith than is necessary to make them declared Christians; and remain unbelievers from mere credulity.'"

THE FRIEND.

FIRST MONTH, 17, 1820.

We have never doubted, that when the warmth of party prejudice and excitement gave place to religious reflection and sober examination, many of Elias Hicks' partisans, who have been misled through ignorance or prejudice, would find themselves alarmed, both with

the principles and practices of the initiated disciples of the new school; that, yielding to convictions of divine grace upon their minds, they would be constrained to seek a restoration to the Society from which they had been scattered in the "dark and cloudy day."

These expectations have been already realized within the limits of New York yearly meeting, to a considerable extent, as has been before intimated in the columns of "The Friend," and we have recently had the pleasure to hear of some similar instances within the limits of Salem quarterly meeting, (Ohio.) A woman Friend who had joined with the separatists, acted as their clerk in several meetings, and went as a Hicksite representative to the late yearly meeting of Ohio, became so disgusted and alarmed at the violent proceeding of the Hicksites at Mount Pleasant, that she relinquished her intention of going to their yearly meeting, and being incapacitated for attending the yearly meeting of Friends, she returned home. Upon further reflection, she was favoured to see still more fully into the nature of that disorganizing spirit by which she had been ensnared, and finally offered a full and satisfactory acknowledgement to her monthly meeting, and was received again into the bosom of Society.

Within the limits of another monthly meeting in the same quarter, two young women, who had also joined with the separatists, have been brought to see their errors, and have recently made satisfactory acknowledgements to their monthly meeting; and our informant states, that it is believed a number more will soon condemn their disorderly conduct, whilst the friends to good order and sound principles seem increasingly united together since the late yearly meeting of Ohio, and none of their members, subsequently to that time, have joined the separatists.

It is truly a cause of gratitude, to find how little effect the efforts of Elias Hicks himself, and all his friends from our parts, have produced, in drawing the members of the western yearly meetings from the fifth and discipline of the religious Society of Friends.

LIBERIA COFFEE.

The last number of "The African Repository" says:—

"We have observed, with great pleasure, the following advertisement, in a Richmond paper:—

"*Liberia Coffee*,—6000 lbs. Liberia Coffee, shipped by Lot Carey, for sale by

"Orrin, Devlor & Co.,"

This speaks well for the colonization system!

* Vice-agent of the colony.

DIED,

On the morning of the 14th instant, RUTH RICHARDSON, wife of Joseph Richardson of this city, in the 73d year of her age. An approved minister in the religious Society of Friends, her memory will long remain as a pleasant savour in the minds of many—her acquaintances and relatives. She was a most remarkable instance of Christian humility, meekness, patience, cheerfulness, and resignation, exemplified for several of the last years of her life, under circumstances of peculiar bodily suffering. As one waiting for the happy transition, "ripened for the skies," she was for the last few hours apparently exempt from pain, and her exit, in peacefulness, resembled the repose of an infant:—

"Night dew fell not more gently to the ground,
Nor weary worn-out winds expire so soft."

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FOR THE FRIEND.

A SKETCH OF THE HISTORY OF HAYTI.

Few portions of the western hemisphere, of equal extent of territory, are possessed of greater interest for the historian and philanthropist, than the island of Hayti.

The beauty of its scenery, the fertility of its soil, the advantages of its situation, and its distinction as the seat of the first European colony planted by Columbus in the new world, would alone render this island an object of curiosity to the historical inquirer. But there are other circumstances connected with its moral and political annals, which have a much stronger claim for our attentive investigation. The condition and character of the aborigines, their base treatment, and cruel and rapid extermination, under the iron yoke of their Spanish masters, the retributive punishment which the latter speedily suffered from domestic dissensions, the ravages of the climate, but most of all from the violence and cruelty of the famous buccaneers—the gradual introduction of the miserable natives of Africa, to exchange the easy and contented life enjoyed in their own land, for that painful toil, that hopeless oppression of soul and body, under the withering influence of which the natives of this fair island had become totally exterminated—the settlement of the French—their bloody conflicts with the Spaniards—their emulation of the latter in their evil treatment of the negroes—the awful vengeance which the slave population wreaked upon the heads of their oppressors, bringing in train a series of as horrid crimes, and as fearful outrages, as the history of man can present—the abandonment of the island to the entire possession and control of the African population—the attempt of this degraded and ignorant race to establish law and government in the place of anarchy and confusion—to exchange the habits of slaves for those of freemen—to cultivate their wasted soil—to create commerce—to promote the arts—to improve their moral and intellectual condition—in a word, to assume the character and perform the duties of an independent and civilized people—all these, and various other striking features in the history of this island, since its discovery by the Europeans, give to

Hayti a higher interest and importance than is attached to many a spot in the old world, which has furnished the theme of the historian and the poet both ancient and modern.

I have recently met with two works upon Haytian history, the one written by an anonymous author, and published in London and Edinburgh in the year 1818; the other, entitled "Sketches of Hayti, from the expulsion of the French to the death of Christophe, by W. W. Harvey, of Queen's College, Cambridge." Published in London in the year 1827.

The writer of the latter work appears to be a man of an intelligent and inquisitive mind. He resided at Cape François, during several years of Christophe's reign, and enjoyed frequent opportunities of unreserved intercourse with the officers and servants of this black prince. His narrative gives a rapid though succinct sketch of the principal events which occurred after the expulsion of the French, together with a short retrospective view of the former state of the island. From these two works, to which reference has just been made, I have derived the facts narrated in the present article.

The revolutionary convulsion which shook France to the centre, was felt in her colonies.

The white population of Hayti, availing themselves of the doctrines of liberty and independence, then so rife in the mother country, speedily claimed a representation, and sent their deputies to the national assembly. Finding, however, that the representatives of a distant colony would have little influence in a large and turbulent legislative body; and perceiving, that a spirit of hostility to the West Indian planters actuated many of the leading members of the assembly, the colonists, after much confused negotiation, came to the resolution to form a constitution, create a legislature, and exercise a government of their own, in nominal dependence on France, it is true, but in reality free and independent. It was not, however, the love of self-government alone which excited the colonists to this attempt. They feared that the equalizing doctrines of the national assembly, as set forth in their famous "declaration of rights," might extend their influence to the enslaved negro population of the island, and that they might demand of their masters the rights of citizenship, and full fraternal participation in the general jubilee. These apprehensions were not without reason. The mulattoes resident in Paris, the Amis des Noirs, or Society of the Friends of the Blacks, in that city, together with the free coloured population of Hayti, were using active efforts to effect an entire and speedy abolition of negro slavery. To retain and secure their influence over their slaves, was, therefore,

a powerful reason with the colonists to form a strong independent government; and this object would doubtless have been achieved, had it not been for the fierce and frequent struggles which took place between the various factions of republicans and royalists, into which the whites were themselves divided. The anarchy and outrage of this period first gave to the blacks that fearful example which they afterwards but too faithfully imitated.

The mulattoes resident in Paris, and those over zealous friends of the negroes to whom we have just referred, determined to effect their purposes speedily, and by force. Inflammatory addresses, exciting the slaves to revolt, were industriously circulated through the island; and Ogece, one of the mulatto residents at Paris, was sent over with the title of colonel to raise the standard of insurrection. Although this adventurer was unsuccessful in his attempt, and perished under the hands of the executioner, yet the spirit of revolt had become too general and too strong, throughout the entire coloured population, either to be pacified or subdued; and finding, after many conferences and negotiations, that treacherous treaties and hollow promises, were all they could obtain, either from the colonial assembly, or the commissioners of the mother country, both mulattoes and negroes concluded to take the redress of their grievances into their own hands, and a general insurrection of the descendants of Africa took place throughout the whole French division of the island, with the fearful watchwords of liberty or death; whilst the whites also appealed to arms, with the equally appalling motto of slavery or destruction.

Time and space would fail me to give even a brief narrative of the dreadful conflict which ensued. The stern determination of both parties to make no concessions, to effect no reconciliation, to be satisfied with nothing short of entire mastery and control, caused the island of Hayti to become, during the years 1791, 2, and 3, the theatre of as horrid ravages and massacres, as fierce and demonic outrages, as were ever perpetrated by beings in the human form.

If the whites, in the commencement of the insurrection, had adopted conciliatory measures, and had acted as became their superior knowledge and condition, they would, in all probability, have been able to have satisfied the reasonable and just demands of their former slaves; and by a treaty which could readily have been obtained, mutually advantageous to both; their own prosperity might have been saved, and an awful shedding of human blood totally prevented. But the present ferocity and vindictiveness of the whites, joined to the remembrance of their former oppressions,

fanned the untamed passions of the negro into a terrific flame, goaded his fierce spirit almost to madness, and caused a succession of such scenes, as humanity would fain hope might never have their parallel in the history of mankind.

Amidst this darkness, gleams of light occasionally appeared. Instances are recorded of gratitude, generosity, and faithful attachment on the part of some of the blacks to their former masters, which could not have been expected from so untutored and so deeply injured a people.

We have, however, in the history of the times, still more conclusive proof, that kindness would have done much to soften the negro character, and that feelings of gratitude, nay even of generosity, were no strangers to negro bosoms. Immediately after the massacres to which we have just alluded, the English, then at war with France, invaded Hayti. The French government, in alarm at the arrival of this new and formidable enemy, as a desperate expedient, determined to throw themselves for protection upon the mercy of the blacks, and proclaimed freedom to all the slaves, in the hope, that, instead of joining the British standard, they might be induced to make a league with their former masters. Much as these people had suffered in their recent fearful conflicts, they hesitated not to make a common cause with those whose hands were yet reeking with negro blood, and joined the French with all their forces, and during the arduous contest of five years which ensued, they endured every hardship and shared every danger in common with the whites; and to their agency and exertions the latter were certainly largely indebted, for their continuance in the island, and the expulsion of the English. Many of the most distinguished leaders in the French army were blacks, among whom the talented and humane Toussaint L'Ouverture and the brave and zealous Christophe (both of whom had been slaves) were particularly conspicuous.

At the close of this war, Hayti remained in the nominal possession of France, but with a black population entirely enfranchised and aware of their own rights and services. In this emergency the whites were forced to suffer the government of the island to pass into the hands of Toussaint; and although the negroes, with a chief of their own race at the head of affairs, and with the greater part of the military power of the island in their hands, could easily have asserted their entire independence of the mother country, and extirpated the remnants of the French forces, their former cruel oppressors, yet, to the honour of this despised people be it said, that industry, subordination, a love of the laws and good faith, were the traits at that period most strongly exhibited in their practical character. Toussaint's administration was able, but mild; the agriculture, wealth, security of property, general industry and civilization of the colony, constantly increased; and our authors aver that its productiveness and value to the mother country had seldom been greater than at this period.

So happy a state of things was not however long permitted to exist in this afflicted island. The importunities of the excited colonists,

anxious to regain their former plantations and slaves, and the restless ambition of Bonaparte, induced the latter in 1802 to send a powerful armament, composed of the bravest veterans in the land forces of France, and commanded by his own brother-in-law, general Leclerc, under pretence of subduing the enemies of the mother country in the colony, but in reality to establish the slavery of the negroes.

No sooner had this nefarious expedition reached the shores of Hayti, than its leaders began their operations. Stratagem, and hollow professions of friendship, and promises of liberty, were the means to which Leclerc at first resorted; but the shrowd penetration of the negro generals, quickly discovering the insincerity of his overtures, the whole island rose in arms, and Leclerc was obliged to throw off the mask, and endeavoured by cruelty and force to effect his purposes. It is not my intention to go into the particulars of the sanguinary contest which ensued, and in the course of which the French acted a part which stamped both their first consul and his agents with indelible infamy.

Open, savage murder, drowning, suffocation, hunting by hungry blood hounds, were some of the horrid methods, freely and successfully employed by the French in the destruction of thousands and tens of thousands of their miserable victims. None of these terrible expedients, however, could subdue the energies or break the indomitable spirit of the negroes; they displayed talent, address, undaunted courage, firmness and patience, mingled nevertheless with some of the same outrages and atrocities that were practised by their more tutored and instructed opponents. Whenever a disposition to compromise and reconciliation appeared on the part of Leclerc and his successors, it was met by the blacks with a reciprocity of feeling and good faith on their part, which was truly astonishing when we reflect on the constant perfidy of the French, and clearly shows, that the negroes were not in arms merely from a love of slaughter and violence, but that peace and freedom were their principal aims. The base treachery of Bonaparte and his minions towards Toussaint, who had compromised with the French during one of these pacific intervals, will be more fully spoken of when we give a sketch of his character; suffice it to say, his abduction to France broke the last truce which the negroes made with the French; they again flew to arms under the conduct of Christophe and Dessalines, and after a long and doubtful struggle, the ravages of disease as well as the stroke of the sword, having wasted the French army, they were glad to capitulate and leave the country in the undisputed possession of the negroes; with full liberty to exercise the rights and privileges of freedom and self-government. Z.

(To be continued.)

EXTRACT.

Pure Charity, that comes not in a shower
Sudden and loud, oppressing what it feeds,
But like the dew, with silent grateful power,
Felt in the bloom it leaves among the meads.

ENGLISH IMPROVEMENTS.

(Concluded from page 107.)

The commerce of London and of Liverpool form objects of wonder and envy to the civilized world. The trade of each port is very different in its nature; and thus the tonnage of the one may increase, without any diminution of that of the other. The Pool of London—indeed the whole course of the river, from Blackwall to the Tower—is, perhaps, one of the most splendid spectacles of modern times. The almost uninterrupted range of warehouses and quays—the East India, the West India, the London, and the St. Katharine's Docks—the coasting and other small vessels anchored in the Pool—the long succession of steam-boats and ships arriving from, or departing to, all the ports of the Old and New Worlds—these are circumstances which fill the mind with a sense of the vastness of our commercial wealth and industry. The trade of the port of London has more than doubled in the last thirty years. But the port of Liverpool offers a greater condensation of commercial objects, and is, to a certain extent, more imposing. From the magnificent expanse of the Mersey you look upon a quay of about two miles and a half in extent, presenting an uninterrupted succession of docks, and rising and towering warehouses. The river is constantly alive with steam-packets crossing to the opposite shore, or going out to the various ports of Ireland, or Scotland, or Wales; while ever and anon some stately merchantman arrives from her long journey across the Atlantic, and rushes into the harbour, like a bird seeking her nest. From one extent of this magnificent docks to the other, you may walk without interruption. A merchant in London seldom sees his vessel; but at Liverpool the adventurous speculator hurries down from the Exchange to the quay, when the distant signal has told him that his ship is coming into the port, and he welcomes her to her home with a proud feeling, which the ordinary coldness of money getting cannot deaden.

The new docks, for the completion of which a bill to borrow additional sums was passed in the late session, is a continuation of that splendid line of accommodation for shipping, which has been growing with the extraordinary growth of the trade of Liverpool. This single dock has already cost more than a million; and extensive as the other docks are, it is no common case for vessels to ride in the Mersey, or to be taken from the impossibility of finding other accommodation. The trade of Liverpool has more than doubled in the last twelve years. The revenue of customs, which this port contributes to the national stock, is four millions annually; and its export trade is the largest in the empire, larger even than that of London.

We have thus taken a rapid view of the projects of public improvement, which, during the present year, have received the sanction of the legislature; and many of which are doubtless already in progress of execution.

These projects have originated and been carried forward—will be executed and maintained—by the energy, the wealth, the public spirit, and the vigilance of the individuals. They are, each and all, remarkable instances of the power of the association of free and intelligent community. Every succeeding year will bring forth similar projects, for it is impossible to imagine any natural limit to the progress of internal improvement. Nothing can interfere with this spirit but a woful decay of our national resources,—and nothing can produce that decay but a long period of shameful misgovernment. It is difficult to contemplate the arrival of such a period, as long as the people continue to administer their own affairs—cultivating as they do more and more that sound and universal knowledge which is requisite for a right administration of them. Upon this foundation we may safely build for a continuance of that energy which is the result of freedom and intelligence. To an empire like that of Great Britain, founded, not upon rapine and conquest but upon her capacity of supplying, by her wealth, her science, and her industry, the wants of the whole civilized world, the time must be very distant when the rivalries of commerce shall compel her to limit her enterprises and narrow her sphere of action. Her first duty is

to break down all those dishonest distinctions which are adverse to the spirit of knowledge and liberality, upon which her prosperity is founded. United at home, she has little to fear from the jealousy, or second, or growing competition, of other states. Her second duty is to maintain the tranquillity of the world, as long as she can do so, without any compromise of her just dignity and her natural independence. It is not for her to join any of those combinations of despotic governments, which have very often for their object the perpetuation of the ignorance and slavery of the human race—neither is she to permit her abstract love of freedom to bury on those sanguinary conflicts between the slave and the tyrant, which, to be triumphant, must be the result of a state of public feeling, before which tyranny must wither away at once, and be no more seen. Let her, as the prime duty to herself and the world, "study to be quiet." Her interest, and that of mankind, is peace. But if the time should come when the sword must be drawn, let her bid her arm for her arm as one that is slow to anger, but powerful to avenge. She must be triumphant, whoever be hostile, as long as the spirit of her people is fairly committed, as it is now in a time of tranquillity, to the advancement of her real welfare.

But yet it is not difficult moments of political splendour, when the imagination is filled with the ideas of the people of another hemisphere, rising up to a height of commercial grandeur, and putting forth mighty energies, of which our own are but a type,—it is not difficult to fancy the arrival of a period, when all our great public works, our quays, our docks, our bridges, our canals, our roads, shall be desolate and ruinous, as the choked-up harbours of Carthage or of Venice. It is not difficult to imagine a combination of circumstances under which our boasted commerce may gradually leave us by newer channels,—when the Mediterranean shall be shut against our flag; when India shall be no longer subjected to our sway; when our colonies shall have thrown off their allegiance, and shall pour their riches into more convenient markets; when the rising states of the New World shall manufacture their own commodities, and neither ask us to take their raw material, nor pay the price of our labour, in converting it to the uses of comforts and luxuries. That time may indeed arrive in the natural course of things, but, to our minds, it is very, very distant. There are those who believe that the period of our commercial declination may be postponed, by our rigid adherence to that exclusive system by which our trade is first reared, and was long supported; and they proclaim, for our example, the narrow wisdom of other countries, who have refused to meet us upon that enlarged field of commerce which is open to each nation, fairly seeking to exchange its peculiar products without the embarrassing regulations of ancient jealousies. They are wrong. Our commerce *must* increase in spite of these restrictions; because our capital, our activity, and our public spirit, are a century at least before the rest of the world. The nations which are blessed with good governments are striving to come up with us. Be it so. We shall still keep the head of them, feed from the shackles of those old prejudices which so long have encumbered the progress of our commercial industry of the world. Were we still to wear these shackles, and attempt to preserve our superiority by exclusion, they would soon pass us in a race. A liberal system of trade, as far as is compatible with our actual relations, varying, as they must do, with the opinions of other nations, is the only security for the preservation, and the extension of a commerce, which could not exist for another quarter of a century, but as it administers to the general welfare of mankind. When it ceases to be a blessing to others, as well as a profit to ourselves, it must perish; but an intelligent people, supported by a wise government, has no cause for this apprehension.

If our impressions are correct, the preceding passages present the most imposing picture of national industry, wealth, and intelligence, which we have ever seen. And when, in addition, it is remembered, what have been the contributions and exertions of this nation in the

cause of religion and humanity, we cannot suppress our admiration of a people possessed of such energies and virtues—nor the expression of a hope, that, with institutions better adapted to the culture of these characteristics, and unfettered by the abuses which have descended from a darker age—starting, as it may be said we do, in the race, with every advantage, we may not prove ourselves unworthy of such an ancestry. R. I.

THE WARRIOR.

A gallant form is passing by,
The plume bends o'er his lordly brow;
A thousand tongues have raised on high
His song of triumph now.
Young knees are bending round his way,
And age makes bare his locks of gray.

Fair forms have lent their gladdest smile,
White hands have waved the conqueror on;
By gentle fingers strove
Soft tones have cheered him, and the brow
Of beauty beams uncovered now.

The bard hath waked the song for him,
And pond's his boldest numbers forth;
The wine-cup sparkling to the brim
Adds frenzy to the mirth;
And every tongue, and every eye,
Does homage to the passer by.

The gallant steed treads proudly on,
His foot falls freely now, as when
In strife that iron helm went down
Upon the hearts of men,
And foremost in the ranks of strife,
Trod out the last dim spark of life.

Dream they of these—the glad and gay,
That bend around the conqueror's path?
The horrors of the conflict-day—
The gloomy field of death—
The ghastly slain—the severed head—
The raven stooping o'er the dead.

Dark thoughts and fearful! yet they bring
No terrors to the triumph hour,
Nor stay the reckless worshippers
Of blended crime and power.
The fair of form, the mild of mood,
Do honour to the man of blood.

Men—Christians!—pant—the air ye breathe
Is poison'd by your idol now;
And will ye turn to him, and wreath
Your chaplets round his brow!
Nay, call his darkest deeds sublime,
And smile assent to a vice crath!

Forbid it, heaven!—a giant hand gone
In mildness and in meekness forth,
Hushing before its silvery tone,
The stormy things of earth;
And whispering sweetly through the gloom
An earnest of the peace to come. W.

Aeolanches of the White and Green Mountains.

(Continued from page 109.)

2. Letter of Carlos Wilcox.

Hanover, (N. H.) Sept. 2, 1826.

I have just returned from an excursion to the White Mountains, and shall now spend a day of rest in this village, in giving you some account of the effects produced by the most destructive fall of rain ever known in this region. It happened on the night of the 29th of August, which will be long remembered in this part of the country.

I left Hanover on Saturday last, in company with

two gentlemen of my acquaintance from the city of New York, and rode as far as Haverhill, where we all spent the night. The next morning, which passed away like a bubble of sea, two or three inches deep; and the country around us exhibited the usual effects of a long drought. The abundant rains that fell three weeks ago, over the southern half of New England, did not reach the upper part of the valley of Connecticut River. On Monday morning it began to rain at Haverhill, and continued along our route for the most of the day, but unequally; and at such intervals, that, with the help of great coats and umbrellas, we proceeded on our journey in an open wagon, as far as Bethlehem, fifteen miles west of the White Mountains. As we approached the vicinity of the mountains, the rain increased till it became a storm, and compelled us to stop about the middle of the afternoon.

The storm continued most of the night; but the next morning was clear and serene. The view from the hill of Bethlehem was extensive and delightful. In the eastern horizon, Mount Washington, with the neighbouring peaks on the north and on the south, formed a grand outline far up in the blue sky. Two or three small fleecy clouds rested on its side, a little below its summit, while, from behind this highest point of land in the United States east of the Mississippi, the most of our islands, and our strength and glory. We started off towards the object of our journey, with spirits greatly exhilarated by the beauty and grandeur of our prospect. As we hastened forward, with our eyes fixed on the tops of the mountains before us, little did we think of the scene of destruction around their base, on which the sun was now, for the first time, beginning to shine. In about half an hour, we entered Bretton Woods, an unincorporated tract of land, covered with primitive forest, extending on our road five miles to Rosebrook's Inn, and thence six miles to Crawford's, the establishment begun by Rosebrook's father, as described in the travels of Dr. Dwight. On entering this wilderness, we were struck with its universal stillness. From every leaf in its immense masses of foliage, the rain hung in large unresisting drops, and the silver note of a single unseen and unknown bird was the only sound that we could hear. After we had proceeded a mile or two, the roaring of the Ammonoosuk began to break in upon the stillness, and soon grew so loud as to excite our surprise. In consequence of my coming to the river almost at right angles, and by a very narrow road, through trees and bushes very thick, we had no view of the water, till with a quick trot we had advanced upon the bridge too far to recede; when the sight that opened at once, to the right and to the left, drew from all of us similar exclamations of astonishment and terror; and we hurried over the trembling fabric as fast as possible.

After finding ourselves safe on the other side, we walked down to the river, to view the beautiful mountain scenery, we all confessed that we had never seen a mountain torrent before. The water was as thick with earth as it could be, without being changed into mud. A man lying near, in a log hut, showed us how high it was at day break. Though it had fallen six feet, he assured us that it was still ten feet above its ordinary level. To this add its ordinary depth of three or four feet, and here at day break was a body of water, twenty feet deep, and sixty feet wide, moving with the rapidity of a gale of wind, between steep banks, covered with hemlocks and pines, and over a bed of large rocks, breaking its surface into billows like those of the ocean. After gazing a few moments on this sublime sight, we proceeded on our way, for the most part at some distance from the river, till we came to the farm of Rosebrook, lying on its banks. We found his fields covered with water, and sand, and flood wood. His fences and bridges were all swept away; and the road was so blocked up with logs, that we had to wait for the labours of men and oxen, before we could get to his house. Here we were told that the river was never before known to bring down any considerable quantity of drift wood, and here at day break spots on the sides of the White Mountains, never seen till that morning. As our road, for the crossing six miles, lay quite near the river, and remained many small tributary streams, we employed a man

to accompany us with an axe. We were frequently obliged to remove trees from the road, to fill excavations, to mend and make bridges, or contrive to get our horses and wagon along separately. After toiling in this manner for half a day, we reached the end of our journey, not however without being obliged to leave our wagon half a mile behind. In many places in these six miles, the roads and the whole adjacent country, as appeared from the marks on the trees, had been overlooked to the depth of ten feet. In one place, the river, in consequence of some obstruction at a remarkable fall, had been twenty feet higher than it was when we passed. We stopped to view the fall, which Dr. Dwight calls "beautiful." He says of it: "The descent is from fifty to sixty feet, cut through a mass of stratified rocks, the sides of which appear as if they had been laid by a mason in a variety of fanciful forms; betraying, however, by their rude and wild aspect, the masterly hand of nature." This description is sufficiently correct; but the beauty of the fall was now lost in its sublimity. You have only to imagine the whole body of the Anemoosuck, as it appears at the bridge which we crossed, as if pressed to half of its width, and then downward at an angle of twenty or twenty-five degrees, between perpendicular walls of stone. On our arrival at Crawford's, the appearance of his farm was like that of Rosebrook's, only much worse. Some of his sheep and cattle were lost, and eight hundred bushels of oats were destroyed. Here we found five gentlemen, who gave us an interesting account of their unsuccessful attempt to ascend Mount Washington the preceding day. They went to the "Camp" at the foot of the mountain on sabbath evening, and lodged there, with the intention of climbing the summit the next morning. But in the morning the mountains were enveloped in thick clouds; the rain began to fall, and increased till after noon, when it continued in torrents. At five o'clock they were obliged to spend the next night at the camp, and had their guide return home for a fresh supply of provisions for the next day. But the impossibility of keeping a fire, where everything was so wet, and the advice of their guide, made them all conclude to return, though with great reluctance. No time was now to be lost; for they had seven miles to travel on foot, through a rugged and gloomy forest. They were almost as their circumstances would permit; but the dark evenings around them and the black clouds above, made it night before they had gone half the way. The rain poured down faster every moment; and the little streams which they had stopped across the evening before, must now be crossed by wading, or by cutting the trees for bridges, to which they were obliged to cling for life. In this way they reached the bridge over the Anemoosuck, near Crawford's, just in time to pass it before it was carried down the current. On Wednesday, the weather being clear and beautiful, and the waters having subsided, six gentlemen, with a guide, went to Mount Washington, and one accompanied Mr. Crawford to the "Notch," from which nothing has yet been heard. We met again at evening, and related to each other what we had seen. The party who went to the mountain were five hours in reaching the site of the camp, instead of three, the usual time. The path, for nearly one-third of the distance, was so much excavated, or covered with miry sand, or blocked up with flood water, that they were obliged to grope their way through the mud almost half the way. The trees, and the tops of trees after another had risen and fallen, and were now lying across each other in every direction, and in various stages of decay. The camp itself had been wholly swept away, and the bed of the rivulet by which it had stood, was now more than ten rods wide, and with banks from ten to fifteen feet high. Four or five other brooks were passed, whose beds were enlarged, and yet been heard. We met again in this. In several, the water was now only three or four feet wide, while the bed, of ten, fifteen or twenty rods in width, was covered for miles with stones, from two to five feet in diameter, that had been rolled down the mountains, and through the forests, by thousands, bearing every thing before them. Not a tree, nor the root of a tree, remained in their path.

Immense piles of hemlocks and other trees, with their limbs and bark entirely bruised off, were lodged all the way on both sides, as they had been driven in among the standing and half standing trees on the banks. While the party were climbing the mountain, thirty slides were counted, some of which began near the line where the soil and vegetation terminate, and growing over the rocks, the report which we estimated to contain more than a hundred acres. There were all on the western side of the mountains. They were composed of the whole surface of the earth, with all its growth of woods, and its loose rocks, to the depth of fifteen, twenty, and thirty feet. And wherever the slides of the two projecting mountains met, forming a vast ravine, the depth was still greater.

Such was the report which we heard at the mountains gave. The intelligence which Mr. Crawford and the gentleman accompanying him brought from the Notch, was of a more melancholy nature. The road, though a turnpike, was in such a state, that they were obliged to walk to the Notch House, lately kept by Mr. Willey—a distance of six miles. All the bridges over the Anemoosuck, five in number, those over the Notch, and the Saco, and those over the streams of both, were gone. In some places, the road was excavated to the depth of fifteen and twenty feet; and in others, it was covered with earth, and rocks, and trees, to as great a height. In the Notch, and along the deep denie below it, for a mile and a half, to the Notch House, and as far as could be seen beyond it, no appearance of the road, except in one place, for two or three rods, could be discovered. The steep sides of the mountain, first on one hand, then on the other, and then on both, had slid down into this narrow passage, and formed a continued mass from one end to the other, so that a turnpike will probably not be made through it again very soon, if ever. The Notch House was found uninjured; though the barn adjoining it was almost crushed, and the house, which was built on the roof, and the house was entirely deserted; the beds were tumbled; their covering was turned down; and near them, upon chairs and on the floor, lay the wearing apparel of the several members of the family; while the money and the papers of Mr. Willey were lying in his open bar. From these circumstances, it seemed almost certain, that the whole family had been destroyed; and it soon became quite so, by the arrival of a brother of Mr. Crawford, from his father's, six miles farther east. From him we learnt that the valley of the Saco, for many miles, presented an uninterrupted scene of desolation. The two Crawford's were the nearest neighbours of Willey. Two days had now elapsed since the storm, and nothing had been heard of his family in either direction. There was no longer any room to doubt that they had been alarmed by the noise of the destruction around them; had sprung from their beds and fled naked from the house; and, in the utter darkness, had been soon overtaken by the falling mountains and rushing torrents. The family, which is said to have been amiable and respectable, consisted of nine persons, Mr. Willey and his wife, and five young children, a girl now sixteen, a man and a boy. After the fall of a single side last June, they were more ready to take the alarm, though they did not consider their situation dangerous, as none had ever been known to fall there previous to this. Whether more rain fell now than had had been known to fall before in the same length of time, at least since the sides of the mountains were covered with snow, or a great deal more, we are ignorant. The slides were produced by the falling of such a quantity of rain, so suddenly after the earth had been rendered light and loose by the long drought. I am utterly unable to say. All I know is, that at the close of a rainy day the clouds seemed all to come together over the White Mountains, and at midnight discharge their contents at once in a terrible burst of rain, which inundated the fields, and grew to a now described.

Why these effects were produced now, and never before, is known only to Him who can rend the heavens when he will, and come down, and cause the mountains to flow down at his pleasure.

Yours, &c.

CARLOS WILCOX.

To reason with the angry, is like whispering to the deaf.—*Dilwyn's Reflections.*

OBSERVATIONS

On "A Review of Cardell's Grammar."

(Continued from page 106.)

It is remarkable that the reviewer, with an eye evidently directed towards the errors of his author, with a mind singularly prone to fix only upon faults, should be so often obliged to manufacture absurdities for himself. His author, it appears, has not furnished a supply commensurate with the demand. Where does he find the assertion, much less discover that it is the author's grand doctrine, that there is strenuous action in lying still? The author did indeed assert, that all verbs express action; but whether that action is strenuous, or not, depends upon the meaning of the verb, and its accompanying words. To lie, with the listlessness of an inanimate being;—to lie, like the lion or tiger, with the muscles all braced for a tremendous bound;—and to lie, quivering in a violent paroxysm of the ague;—are certainly different things; but the difference is not expressed by the verb *lie*, but its accompanying words. To spring a mine, and not to spring it, are diametrically opposite; yet the verb *spring* expresses precisely the same action in the two cases. It will, perhaps, be time enough to defend the *doctrines* of the author, when they are assailed; but as our reviewer seems to be particularly offended with the supposition that there is any action in lying still, I will suggest the inquiry, whether the wet cloth that was laid on the face of Benhadad, or the load of bed clothes with which Marco covered the head of Tiberius, performed, while lying still, any action or not? And whether the covering which protects us from the cold during our slumbering hours, or, more properly, confines the heat, and prevents its escape, and all this while lying still, performs at the same time a transitive action and no action at all?

It would be truly amusing, if a sense of injustice did not excite a more poignant emotion, to observe how the reviewer has wandered over his author, from page to page, apparently at the direction of chance, selecting a few disjointed passages, and offering them as a clear review of the author's meaning and principles. It is difficult for one who takes the trouble of examining the author for himself, to read the pretence review, without impeaching either the integrity or the discernment of the writer. If he understood his author, he can hardly be acquitted of wilful perversion. Could he sincerely believe that his author judged it irrelevant to attempt to teach the elegant use of language, because he asserted, what every man in his senses must believe, that a thousand rules of syntax, if they could be remembered and formally applied in rapid speaking, would not of themselves teach the elegant use of language? He has, however, indirectly acknowledged, that he does not understand the work of which he proposes to exhibit a clear review. He tells us that his author's first principles are not fixed in any intelligible form, nor can his most ardent admirers tell how many and what they are. There have been some men—and men who aspired to the honours of authorship too—who could not, or did not un-

derstand mathematics: to whom, of course, the subject never was presented in an intelligible form; and perhaps few mathematicians could tell exactly how many and what are the fundamental principles of the science. They are, however, few and simple, and find their evidence in every well constituted mind. A person who would judge of the correctness and force of the author's arguments, from the description and extracts contained in the review, would be about as likely to judge correctly, as he who should attempt to decide upon the excellence of one of J. M. French's chronometers by the inspection of a few of its fragments, after the instrument had been crushed under the car of Juggernaut.

We are told that "there is no one principle more firmly established among grammarians than this, that the best usage is the only proper standard of their instructions. But our author rejects and ridicules this authority, as the arbiter of disputed points in grammar, and pretends to argue solely from established principles in the mind of man, and the nature of things." But how has this one principle been thus firmly established among grammarians? Have they proved to a demonstration that there are no fixed principles in language—nothing but what varies with the variations of fashion? If so, then this *one principle* may also change with the touch of fashion's magic wand. Some other standard of instruction may be adopted by general consent. Or must we understand that the maxim has been established beyond the power of contradiction, because Horace has given it, or rather something like it, and succeeding writers have concurred in submitting to his authority? When Galileo announced the discovery of the four satellites of Jupiter, one of his learned contemporaries gravely observed, "This cannot be so; I have read Aristotle twice through, and it is not there." Succeeding philosophers, however, have agreed to substitute the evidence of their senses for the authority of Aristotle, and the existence of these Medicean stars is now firmly established. But the truth is, W. S. Cardell rejects the opinion that language is *founded* in custom. He admits the authority of established usage, in regard to modes of speech, (Ph. Gram. p. 13.) but he proves conclusively that use cannot be the *foundation* of language. It is true, he makes many things in the established doctrines of the expounders of language appear sufficiently ridiculous; but we may say of this, as Addison, after Aristotle, has said of the statue—the figure is in the stone, and the sculptor only finds it. The author did not find it necessary to his purpose to pervert the meaning of preceding writers on language, in order to make them appear ridiculous. He did not even think himself obliged to expose their family or personal misfortunes, in order to prove their expositions of language unsound. He has not told us, as an evidence that Dr. Johnson and Adam Smith were sometimes incorrect in their elucidations of their native tongue, that the former was unsuccessful in his attempt to establish a boarding school, and the latter was admitted into college as an exhibitor. His hostility was not with the men, but with their opinions.

If the author *pretends* to argue, it is rather more than his reviewer has done, except in one or two cases. He has confined himself principally to simple assertion or the citation of authorities. But he has not always been the most happy in his selections. Could any one who ever took the trouble of reading three lines together in Young's poems, for a moment imagine, that the line which the reviewer has cited militates against the doctrine of his author?

If nothing more than purpose in thy power,
Thy purpose firm is equal to the deed,
Who does the best his circumstance allows,
Does well; acts nobly; angels could no more.
Our outward act, indeed, admits restraint.
'Tis not in things o'er thoughts to dominion,
Guard well thy thoughts: our thoughts are
heard in heaven. Night Second.

As authority appears to have so much force with our reviewer, perhaps a quotation from Locke may be of use to him. The authority of Locke, even on grammatical subjects, is deservedly high; and in this case is the more valuable, inasmuch as the passage has some relation to the subject.

"It may also lead us a little towards the original of all our notions and knowledge, if we remark how great a dependence our words have on common sensible ideas; and how those which are made use of to stand for actions and notions quite removed from sense, have their rise from thence, and from obvious sensible ideas are transferred to more abstruse significations, and made to stand for ideas that come not under the cognizance of our senses: v. g. to imagine, apprehend, comprehend, adhere, conceive, instil, disgust, disturbance, tranquillity, &c. are all words taken from the operations of sensible things, and applied to certain modes of thinking. Spirit, in its primary signification, is breath; angel, a messenger; and I doubt not, but if we could trace them to their sources, we should find, in all languages, the names which stand for things that fall not under our senses, to have had their first rise from sensible ideas. By which we may give some kind of guess, what kind of notions they were, and whence derived, which filled their minds who were the first beginners of languages; and how nature, even in the naming of things, unwares suggested to men the originals and principles of all their knowledge: whilst to give names that might make known to others any operations they felt in themselves, or any other ideas that came not under their senses, they were fain to borrow words from ordinary known ideas of sensation, by that means to make others the more easily to conceive those operations they experienced in themselves, which made no outward sensible appearances; and then, when they had got known and agreed names, to signify those internal operations of their own minds, they were sufficiently furnished to make known by words all their other ideas; since they could consist of nothing, but either of outward sensible perceptions, or of the inward operations of their minds about them: we having, as has been proved, no ideas at all, but what originally come either from sensible objects without, or what we feel within ourselves, from the inward workings of our own spirits, of which we are conscious to ourselves within."

If the reviewer has seldom pretended to reason, he has certainly manifested his prudence by his abstinence. The few attempts that he has ventured to make sufficiently evince the danger of handling such edged tools with unskilful hands. He has given us a sort of syllogism, in which the first and second members are taken from his author, and the third is his own.

All adjectives are either nouns; or participles; But all participles are adjectives;— Therefore all adjectives and participles are nouns.

By this unnatural union, he has unquestionably produced an absurdity; but the absurdity is all in the last member, and is therefore all his own. But let us try a parallel.

All adult human beings are either men or women;

But all women are adult human beings;— Therefore, all adult human beings are men.

Here, as before, the conclusion is incorrect; but it is not logically deduced. The error is in the conclusion, and not in the premises.

It is a curious circumstance, that the reviewer should gravely assert, that his author was fully persuaded that the preceding writers on grammar were all wrong in every thing; and then, in his zeal to deprive him of the honour of even promulgating original absurdities, be at the trouble of proving that he had highly respectable authority for almost every thing he has advanced.

If the system of Cardell is not new, neither is this mode of attack. When Dr. Harvey promulgated his discovery of the circulation of the blood, he was strenuously opposed by his learned contemporaries; and, when at length it was found that his doctrines were true, then the assertion was made that the opinion was not new. So much has been written, on and off, of almost every subject, that there is scarcely a possibility of steering a course which shall not frequently cross the path of some preceding adventurer. To range through the fields of science and literature, without deviating to the right or the left, for the purpose either of following the track or avoiding the course of preceding travellers, requires a mind of no ordinary vigour. How far this has been done by the author whose works have been so ungraciously reviewed, must be judged by a careful study of his works, and not by the distorted caricatures of an opponent. A candid perusal of his works will probably suggest to some readers an idea, that the reviewer had inspected the reasonings of his author, about as deeply as the craftsmen of Diana did the doctrines of the apostle; and that both had arrived at one and the same momentous conclusion. The writer of the present article is far from desiring that either errors or absurdities should be palmed upon the world for truth; and if such is the real character of the doctrines advanced by W. S. Cardell, let them be fairly exposed. But till something like argument and common sense shall be arrayed against his powerful demonstrations, there will be those who will frown upon every attempt to drown his voice by the exclamation, though echoed from a thousand lungs, that "Great is Diana of the Ephesians!"

The Opinion of Judge Hallock, in the case of David Hilles and Isaac James.

At the opening of the late yearly meeting of Ohio, on second day, the 8th of ninth month, a scene of unprecedented disorder and outrage took place, which reduced the meeting to the necessity of adjourning. As a narrative of these proceedings has already been published in the twelfth number of the first volume of the Repository, and in the "Declaration" of Ohio yearly meeting itself, it will not be necessary here to recapitulate those transactions in the way of minute detail, particularly as it is intended ere long to lay the whole testimony in the case before the public.

On the day after the violence was committed on the meeting, complaint was made before Jeremiah H. Hallock, president judge of the fifth judicial circuit court of Ohio, against David Hilles and Isaac James, for disturbing Ohio yearly meeting. The actual disturbance embraced a large number of the followers of Elias Hicks, who directly or indirectly took part in it. But as Friends were not actuated by vindictive motives, but a desire to obtain protection from a species of abuse, which not only endangered their lives, but tended to a total subversion of their religious meetings, they entered complaint against *Hilles and James* only, in the hope, that, when the principle was settled by a legal decision, the Hicksites would not persist in a course of conduct, which would not only violate *our* rights and privileges, but involve themselves in serious difficulties.

David Hilles acted as clerk to the meeting which the Hicksites set up, and to effect which object the abuse on Friends was committed. He was, at the same time, a member of the Society, and a representative from Redstone quarterly meeting. Isaac James was disowned by Short Creek monthly meeting, to which he had been attached when Concord monthly meeting was laid down.

On the 9th of the month, complaint was made before Judge Hallock against these two individuals. On the 10th, warrants were served on them, and the 11th was the day set for the trial. This time was preferred, because the individuals who were necessarily to be called as witnesses, both on the part of the prosecution and the defence, were persons from different parts of the country, attending the yearly meeting, and who would be subjected to great inconvenience by having to return after the meeting had concluded.

On being brought before the judge on the 11th, the defendants moved for a postponement; in doing which they affirmed, "that Samuel Jones, Elisha Hunt, William Sherrard, Samuel Berry, Jesse Newport, John Mulvany, Joel Oxly, James Updegraff, Lewis Walker, James Clemens, William Dilworth, John Dixon, and Henry Howard, [were] material and important witnesses for these deponents, without the testimony of whom, these deponents cannot safely go on to trial; that these deponents have used due diligence to have the said witnesses, but could not, from the little time they have had, and the situation of the witnesses, procure their attendance." And after

saying what they expected to prove by them, they added, also on their affirmation, "and that this application is not for delay, but to obtain justice."

This affidavit was immediately rebutted by others, which proved—That Benjamin W. Ladd, in order to enable the defendants to have their witnesses on the day of trial, had procured a blank subpoena, of which he not only gave information to the deputy sheriff, who served the warrant on Hilles and James, but also told Hilles himself that such a subpoena was at their disposal. But Hilles replied, "that their witnesses were coming, or would come voluntarily." The deputy sheriff also proved that he gave the same information to the defendants when he served the warrants on them; and further told them, if they wanted any witnesses summoned, and would give him their names, he would see that they were subpoenaed; and that they gave him the names of three persons, but afterwards countermanded it, though he had given notice to one of them. It was also proved by other affidavits, that the most of the individuals mentioned, to procure whose attendance Hilles and James had solemnly affirmed they *had used due diligence*, were in Mount Pleasant, or within the reach of the parties, on the day before.

But one of the witnesses named in the motion for postponement, and whose residence was in Pennsylvania, had gone home. Tappan, on behalf of the defendants, insisted on the importance of the testimony of this witness. To meet this plea, the counsel for the prosecution proposed that they should write down whatever they pleased, as the testimony that this witness would give, and they would admit it as such; or, in other words, that the witness would say so on his affirmation. This brought them to a stand, and the question of postponement was submitted to the judge.

In deciding the question, he expressed a wish that the defendants might have a fair trial; and admitted their right to have their witnesses then summoned, which, on conversation, was understood might be accomplished in two days. And as there were a large number of witnesses to be examined, he said the trial might commence. But as there was then but three days which could be occupied in this trial before the commencement of the circuit, the judge very properly concluded that there would not be time for the examination. In addition to which, he observed, that his own health was too delicate to bear very close application. The trial was therefore put off to the 15th of the tenth month.

On the day appointed, the court proceeded to the examination of the witnesses, which was closed on the 21st. The case was opened by John M. Goodenow, on the part of the prosecution, who concluded his speech a little past eleven o'clock the next day. The remainder of that day and half the next, was occupied by Hubbard and Tappan for the defendants, John C. Wright, on behalf of the prosecution, replied in a speech which took up the afternoon of the 23d, and morning of the 24th. The court then adjourned to 11 o'clock, the 25th. At which time the judge delivered his opinion.

In giving the opinion of Judge Hallock, it is proper to observe, that the judge, in his *written* opinion, confines himself very closely to the question immediately involved in the "Complaint," which was, the "Disturbance of Ohio yearly meeting." And from the view which he took of the subject, a large proportion, both of the testimony and the pleadings, was left out of his written decision.

It may, however, be interesting to our readers to know, that in the course of the examination, the judge decided several questions of deep interest to the Society; and in delivering his opinion, at the close of the trial, he made some remarks, perhaps in courtesy to the counsel for the defendants, as they were in reply to arguments which had been advanced in the defence.

One of the decisions to which I allude, was, admitting "the records as evidence." Another decision, in intimate connection, was, a refusal by the judge to admit parole evidence, to show the reasons for which a quarterly meeting had laid down one of its monthly meetings, without its consent. The counsel for the defendants very early discovered that they intended to direct strong efforts to this part of the proceedings of Friends. To meet the menaced attack, testimony was offered by the prosecution, to show the reasons which induced the quarter to exercise the power of laying down one of its monthly meetings. But this the judge refused to admit. The fact was on record, and, of course, in evidence. But to inquire into the reasons, &c. of the meeting, involving the regularity or irregularity of its proceedings, he said would open an endless investigation, which, in itself, would be improper in the present case.

Both in the examination of witnesses and records, and in the pleadings, great efforts were used to render the testimonies of disownment which have been issued against the Hicksites invalid and ridiculous.

It will be recollected that Hilles had never been disowned, nor had any monthly meeting been laid down within the limits of the quarter to which he belonged. But the monthly meeting to which I. James formerly belonged, had been laid down without its consent, and he had been disowned by the monthly meeting to which he had been attached when his monthly meeting was laid down. But the fact of the disturbance of Ohio yearly meeting, not depending on any of these circumstances, they were both adjudged to be guilty, and were accordingly fined.

It was, therefore, not necessary that the judge should *record*, in his "opinion," the arguments above alluded to, which had been advanced in the defence. But he took occasion to *say*, in reference to these subjects, that all religious societies possessed the undoubted right of disownment—that this right was essential to the very existence of religious society itself—and queried who would wish to belong to a society that had not the power to disown its members. That the redress of grievances, under the abuse of the powers vested in the different branches of society, must be within the society itself; and that the civil law could not interfere in such cases, except where civil

rights were involved. That in no society was the redress of grievances more easy than in the Society of Friends, where the injured party had the right of appealing from the judgment of inferior to superior meetings, through the different grades of subordination, up to the yearly meeting. And, as these ecclesiastical tribunals have been established by the Society itself, the members, in regard to *religious privileges*, must seek their remedy in these, or submit to the consequences.

It is proper further to state, that the fine laid on David Hilles and Isaac James, was five dollars each. In delivering this part of his decision, the judge remarked, that it was not because he considered the offence of a trivial nature; but as it was not the *amount* of the fine, but the *principle*, that was the object in view, and as he hoped it would be the last case of the kind which would occur, he would fix the fine at the lowest sum stated in the law.

The foregoing statement of judge Hallock's remarks has been submitted to his examination, and pronounced to be "*substantially correct.*"—*Editor Mis. Rep.*

State of Ohio, } This complaint is founded
 } upon the third section of the
David Hilles & } statute for the "*prevention*
Isaac James. } of *unlawful practices*," which
 } enacts, "that if any person or persons shall
 } at any time interrupt or molest any religious
 } society, or any member thereof, or any persons
 } when meeting or met together for the purpose
 } of worship, or performing any duties enjoined
 } or appertaining to them as members of such
 } society, the person or persons so offending
 } may be arrested," &c.

The defendants have pleaded *not guilty*. In order to a proper understanding of this case, it is necessary to notice the circumstances that led to the transaction which is complained of, as a disturbance of the yearly meeting of the Society of Friends.

It appears that the Society of Friends had become divided into two parties, in consequence of difference of opinion as to some doctrinal points. The one party (from *Elias Hicks*, who has been considered a leader) has been called "*Hicksites*;" the other party have been generally distinguished by the name of "*Orthodox*." These names I use for the purpose of distinction merely, and to avoid circumlocution. Each party claims that they hold to the ancient doctrines of the Society of Friends, and that their opponents have departed therefrom.

The *Orthodox*, in several of the monthly meetings where they had the control, had proceeded to deal with some of their members, for maintaining doctrines contrary to the discipline of the Society, as was claimed—some had been disowned. One monthly meeting had been laid down, without its consent, by the quarterly meeting to which it belonged. These proceedings, on the part of the *Orthodox*, were claimed to be oppressive, and contrary to the discipline of the Society. Great excitement prevailed. The disowned members had refused to submit to their sentences, but had not appealed from them, as they had a right to do, by the discipline of the Society. Separate

quarterly meetings were established, in four out of the five quarterly meetings. The same was done in many of the monthly meetings. Each meeting claiming to be the true Society of Friends.

In this state of the Society, both parties looked forward with anxiety to the yearly meeting, expecting that there would be, at that meeting, a trial of strength. The *Orthodox* seem to have apprehended that *force* would be used to procure admittance for those who were under dealing, or had been disowned. They accordingly increased the number of guards stationed at the doors, to prevent the admittance of persons having, by the discipline of the Society, no right to be present; to wit: members under dealing, or disowned persons. The other party resolved that all should attend as usual, without regard to having been disowned or being under dealing; they claiming that the proceedings of the *Orthodox*, in dealing with and disowning members, had been unjust and irregular, and not according to the discipline of the Society. It does not appear that any general resolution to use *force* had been adopted; but, on the contrary, the leading members discouraged the idea.

The parties assembled on the day of meeting. The guards who attempted to keep out the members under dealing, *were forced*; and the disowned persons entered the house, which was filled to overflowing—twelve or fifteen hundred persons being present. As soon as the meeting had become somewhat composed, and while *Jonathan Taylor*, the clerk of the yearly meeting, was preparing to open the meeting in the usual form, *Israel French*, a member of the *Hicksite* party, stated "that a painful duty devolved upon him—that of objecting to the clerk at the table—that such had been the conduct of the clerks, since the last yearly meeting, that they had become disqualified to serve the meeting acceptably, or even to open it;" and proposed that new clerks should be appointed. No specific charge was made. About one hundred or more persons expressed their assent, by saying, "*I concur.*" in rapid succession, sometimes several speaking at once. Immediately, or very shortly after this expression of concurrence had ceased, *William B. Irish*, another member of the *Hicksite* party, proposed *David Hilles* as clerk. This was concurred in, in the same way. About this time, either just before *Irish's* motion, or while members were expressing their concurrence, *Taylor* rose in his place at the table, and read an opening minute, and the assistant clerk proceeded to call the representatives from the quarterly meetings, who all answered except *five*, two of whom sent excuses—the number answering exceeding fifty. *Hilles* was called upon repeatedly, by individuals, to take his place at the clerk's table, in order to act as clerk of the meeting.

The clerk's table is placed in the middle of the raised seat, appropriated to ministers and strangers, at one side of the house. The seats appropriated to the elders are situated in front of the ministers' seat next to it, and are raised above the seats in the body of the house. These seats were occupied by the ministers, elders,

and strangers as usual, nearly all of whom were of the *Orthodox* party. Other members of that party had stationed themselves in those seats, and in the passage that led to the clerk's table, so that *Hilles* could not get to the table without *forcing* his way through them, unless they would give place. *Hilles* was disposed not to attempt this, but wrote an opening minute at the stove, near the centre of the aisle in the body of the meeting-house. His friends, however, insisted that he should occupy the clerk's table, and offered to make way for him. A column was soon formed, who proceeded to force their way to the table, the *Orthodox* party opposing. The contest was doubtful for some time. While the parties were engaged warmly, a cry was raised that the gallery over the ministers' seat was falling. This cry, although unfounded, created great alarm. A great rush to the doors and windows took place, and a great many got out of the house. This alarm suspended hostilities for a moment, but as soon as it was generally perceived to be without cause, the contest was renewed. The passage to the clerk's table, which, for a moment, had been left in a measure unobstructed, was filled up again by the *Orthodox*. The *Hicksites*, however, advanced to the table. Here a contest took place for the possession of it. *Taylor* was pressed between the table and the door, and considerably injured. The table was soon broken to pieces. The tumult then died away. One of the leading *Orthodox* cried out, "that is enough, we surrender." Shortly after this, one of the *Orthodox* party proposed that they should adjourn until next day. This was agreed to—and to render it more formal, they called the representatives, who nearly all answered, and agreed to the adjournment. The *Orthodox* accordingly left the house—the party leaving the house being more numerous than those who remained. The *Hicksites*, remaining in possession, proceeded with their business. The next day the *Orthodox* came forward in a body, and demanded possession of the house, which was refused. But they were told that they might come in, and unite with the *Hicksites*, who were in possession. The *Orthodox* adjourned to another place, and held their yearly meeting.

The question on these facts is—were these proceedings on the part of the friends of *Hilles* a disturbance of the meeting coming within the statute? It is to be observed, that not all the *Orthodox* or *Hicksites* took a part in the violence. Probably much the greater part of both parties were inactive spectators.

In considering this question, it is necessary to inquire, was the election of *Hilles* regular, and binding upon the meeting, or did *Taylor* continue the regular clerk of the meeting?

The objections to this appointment of *Hilles* are evident. The proposition of *French*, that the clerk had been disqualified, was not founded on any fact disclosed to the meeting. It proposed to condemn him without giving him any information as to the offence of which he was accused, and of course unheard—without giving him any opportunity of making defence. This was contrary to the first principles of justice. The reasons for the motion, assigned

by French in his testimony in this case, do not show any actual disqualification of Taylor, or Kimberly, the assistant clerk. The *true* reason seems to be—the old clerks belonged to the *Orthodox* party.

Again: the proposition to elect a clerk was not in order, being before the meeting was opened and ready to proceed to business, and unprecedented at any rate, in any body, whose proceedings would have the authority of precedent for that meeting. The witnesses called in this case, on the part of the prosecution, have uniformly pronounced this motion irregular and out of order. The witnesses on the other side have as uniformly pronounced it regular and in order—I must be permitted to judge, as to that point, for myself from the facts.

I think I may safely venture to say, that, in no deliberative assembly in the United States, would a motion be in order, until the assembly was opened and organized, unless that motion were necessary for its organization; and unless we except the meetings of the Society of Friends, their mode of proceeding being somewhat peculiar.

This motion was not in order, according to the established mode of proceedings in the yearly meetings of that Society. By their mode of proceeding, the yearly meeting for discipline is not opened until the clerk reads an opening minute; and it is not organized until the representatives from the quarterly meetings are called, the meeting being constituted, in part, of those representatives.

In case there be no clerk of the meeting present, a motion to appoint a clerk is in order, that being necessary for the organization of the meeting. In this case, there was a clerk at the table, qualified and ready to do his duties. The motion of French, then, to pronounce sentence of disqualification upon the old clerk, and to appoint others, was not in order, admitting that the meeting, when duly organized, had a right to do so of their own will and pleasure.

Further:—Admitting this irregularity might be got over, and the proceedings of the meeting would have been regular enough in case no objection had been made, it is a fatal objection, that this proposition was not in fact concurred in by the meeting—a majority of the meeting being dissenters. It is true that the witnesses on the part of the defendants, state in general terms, that there was a general concurrence of the meeting in the proposition, and some say even more general than is usual in that meeting. And here I must be permitted to judge for myself, whether the concurrence was such as to make it the act of the meeting.

The witnesses who express their opinion that the motion was concurred in, go upon the supposition that although not more than one tenth of the members of the meeting expressed their concurrence, and that in an extraordinary manner, the remainder of the members obeyed by it, as they kept silence—that silence on such an occasion gives consent.

It is true that in the ordinary course of business, when a portion of the members, although

very small, express their concurrence, and none oppose, it is considered the sense of the meeting; and if this motion had been made after the meeting was duly organized, and had proceeded to business in the usual way, or had been concurred in by even twenty members, and none opposed, the motion would have been carried, and the clerk would have been bound to enter it on his minutes, and read it to the meeting. And then if still unobjected to, it would have been the act of the meeting. But in this case, the motion was so out of order, and the whole proceedings so irregular, that the opponents of the motion were not concluded by their silence—they did not understand at the time, that by their silence, they were concurring in the measure. French, himself, in his testimony, says, he did not understand that the *Orthodox* united in the measure. It could not have been the understanding of one present.

If I be correct thus far, it follows, that the proceedings, by a part of the meeting, to expel Taylor and put Hilles in his place, was not warranted, and that the use of force was illegal, a disturbance of the meeting, and therefore a violation of the law of the land. For the law abhors violence, and will not permit any one to use it, even to assert his rights, except in certain cases, which are cases of necessity. All those who gave their countenance to it, or encouraged it by any means, are equally guilty. I do not mean to be understood that all the *Hicksite* party were guilty, for it appears but a small portion of them approved the use of force.

With respect to these two defendants, it is proved, that James took an active part—Hilles, by permitting himself to be made use of, countenanced the transaction, and is equally guilty.

The view I have taken of the case, renders it entirely unnecessary that I should examine into the other questions which have been made in the argument, or to take notice of a great deal of the testimony which has been given.

THE FRIEND.

FIRST MONTH, 24, 1829.

Having received from Ohio a copy of judge Hallock's opinion in the case of David Hilles and Isaac James, we now place it before our readers. It should be premised, that we print from Elisha Bates' "Miscellaneous Repository," that of course the preliminary remarks are from the pen of the respectable editor, and that having been sanctioned by the judge himself, are therefore in point of authenticity substantially the same, as if incorporated in the adjudication.

On an attentive perusal of this interesting document, it appears to us, to be full and conclusive, on all the points necessarily brought into view. For the sake of "a proper understanding of the case" the judge deemed it expedient to exhibit a concise view of the circumstances that led to the transaction complained of. In doing this, he must of necessity be re-

gulated by the evidence before him, and, in such a manner, as to avoid prejudging points not directly at issue, or having a bearing on cases yet pending. Incidentally, however, he has substantiated most, if not all the essential parts of the statements heretofore given in our columns, respecting the disturbances at Mount Pleasant.

The whole of what follows his exhibition of the facts, appears to us clear, forcible, and, in every stage of its progress, direct and conclusive against the proceedings of the Hicksites. On the question, "was the election of Hilles regular and binding upon the meeting, or did Taylor continue the regular clerk of the meeting?" the following passage in reply strikes us as particularly cogent and pointed.

"The objections to this appointment of Hilles are evident. The proposition of French, that the clerk had been disqualified, was not founded on any fact disclosed to the meeting. It proposed to condemn him, without giving him any information as to the offence of which he was accused, and of course unheard—without giving him any opportunity of making defence. This was contrary to the first principles of justice. The reasons for the motion, assigned by French in his testimony in this case, do not show any actual disqualification of Taylor or Kimberly, the assistant clerk. The *true* reason seems to be, the old clerk belonged to the '*orthodox*' party."

By this decision two points are fully established—first, that Ohio yearly meeting, with Jonathan Taylor as its clerk, was duly and regularly organized, as the proper yearly meeting of Friends; and, secondly, that David Hilles and Isaac James were guilty of disturbing said meeting, consequently made liable to the penalty by law in such cases provided. Moreover, that all those who gave their countenance to the disturbance, or encouraged it by any means, are equally guilty. Hence it follows, that those persons who subsequently occupied the meeting-house, of which they had taken forcible possession, and held what they were pleased to denominate Ohio yearly meeting, are implicated in the charge of holding an irregular and spurious assembly.

The learned judge has also clearly recognized the position, that the division of the Society has turned upon "a difference of opinion as to some doctrinal points." With respect to the inconsiderable amount, in which the offenders were mulcted, we think he has manifested satisfactorily, that he appreciated correctly the character of the prosecution, which exclusively had reference to *principle*, and not the infliction of injury.

Departed this life, on the 19th instant. ANX WARDER, relict of the late John Warder, in the 71st year of his age.

The death of this excellent woman will long be felt in a numerous family and circle of friends, by whom she was tenderly beloved. She exemplified the most amiable of the Christian graces; uniformly cheerful and hospitable, under every vicissitude of life, she fed the hungry, clothed the naked, and sympathized with the afflicted. She was discriminating in her charities, seeking and relieving objects by her personal exertions, many of whom remain the sole depositaries of her bounty.

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FOR THE FRIEND.

THE AGE OF THE REFORMATION.

The Lollards.

(Continued from page 82.)

The name by which the followers of Wycliffe were distinguished, seems to have been, originally, a term common to all those, who, by extraordinary acts of devotion, exposed themselves to the charge of fanaticism, or, by peculiarity of religious opinions, to that of heresy. A sect which arose at Antwerp, and whose members occupied themselves in nursing the sick, and in performing the last rites to the dead, were called Lollards,* from the singing of hymns and dirges on these occasions. These men soon became objects of the jealousy of the other religious fraternities, by whom they were accused, with what justice it is not easy to determine, of many odious practices; and the name which they bore, associated with the remembrance of their imputed crimes, was handed down an epithet of reproach to those who dissented from the church. Of the character of the English Lollards it is difficult to speak with certainty. By their enemies they are accused of principles and practices equally atrocious, while their friends admit that they held some opinions which were highly dangerous. The truth, however, seems to be, that, as a sect, the Lollards can scarcely be said to have existed. All who denied the temporal authority of the pope, whether influenced by motives of conscience or of policy—all who declined the performance of certain rites of the church, whether from conviction or indifference; in a word, all who ceased to uphold the established system, were included under this title, which was thus made to embrace a great variety of creeds and character. The principles of Wycliffe had been widely disseminated. His disciples, actuated by the zeal of new converts, had found their way not only into the cottages of the peasants, but into the halls of universities and the castles of the nobles. The wife of Richard II., "the good queen Ann," was herself a convert to the reformed faith, and, during her life, its professors were effectually protected. When Henry

IV., however, had possessed himself of the throne by the aid of the clergy, he felt too sensibly his obligations to that powerful body, to refuse his assistance for the destruction of this heresy, and the unhappy Lollards became the subjects of a fierce and vindictive persecution. We will not dwell upon the terrible scenes which were then for the first time witnessed in England. Many perished at the stake—many by torture, and one by the fire, his own unfortunate daughter was compelled to kindle. Of the victims of this persecution, one of the most eminent was lord Cobham. His history, as related by Southey, presents a character in which devotion mingled singularly with the pride of birth, and the zeal of the Christian modified rather than suppressed the chivalrous feelings of the knight. Sir John Oldcastle, titular lord Cobham, was a gentleman of distinguished family in high favour with Henry IV. Having embraced the opinions of Wycliffe, he was accused of heresy; and when questioned by the king, he did not hesitate to avow his belief "that the pope was the antichrist—the son of perdition—the open adversary of God—the abomination standing in the holy place." Such doctrine was not palatable with the monarch, and the prelates were directed to proceed against him to the uttermost. Lord Cobham retired to his castle, and for a time made defiance to his enemies. But it was in vain to contend with the church—excommunicated, and about to be overpowered by numbers, he wrote what he called "his Christian Belief," and with this in his hand presented himself before the king. Henry refused to receive it, and referred him to the ecclesiastics who were to be his judges. In vain did lord Cobham demand, that, according to the forms of feudal law, he might acquit himself of the charge of heresy by the oaths of a hundred knights and esquires; and equally in vain was his offer, in perfect accordance with the spirit of the times, to fight for life or death with Christian or heathen in this quarrel of his faith. He was committed to the tower, and was directed to give in his answers to queries which were sent to him, in writing. On his final examination, a large number of ecclesiastics, together with an immense concourse of spectators, were assembled, by whom he was received with a torrent of invectives. "The certainty of what was to ensue could not shake the constancy of his resolved mind. But the taunts and mockery of the brutal audience who came there as to a spectacle, and anticipated, with exultation, the inhuman catastrophe, disturbed the equanimity which he had hitherto preserved, and moved him—not to an unseemly anger, nor to aught unworthy of himself, but to an emotion, than which nothing more noble in its kind hath been imagined in fiction or

recorded in history. For when Arundel began the tragedy by offering him absolution and mercy, if he would humbly desire it in due form—"Nay, forsooth, will I not," he replied, "for never yet have I trespassed against you, and therefore will I not do it." Then kneeling on the pavement, and holding up his hands towards heaven, he exclaimed, "I shrive me here unto thee, my eternal, living God, that in my youth I offended thee, O Lord, most grievously, in pride and wrath, in gluttony and in covetousness. Many men have I hurt in mine anger, and done many other horrible sins! Good Lord! I ask thee mercy!" He wept while he uttered this passionate prayer, and then standing up, with a mighty voice,** addressed himself to the astonished audience in an eloquent strain of reproof and denunciation. When further questioned as to his belief, he uttered this beautiful and comprehensive declaration of faith:—"I believe fully and faithfully in the universal laws of God. I believe that all is true which is contained in the holy Scriptures of the Bible. Finally, I believe all that my Lord God would I should believe." But the fate to which he had been doomed was not to be averted, and lord Cobham, after having once escaped the hands of his merciless pursuers, met the dreadful death assigned him with the self-possession and devotion which were to be expected from his character. The subsequent history of the Lollards is a record of sufferings on which it is painful to dwell, and of which the impression is scarcely relieved by the unavailing constancy of the sufferers. Driven from society by the sentence of excommunication—deprived of the support of those to whom they were attached by a community of faith, and hunted from village to village by their enemies, the disciples of Wycliffe were happy to preserve their lives without attempting the propagation of their principles. "So that now," says Fuller, "the ship of Christ, tossed with the tempest of persecution, had all her sails taken down, yea, her masts cut close to the deck, and without making any visible show, was fain to lie poor and private till the storm was overpast." For a time, indeed, while England was torn by civil dissensions, the reformers were suffered to remain unheeded. "The very storm," says the same quaint but eloquent historian, "was their shelter." But when peace was restored, the persecution was again renewed, and cannot, indeed, be said to have ceased, until the final establishment of the Protestant religion in England, when

—* Faith and hope were in their prime
In great Eliza's golden time."

P. Q.

* Book of the Church, page 370.

* From *Lollen*, which, in one of the German dialects, signifies to sing in a low voice.

Avalanches of the White and Green Mountains.

(Continued from page 109.)

Letter of Theron Baldwin.

New Haven, August 14, 1838.

TO PROFESSOR SILLIMAN.

Sir—The following notice, first issued at Montpelier, went the rounds of the papers in the course of the last summer.

Montpelier, (Vt.) July 10, 1827.

Avalanche.—A gentleman at Fayston, on whose veracity the most implicit reliance may be placed, has obligingly furnished us with the following account of an avalanche of earth, or slide of the mountain, in Lincoln, Addison county, on the 27th ult., occasioned by the late abundant and almost incessant rains.

On the 30th of June, I went, in company with two of my neighbours, to visit the spot so singularly marked by Providence, which I am now about to describe. I found the slide to commence near the top of the mountain, between two large rocks which were stripped of earth, opening a passage of four rods wide, from which it proceeded in a south-easterly direction, gradually widening for the distance of two hundred rods, to its great strand, or Mill Brook in Fayston. In the course it swept every tree in its way; overturning trees by their roots, divesting them of roots, branches, and bark, and often breaking them in short pieces. A number of rocks, judged to weigh from fifteen to twenty tons, were moved some distance. From where it entered Mill Brook, its course was June, it swept directly to two hundred and eighty rods, the natural course of the brook being very small; but the channel cut by this torrent is now from two to ten rods in width; and on either side are large quantities of flood wood piled up very high; and from fifteen to twenty rods of the lower part it is blocked up across the channel in every direction; some of the trees extending on one side as far as seventy rods, of roots, branches, and bark, and broken into many pieces. The pile in some places is ten feet high. Much of the timber is apparently buried several feet in sand and mud. One large birch tree was broken off square, measuring three feet nine inches where it was broken. One black ash was literally pounded into a broom, whose bark is seven feet in length, and the residue of these ravages is a mile and a half, and the quantity of land thus suddenly metamorphosed into a barren waste is twenty-five acres. The force of water must have been very great, at which we cannot wonder, when we consider its probable depth. In some places, from appearances, it must have been thirty feet high. Some of the trees on the sides of the channel were barked thirty or forty feet high, and there was mud on them at that height. T. B.

When this statement appeared, finding it difficult to conceive, how, in those circumstances, causes adequate to the production of such effects could be put into operation, I resolved, should the opportunity offer, to see for myself. Such an one presented itself in the month of May last. Accordingly, on a fine morning in company with a single companion, I started from this place in the forenoon, distant about seven miles from the slide, eager to behold this scene of desolation, and enjoy a ramble on the Green Mountains. Three or four of the last miles lay through an entire forest, and our only guide was Mill Brook, which came dashing down through the wilderness. During our ascent we found a number of streams emptying into this, but the marks of the flood were so evident, that we had no difficulty in deciding which to follow. The indications continued to grow more distinct as we advanced, till, what for hours we had so eagerly looked for, broke upon our view; and we emerged from the forest into an astonishing scene of devastation. For a time, I could not credit my own eyes; and while standing in the midst of this desolation, found it almost impossible to bring my imagination up to the conception, that a physical force could be accumulated in that place sufficient to accomplish the wonders with which I was surrounded.

I would here remark, that the statements of "T. B."

as to distances, &c. may be relied on as correct—for I was told, by one of the sixteen who visited the spot, (as above related,) that they had a chain with them which was used in making the measurements. I conversed with a number of individuals in the vicinity, all of whom appeared to be well acquainted with the facts, and ready to communicate them. The slide happened in the forenoon, and was about a quarter of the distance of several miles, and by some was thought to be an earthquake—by others, a clap of thunder; although they could not account for its long continuance. I was told that it produced a very perceptible jar, similar to that of a peal of thunder. Had not the mountain been enveloped in fog, perhaps some favoured mortals might have witnessed the spectacle of a field recently ploughed. Fortunately, as it was a number of miles distant from any human abode, wild beasts alone were exposed to its ravages. A similar occurrence took place a few years since upon the same peak, but on a much smaller scale.

In its whole course before reaching Mill Brook, it swept through a forest, composed of hemlock and spruce, and took off the entire surface, and every thing which it contained. The ground appeared to be as free from roots as if it had been tilled for fifty years. We observed some trees so firmly rooted in the rocks, that they could not be drawn out, and were pounded off upon a level with the surface of the ground, so that they had no roots left. At the distance of a few rods from the stream, the mass parted, and left a few rods square of timber standing—but soon united again—and rushing on in all its tremendous power, struck obliquely against the opposite bank of Mill Brook, with a concussion that must have shaken the everlasting hills. This bank rises very precipitously, and forms the base of a great height. At this place we judged the width of the desolation to be twenty-five or thirty rods. As the frightful moving mass now struck against an immovable barrier, and its line of direction must be changed before it could follow the course of the stream; we should expect a greater accumulation of water, &c. at this place than at any other; and just before the point where this wreck of the mountain tumbled into Mill Brook, I should not think it exaggeration to say, that a perpendicular, raised from the bed of the stream as it now runs, to a line drawn across the channel, and connecting points on either side, where logs, sticks, &c. lie in such a manner, as to show that they must have been washed there by the current, would appear to be about four feet in height. It is certainly surprising, how, even on a mountain as precipitous as this—such a mass, starting with a width of only four rods, could acquire sufficient momentum to carry before it an entire forest, and rocks of an enormous size; but gravity created that resistless power, which could so many times change its direction and urge it down the stream, in defiance of all the opposition it composed its progress, and where the elevation was constantly lessening. The principal and immediate agent was water, otherwise the mass could not have proceeded farther than where it struck Mill Brook—for it is easy to see that a mass composed merely of trees, and rocks, and sand, however enormous its bulk or tremendous its momentum, could not have proceeded farther than where it first appeared to rise. But how could the water accumulate on the sides of that precipitous mountain to the depth of thirty feet, (as stated by T. B.) which I should think a moderate statement? This question arose as I stood gazing in astonishment, and I was strongly inclined to pronounce it impossible, notwithstanding facts which undeniably proved the contrary, that were it not for the fact. But it will not appear incredible when we consider that the timber above Mill Brook was principally hemlock and spruce, the boughs of which would be extremely well calculated to produce an obstruction of the flood. A dam might easily be

formed of the logs, boughs, rocks, and earth, which composed this mighty moving mass, and the upturning of thousands of trees with the soil adhering to their roots, would greatly aid in effecting the object. And this appears to have been its *modus operandi* throughout the whole course. The ground was desperately disrupted, but whenever a check took place, the trees soon began to foam, and the foaming torrent would accumulate behind, till it had gathered sufficient force to burst every barrier—and again the huge pile proceeded thundering down the mountain. The forest seems to have been prostrated with as much ease as if it had been but a field of grain. The mass evidently went down in the wildest confusion. The trees soon lay in great numbers, and were scattered in all directions in "herd circles," would level tremendous blows at those upon the banks of the stream—as appeared by the bark frequently taken off at a great height—now their tops and roots alternately projecting forwards, and again lying across the current, were shivered in an instant. They are left in considerable numbers throughout the whole course, some lying upon the banks, others in the channel, and wholly or in part buried in the sand and rocks. But the principal part of the timber swept from these twenty-five acres, lies piled in a confused heap, covering perhaps an acre of ground, and four hundred and eighty rods (one and a half miles) from the spot where the slide commenced! Here, having already stated much of the facts, and the mountain growing less precipitous, it struck into a cluster of firmly rooted trees and was compelled to stop. At this place it presents a perpendicular wall of logs, &c. across the entire channel, in some places ten or fifteen feet high. The upper end of the pile is buried beneath the sand and stones, and the stream now runs over the top of the logs, and the logs will be dug out in after times as fossil wood.

Every thing in this mass bears the marks of the greatest violence. Almost every tree is as completely divested of its roots, branches, and bark, as could have been effected by man with the proper instruments. They are pounded, and splintered, and broken, into all imaginable shapes and fragments. I need not confess, sir, that while attending your lectures upon this interesting subject, I always had a kind of incredulity with regard to this point, which went very far to weaken the force of conclusions fairly deduced from physical phenomena, of whose actual existence I could not entertain a doubt. And while standing upon that mountain, I realized the force of a remark which you have often made, that we can never be properly prepared for the magnitude of the phenomena of the deluge, till we have taken the field, and witnessed for ourselves, the effects of those convulsions which have devastated the surface of our planet. Yours respectfully,

THERON BALDWIN.

To form, under the direction of prudence, and by the impulse of virtuous love, an early conjugal attachment, is one of the best securities of virtue, as well as the most probable means of happiness. The duties, which are powerfully called forth by the relations of husband and father, are of that tender kind which inspires goodness and humanity. He who beholds a woman whom he loves, and an helpless infant looking up to him for support, will not easily be induced to indulge in unbecomingly extravagant, or devote himself to indolence. He who has a rising family to introduce into a vicious world, will be cautious of setting a bad example, the contagion of which, when it proceeds from parental authority, must be irresistibly malignant.

Knox's Essays.

FOR THE FRIEND.

GRAMMAR.

"What! more discussions about grammar," methinks I hear the readers of "The Friend" exclaim, as they open the expected sheet: "we have had too much of such stuff already. It was a dull study at school, and we have almost forgotten what little we learned there." Very true, possibly, my good friends, but bear with me a while. In the first place, I am no reviewer, "trained to cut an author up;" and, in the second place, I assure you I am in a perfectly good humour. But do you not see that two very sensible and worthy men are in great danger of falling out; and that, although the word grammar has stood as the subject of their essays, it has been quite forgotten in the mischievousness of the one and the earnestness of the other, so that instead of belabouring the subject, they are likely to belabour one another? They would, no doubt, both of them be able to defend their own opinions, and overturn their antagonist's views to the satisfaction of all concerned; but they would first have to settle a personal, before they came to the grammatical dispute; and as that cannot with any grace be done in the columns of "The Friend," I think it an act of kindness to step in and separate them.

So much by way of preface, and I may further add, that I am an old fashioned fellow—of course liable to prejudice; so that the reader must be on his guard in that quarter; and also, that I mean to be very brief, so that if he should not comprehend my meaning at a glance, he had better read and think twice, before pronouncing me unintelligible.

My intention is, to give such a view of the principles of grammar, as may serve to expose the unsoundness of some modern innovations, without resorting to a minute and detailed examination of their errors.

Grammar, then, is strictly an analytical science, and teaches those rules of writing and speaking which are sanctioned by the general usage and practice of those who are best qualified to teach and understand language. Every language has a grammar of its own. By comparing the grammars of different languages, we are enabled to separate those rules which have their origin in local or accidental circumstances, from those which spring from the laws of the human mind, and from causes that influence the generality of mankind. This latter class of rules constitutes the science of *universal or philosophical grammar*. There are several other distinct branches of inquiry, to which the study of language has given rise, which we must not confound with the science of grammar.

Whoever undertakes to learn a language, will soon discover, that the greater part of the words it contains is subject to certain modifications and inflections, of the meaning and effect of which he must make himself master, before he can understand the language. Whatever these inflections may be, they form constituent parts of the grammar of the language in which they occur, and must be learned as such. The definitions which grammarians have generally adopted, must be admitted to be in many cases loose and awkward. Defec-

tive, however, as they are, they mark distinctions which really exist, and therefore cannot be abandoned because fault may be found with the terms in which they are expressed.

Let us take, for example, the verb. Verbs are divided into active and neuter, and the former into transitive and intransitive. It must be borne in mind, that grammarians are chiefly concerned with these as well as other grammatical distinctions, because they influence the termination, inflection, and government of words. The connection between an action and the object acted upon, is, in many cases, so close, that, in thinking or speaking of the action, the mind instantly and almost involuntarily passes from the one to the other. The sentence is imperfect unless both are mentioned; and the connection in language between the verb and the objective noun, like that in thought between the action and object acted on, is of the most intimate nature. Verbs expressive of such actions are called active transitive verbs. A series of active verbs may be formed, in which this dependence upon the objective noun for completely bringing out the meaning of the sentence, is gradually weakened, and a more full and independent signification is acquired by the verb. It is difficult to point out the precise line which separates the two classes, but this is the distinction between active transitive and active intransitive verbs, and there can be no doubt of its reality.

There is again another class of verbs, in which a full and complete sentence is conveyed by the verb and its nominative, and in which the idea of active force is either very indirectly or feebly conveyed, or in which the meaning expressed is that of some state of being, or some natural agency. These verbs are the neuters, so called "from the absence of certain qualities which other verbs possess." Although the shades by which neuter verbs pass into active intransitives, and these into active transitives, be, like the gradations of organized beings, almost imperceptible in the approximate; they are self-evident in the remoter individuals, and the established distinctions are clear and logical.

Cardell, in his grammar, has taken much pains to overturn these distinctions; and I hope that I shall give no offence to his zealous disciples, if I acknowledge that, after patient examination, I can perceive nothing in his arguments that has a bearing upon the true point at issue, and that the pomp of metaphysical declamation by which he attempts to annihilate the neuter and intransitive verbs, appears to me to be both misplaced and ludicrous, both turgid and empty.

The purposes of speech require that the object affected by any action should sometimes be made the prominent member of the sentence, and the agent placed as it were in a subordinate light. All languages possess a modification of the verb adapted for this purpose; and this modification is called the passive form or voice of the verb. This form of speech is indispensable. The name which it bears is well enough; for it expresses the idea that is most frequently meant to be conveyed in so speaking. His entering into a serious argument in metaphysics to prove the

distinction absurd, is a clear proof to me that Cardell went no deeper than the surface of the *old grammar*, and that he had not inquired before writing his book, whether there might not be in the prevalent system more truth than is indicated by some of its phraseology.

Had he fallen upon the proper train of investigation, he would also have avoided the absurdity of declaring, that there are but three tenses to the verb. It is an assertion in direct opposition to facts, and every child who has learned Latin must perceive its absurdity. The grammar which should not explain all the inflections of the verb, by which the various distinct successions of time are pointed out, would be thrown aside as useless. The single reflection, that if the child is not taught these distinctions, he can never understand the language, should convince us of the folly of this boasted reform. I shall point out, in another part of this essay, the circumstances which appear to me to have led into this error. It may, however, be here remarked, that, so far from the multiplication of the tenses and other inflections of the verb being a defect in language, those languages which possess the most, are the most copious, forcible, and precise.

Grammarians have adopted a classification of words, depending upon the functions which they perform in the mechanism of language. In the simple affirmative sentence, "man saws wood," the only parts of speech used are the noun and verb. I wish to particularize the circumstance, and say a black man saws oak wood. A new class of words is here introduced, which is the adjective, the function of which is subordinate to the noun, generally limiting and qualifying its meaning. In most cases nouns acquire peculiar terminations and inflections when they assume this function, and thus are sufficiently distinguished from the word in its original state. Sometimes, however, the original word is used adjectively, and its function in the sentence determines its class. This, however, does not in the least invalidate the propriety and grammatical necessity of the distinction. By a process somewhat similar, the participle and adverb are formed from the verb, and possess each a peculiar and distinguishing function. In the interchange of thought by language, there are certain constant relations which different words in the language may be made to assume. The relation of the person speaking, the person spoken to, and the person spoken of, are constant relations of this kind, in which every living being in turn may be placed. All languages possess terms to express these relations. The function of the word invented for this purpose being peculiar and limited, it naturally forms a separate class, namely, the pronoun. Another class of constant relations, of which it is continually necessary to speak, comprises those of position, motion, and action. The words which express these we call prepositions, and they are undoubtedly modifications of verbs or nouns, which have in most instances lost, by abbreviation, the traces of their originals. They are to be distinguished from conjunctions (which have had a similar origin) because they express a relation and dependence between

one word or sentence and another, while the latter simply express a connection without regimen or subjection.

The division is a convenient one for the grammarian, although the want of a proper separation and classification of the two parts of speech, has thrown them into some confusion. Taken together, they form an important part of the mechanism of language, which could never have answered its purpose as an accurate and rapid representative of thought, but by the aid of such a contrivance.

We thus see that the various parts of speech perform, each one, peculiar functions, and that there is a sufficient reason for the classification that has been made. That our treatises on grammar are in some respects defective, that the grammatical analysis of our language is yet imperfect, and that the science as commonly taught in the schools is behind the spirit and learning of the age, are readily admitted. But this confession should prompt us to a more rigid analysis of facts, which I hazard nothing in saying, would lead us on the one hand to a more philosophical arrangement of the science, and on the other to more copious and minute rules and exceptions.

(To be continued.)

Selections from the Letters and other papers of William Grover, &c. London, Harvey and Darton, 1823.

From this unobtrusive little work, a notice of which appeared lately in "The Friend," I have been encouraged to extract a few detached passages, in the hope, that, although they contain no extraordinary display either of literary attainments, or of what might feed a constant search after "some new thing," there may be minds to whom the pious sentiments of this father in Israel may not prove unacceptable or uninteresting. They bespeak a tender and affectionate solicitude for the welfare of our religious Society, and for the maintenance of its precious testimonies unimpaired by the spirit of this world.

"I believe," says he, "in a meeting for discipline, rightly gathered and rightly preserved, the united exercise of living members is, that truth may prevail over all. To a meeting thus circumstanced, I believe at times, a very precious sensibility is vouchsafed, and Friends travel on in the simplicity of filial fear and reverence; and when a nomination is depending, Friends become, at times, constrained, at other times feel a tender, brotherly, sensible freedom, to mention a name, without daring to stamp it high; but, in resignation, leaving it to make its way, or otherwise, as the master pleases; and leaving it with the meeting, whether the right savour attends the expression, and whether there may be a right capacity in the nominee to accept or decline. Thus Friends feel for one another, and the bond of tender gospel affection is preserved; and the travail for the cause maintained, and its prosperity sought, beyond all other considerations. Oh! one can seem to conceive what a precious thing it is, when Friends, in their meetings for discipline, can rightly bow under the solemnizing influence; not stamping any thing they do,

high, but fearing in the least degree, to wound the precious cause, or contribute to disperse the precious solemnity, either by speaking or by withholding. I speak not, very, very far from it, as one that has attained, but as a believer in the validity of these things; and in the favoured condition of rightly gathered, and rightly preserved meetings for discipline."

"When a meeting is baptized under a living ministry, and the minister sits down, it is a nice thing indeed to make an addition; at least, before a suitable space has been allowed. As the end of all true ministry is to bring the hearers to an abiding under the influence of the spirit of Christ, we should rejoice when this is in any considerable degree produced, by the ministry of any Friend; and be very careful not to step in, in a way to dissipate the solemnity or remove the sense which has thus profitably been begotten. At the same time, it is very desirable that no rightly appointed offering should be prevented; and the diversity of states and conditions is to be remembered. So that it is indeed a mystery; and a very weighty thing is living, baptizing ministry. I remember, whilst on this subject, a remark of dear Henry Tuke, in our quarterly meeting, a pretty many years ago, that he thought hardly a greater evil could befall us, as a religious society, than an unbaptized ministry. As to offerings in the ministry, rendered unseasonable from the circumstance of a meeting being in measure baptized by previous ministry, I believe, solid judicious elders might be greatly helpful to our dear ministering friends of less experience: they are much to be felt for, and so are meetings."

"None are safe companions, who have not the tenderfear of God before their eyes; who do not endeavour to yield their minds to that cross which brings into exercise and conflict, and forbids a rest in sensual gratifications, which are vanity, and afford no substantial and enduring comfort.

"I have thought that many would like to feel the comforts of religion, but miss it from expecting to find some great thing to begin with; whereas, perhaps the way appointed for most, is to begin with something very little: and it would be well, when our minds are exercised and grieved that we feel little or no capacity towards good, to consider whether there is not something manifested that we are not yielding to. Perhaps this is the very thing which is to be the door of entrance into the path of life, and of increasing consolation, and experience of good."

"I am inclined to believe that it is not the design of unerring wisdom, that the mind should be satisfied about these things, [the mysteries of our holy religion,] by the exertions of its own powers; but that he has wisely reserved to himself the communication of this satisfaction, dispensing it to the minds of his creatures, when, how, and in what degree he sees meet, from time to time. It seems that a real progress in divine knowledge is very differently to be attained and experienced, from what may generally be expected and desired by mankind. If any man will do his will, he shall know of the doctrine.—See *John* vii. 17. It is very gratifying to the natural mind, to have

a very full and comprehensive view of the subject of religion, at the beginning of the work; but the religion of our Lord and Saviour Jesus Christ appears to be very differently intended to be opened to the mind; beginning, frequently, with a little light or manifestation of the divine will, as to some point or part of duty."

"Now, as the Holy Scriptures are read in this disposition of mind, [reverence, and fear, and reduction of self,] depending on God, through the spirit of Christ in the soul, for the opening of them to our understandings, we may, I believe, often be sweetly refreshed, comforted, and edified, even in reading a very few verses."

"Is not the great thing which is wanting in our religious Society, an individual travail, a close attention to individual duty, whereby we should more experience a fitness and qualification for collective service, as well as more availingly contribute to the advancement and spreading of truth?"

"Probably some of those having the care of youth, and heads of families, among whom I include myself, have not been enough concerned to watch the openings of right capacity in themselves to convey, and the openings of right capacity in the youth to receive, lively instruction; and it appears to me, that this watchfulness for the opening is the thing wanted among us. It is, I believe, a humbling heart-work, and would greatly promote the growth both of guardians and their charge."

"It becomes truly religious characters not to run with the changeable spirit of the times. We may maintain a care respecting this, and yet have humble views of ourselves, not thinking ourselves better than others, nor piquing ourselves on any peculiarity; but in watchfulness and fear, endeavouring not to quit our ranks, or give occasion by our example to any fellow-soldier to desert his."

"If I have any good desires, I think one of them is, that the ministry may be increasingly weighty among us. Our dear friends in that station are much to be felt for, and I wish that we may be favoured with increased qualification to contribute to their help and comfort. How does the desire arise, that there may be quite as much in weight as measure. It is a very interesting time we live in; and I think we are a singularly appointed people. How desirable is it, that we may know our place, and keep it—waiting, solid, self-denying people."

"How do I desire that the sincere hearted in America may be kept in the patient, steady pursuit of purity and holiness, and know from season to season the discovery of the brook by the way, enabling to hold up the head, and to trust on.

"My mind, one day this week, was, I think I may say, sweetly comforted in the contemplation of the blessedness of that state, which is preserved so low, so little, and humble and feelingly dependent, as to be thankful for even a morsel of heavenly bread, and even a small portion of that living water which sustains the traveller in the path of faith; and this was accompanied with gladness, that, from the morning of our day as a religious Society, it was given forth, as the sense of Friends respecting the Scriptures, that whatsoever doctrine is con-

rary unto their testimony, may therefore justly be rejected as false! It is very pleasant to me, that there is extant part of a letter from William Savery, of America, written at the time of the trouble occasioned by H. B.'s dissent from Friends, to a friend in London; a few lines of which I incline to transcribe, though I should not suppose they are new to thee, viz. "The longer I live, the more unshaken confidence I think I obtain, that the doctrines laid down by Robert Barclay and our first Friends, founded upon the New Testament, and still maintained by the body of Society at large, are invulnerable to the efforts of vain philosophy, sophistry, and curious speculation, so long as we retain our belief in that most excellent of all books; and I am of the mind, that all such as depart from that foundation, will wither and be consumed."

The foregoing passage, containing this extract, was penned about six months previous to the death of William Grover; and is doubly valuable, as affording so unequivocal a testimony against the heresies of the present day, from each of these upright and venerable Christians.

IRENEUS.

Proceedings of the late Indiana Yearly Meeting.

We have received, within a few days, a printed copy of the minutes of Indiana yearly meeting of Friends, held at White water in the 10th month last, and have had much satisfaction in their perusal; as they exhibit a lively concern and diligent labour on the part of that meeting for the faithful discharge of Christian duty, amidst all the trials of the present eventful day. We have made the following abstract, which we thought might be interesting to our readers.

"2nd day morning 6th."

"The following minutes of the yearly meeting in London forwarded to this meeting, on the epistle from that meeting being read, were approved, and the clerk was directed to enter them at large on our record; viz.

"At a yearly meeting held in London, beginning the 21st day of the 5th month and ending the 31st of the same inclusive, 1828.

"In the course of this meeting an address has been presented to it, bearing the following superscription: "To the yearly meeting of Friends in London," and purporting to be from the yearly meeting of Friends held in Philadelphia, by adjournments, from the 14th day of the 4th mo. to the 18th day of the same, inclusive, 1828. The date of said address, viz. the 18th of last month, is the same with that of an epistle from the meeting for sufferers in Philadelphia to our meeting for sufferers, which was received during the sitting of this meeting, and read in it; and which contains the following passage: "A general assemblage of the separatists is now in this city, holding what they call a yearly meeting." The date of the said address is not that at which the yearly meeting of Friends in Philadelphia is usually held, and it was not forwarded by any one of our correspondents in that city. On the foregoing evidence this meeting having concluded that the said address was from the

body in Philadelphia who have separated themselves from Friends, came to the solid and united judgment neither to read nor accept the same.

"2nd. This meeting thinks it right at this time to declare, that it does not correspond with any body of individuals convened under the name of Friends, which is not established in accordance with the regular and long settled order of our religious Society; or which is not in fellowship with us as a Christian community."

Another minute follows concerning certificates, &c. which it is not necessary here to quote.

It is pleasant to find that the testimony against the use of spirituous liquors appears to be gaining ground in Indiana, and that by the report of the committee relative to the civilization, &c. of the Indian natives, the farm near Waughpaughkounetta was "in good order, and the school progressing to satisfaction."

From the report of the standing committee upon "African concerns," it would seem that our brethren in Indiana have been more actively and practically engaged in endeavours for the melioration of the condition of this suffering people than any of the more eastern yearly meetings. They have recommended new subscriptions in aid of this object to be opened, and their committee is directed to continue close attention to the subject.

In several places exertions have been made to extend the establishment of schools for the education of people of colour, and the committee suggest the propriety of devising measures to raise funds for the special purpose of effecting the school education of this people, *whenever they may be found among us*, "by which they may be enabled to surmount that state of degradation in which they are placed."

The minutes contain a list of correspondents to sign certificates and minutes both in Indiana and Ohio yearly meetings, which for the information of Friends generally it may be well to insert.

Indiana Yearly Meeting.

MIAMI QUARTER.

Robert Furnace, *Waynes-ile*, Warren county, Ohio.
John Garretson, *Springborough*, do. do.
William Benedict, *Beaumont*, Delaware county, Ohio.

John Davis, *Cincinnati*, Ohio.
Henry Picketer, *Zanesfield*, Logan county, Ohio.
Elijah Anderson, *Charleston*, Clark county, Ohio.

WEST BRANCH QUARTER.

Samuel Tengage, *Union*, Miami county, Ohio.
Samuel Jay, do. do. do.
Samuel Jones, do. do. do.

FAIRFIELD QUARTER.

Richard Barrett, *Lisborough*, Highland county, Ohio.
Gershom Perdue, *Leresburgh*, do. do.
James Hadley, *Wilmington*, Clinton county, do.

WHITE-WATER QUARTER.

Stephen Macy, *Richmond*, Wayne county, Indiana.
Elijah Coffey, *Milton*, do. do.
John Marshall, *Economy*, do. do.

BLUE-RIVER QUARTER.

Nathaniel Newlin, *Rockville*, Park county, Indiana.
Joel Dixon, *Morencie*, Morgan county, do.
Henry Wilson, *Salem*, Washington county, do.
Richard Hayworth, *Newport*, Vermillion county, Indiana.

NEW-GARDEN QUARTER.

Francis Thomas, *New-garden*, Wayne county, Indiana.
Jonathan Johnson, do. do. do.
Benjamin Cox, *Hitchester*, Randolph county, do.

WESTFIELD QUARTER.

Thomas Talbert, *Jacksonburgh*, Butler county, Ohio.
Joseph Stubbs, *Yreaca*, Preble county, do.
William Talbert, *Liberty*, Union county, Indiana.

CENTRE QUARTER.

Caleb Harvey, *Wilmington*, Clinton county, Ohio.
Joseph Dean, *Jun.* do. do. do.
David Bailey, do. do. do. do.

Ohio Yearly Meeting.

REDSTONE QUARTER.

George Smith, *East Bethlehem*, Washington county, Penn.
David Cattell, *Brownsville*, Fayette county, Pennsylvania.
Joshua Cope, *Providence*, do. do. do.

SHORT-CREEK QUARTER.

Isaac Parker, *Mountpleasant*, Jefferson county, Ohio.
Benjamin W. Ladd, *Smithfield*, do. do.
Joseph Williams, *Flushing*, Belmont county, do.

SALEM QUARTER.

William Heald, *Fairfield*, Columbiana county, Ohio.
John Street, *Salem*, do. do.
Samuel Woolman, do. do. do.
Demsey Johnson, do. do. do.

STILL-WATER QUARTER.

William Green, *Barnesville*, Belmont county, Ohio.
Joseph Edgerton, do. do. do.
Samuel Embree, *McConnelsville*, Morgan county, do.

NEW-GARDEN QUARTER.

John Johnson, *New-garden* Monthly Meeting, Columbiana county, Ohio.
Levi Miller, *Hanover*, Columbiana county, Ohio.
David Holes, *Fairfield*, do. do.

We also think it right to republish the following epistle to the subordinate meetings and members, believing that the salutary advice it contains is pertinent to the condition of Friends in all the yearly meetings on the continent, in which disorder and disaffection to the faith and discipline of our religious Society have been manifested.

"From our yearly meeting of Friends, held at White-water, in Wayne county, Indiana, by adjournments from the 6th of the 10th month, to the 13th of the same, inclusive, 1828."
"To the quarterly, monthly, and preparative meetings, constituting the same, and to Friends individually:

DEAR FRIENDS,—Having been permitted to meet again, in this our annual assembly, which in its several sittings hath been large, and hath from time to time been favoured with the overshadowing of Ancient Goodness, we have been made thankful in believing that it is the will of our Holy Head, that the church may be redeemed from its many backslidings, and restored to its ancient purity. We are also comforted in believing that the testimony issued by this yearly meeting, last year, against certain spurious doctrines, and the publications containing them, &c. hath had a good effect on many minds, and with the divine blessing, hath proved as a wall of defence unto them, and a strength to those that are engaged in the defence of the gospel, and we have no doubt of its having been issued in the ordering of best wisdom.

A lively concern hath been felt, that parents and heads of families may be encouraged to

the daily practice of calling their families together, and after a solemn pause, let a portion of the holy Scriptures be read, and as our minds are humbly turned to the divine source of light and strength, there would be no danger of the practice becoming formal. We have no doubt, that this practice hath proved a blessing both to parents and children, where they have taken up the cross, and been faithful therein. We are also concerned to recommend a more frequent use of the Scriptures in our schools, believing that such a practice would have a tendency not only to advance their literary improvements, but to solemnize the minds of our tender offspring, and make impressions on them which would be likely to continue through the various stages of life, and contribute, in no small degree, to the formation of sound principles, and to their preservation in the ways of righteousness. Monthly meetings are recommended to make the necessary inspection, to ascertain whether each family within its limits is provided with a copy of the old and new Testaments; and should any be found without these inestimable writings, that they be directed to procure them; and to those in indigent circumstances, assistance should be rendered therein, if necessary.

Friends are advised to be guarded against unprofitably spending their time on the first day of the week, that their temporal concerns be not suffered to engross their minds, so as to disqualify them for rightly performing their religious duty; to watch over their children, subjecting them to obedience to all their lawful commands; believing that good impressions have been lost, by indulging too much in company on the afternoon of first days, when if proper attention were paid, by spending this time more in retirement, and in reading the Scriptures, and other good books, these seasons would be cherished, and a real advancement experienced.

This meeting being brought under a weighty exercise, in consequence of the spirit of unbelief in some of the fundamental doctrines of the Christian religion, which has produced within our borders an insubordination to that salutary discipline instituted amongst us, in the wisdom and goodness of the holy head of the church; and many under our name, having been ensnared by the plausible appearances of this delusive spirit, under the pretence of greater spirituality and religious liberty, it has gradually led them on, from one step to another, until at length they have openly departed from the ancient faith and principles, which we as a Society have always held and believed; have thus separated themselves from religious fellowship with us, and being joined by others not in membership with us, held what they called Indiana yearly meeting, at Miami, in Waynesville, Ohio, in violation of the good order of our Society. In consequence of these extraordinary and irregular transactions, several of our subordinate meetings will probably be subjected to much suffering and many difficulties; and this meeting being now introduced into near and dear sympathy with our beloved brethren and sisters, who reside in places where the greater part of the members may be carried off by this separating spirit; and

feeling a fervent solicitude for their preservation and encouragement, and that the doctrine and discipline of the church may be faithfully and steadily maintained, believes it right to impart the following advice and direction to the subordinate branches:

That where the clerks or other members of any preparative, monthly, or quarterly meetings, recognize or acknowledge any of the meetings of the separatists, or in any other way identify themselves and the meetings they belong to, with those who have seceded from us; or where they refuse to pay that respect and subordination to this yearly meeting which the discipline enjoins, and Friends, after patiently and firmly opposing their disorderly measures, find they are determined to pursue them, they should then proceed to appoint a suitable clerk, and hold said meetings in conformity with the original design of their institution, viz. As a component part of, and subordinate to this yearly meeting. And should those who have separated from us, assume the control and direction of any of our meetings for discipline or worship, and prevent Friends from holding such meetings in a manner consistent with our discipline, and the good order of Society; or should they deprive Friends of the use of our meeting houses, it is advised that after making a regular demand for the property, and calmly asserting their just right thereto, if still refused admission, Friends may procure other convenient places for holding said meetings, and report the change to the monthly, quarterly, and, if necessary, to the yearly meeting.

And all clerks, recorders, or other persons under appointment, in any of our preparative, monthly, or quarterly meetings, who may have in their possession any records, books, papers, or other property, belonging to the said meetings, or to the Society, are hereby directed and required to deliver them to such meetings as are in subordination to this yearly meeting; or to the Friends appointed by such meetings to receive them.

And Friends are tenderly and earnestly advised, to maintain the authority of the discipline, over all those who thus separate themselves from us, and to seek after holy help to labour with them in the spirit of meekness and restoring love, without partiality or unnecessary delay; and where such labour is ineffectual, or is rejected, to place judgment upon them in the authority of truth. It is affectionately recommended, that Friends in different meetings, may not yield to unprofitable discouragement, in consequence of the smallness of their numbers; nor shrink from the discharge of this weighty and important service, but cheerfully and patiently resign themselves to it, inasmuch as the promotion of the precious cause of truth, the welfare of individuals, and preservation of meetings, are all intimately connected with the faithful performance of this religious duty. And as our minds are sincerely engaged, reverently to seek after that ability, which, through the continued mercy of our holy Head, is still graciously dispensed to his dedicated children, we have humbly to believe and trust, that He who remains to be a spirit of judgment, to them that sit in judgment, and strength to

those that turn the battle to the gate, will afford a right qualification for putting in force those salutary regulations, which in his wisdom have been set up as a wall of defence and preservation around our borders.

In the progress and working of this sending spirit, it is probable, that some of our monthly and preparative meetings may be much reduced, and left in a very tried condition, requiring the tender sympathy and aid of the body:—It is therefore advised, that quarterly meetings appoint committees of suitable Friends, to be incorporated with such meetings, as a component part thereof, to aid them in treating with delinquent members, and to afford such other assistance or advice, as their peculiar situation may require and best wisdom point out.

And in order that this yearly meeting may afford to its subordinate meetings, such counsel and aid as their peculiar situation calls for, it is united in the judgment, that a committee of men and women Friends be appointed, to advise and assist the preparative, monthly, and quarterly meetings, in carrying into effect the foregoing recommendations, and also in supporting the discipline and good order established among us, who are authorized to adopt such measures for the accomplishment of these objects, as the circumstances of meetings may render proper and necessary. Said committee is directed to attend the preparative, monthly, and quarterly meetings, next ensuing the time of their appointment, where this is practicable, and afterwards as occasion may require; and the several subordinate meetings are requested to make such adjournments, as will best accommodate them, or they may direct.*

FOR THE FRIEND.

ELIAS HICKS—GIDEON SEAMAN.

We copy from the last number of the Miscellaneous Repository the following letter from the venerable Gideon Seaman to Elias Hicks. It is written in a calm and Christian temper, and breathes much of that brotherly solicitude which mourns over the aberrations, while it earnestly expostulates with an old and once highly esteemed associate. We consider it as a document of great importance, inasmuch as it is the production of one who has been long and intimately acquainted with Elias Hicks, and has had his almost entire confidence, until the wild notions of the latter induced him to discard his old and tried friends, and take up with new companions; persons, whose principles and practices are more congenial with his own unbelief. Few men have had so full an opportunity as Gideon Seaman of observing the rise and progress of that unhappy delusion which has overspread the mind of Elias Hicks; and none, we believe, have laboured more earnestly or more affectionately to convince him of his errors, and recall him to the paths of truth. These circumstances, together with his fair reputation as a religious and upright man, steadily maintained through all the vicissitudes of life to the advanced age of fourscore years, entitle his statements and the expression of his fervent concern, to the highest degree of credit and of respect.

Westbury, 21st of 8th month, 1828.

FRANK ELIAS HICKS.

Notwithstanding I have in time past had much conversation with you on the subject of the sentiments or doctrines thou hast held forth, different from those formerly held forth by thee, and by the Society; in which my object was, to clear myself in the divine sight, and discharge my duty to thee; which I generally endeavoured to do, according to the opportunity given; and for some years have mostly felt pretty clear, yet at times had some doubts. And now the subject coming before us, as thou may see by the minute accompanying this; I think I shall be best satisfied, to expostulate further with thee thereon, and on the doleful state of things amongst us.

I expect thou knowest the separation is rapidly going on amongst us. This is a subject so great, that it seems almost ready to overwhelm me at times, though many seem to make but light of it. But perhaps thou may say, as thou and some others have said, that we are the seceders, and have separated ourselves from the Society in a disorderly manner, without any cause given. Who are the seceders in any society, but those who secede from the doctrines and principles of that society? This must in honesty be acknowledged, and it matters not whether the number be great or small, the matter is the same: And as to our separating from you without cause, if thou wilt only look candidly how business hath been conducted, in divers of our meetings for some years, that thy party have forcibly taken the business into their own hands, not appearing to regard us in deciding upon matters, much more than if we were children; consistent with what I think thou said in the yearly meeting a little before the separation took place, viz. that if we remained in the meeting and took part in the business, that what we said would be considered as nothing. We have seen plainly enough, that we have been considered about as nothing; that let us feel as much concerned for the testimony as we may, we could do little or nothing for the support of it, which with you; and after all this, and such more which might be said, we are charged with separating ourselves from you without cause! Can any thing be more void of truth? Dost thou and others think we are void of common sense? Do you not think that what you tell me of, and we have been abundantly charged with being the cause of the great difficulty at present existing among us—I have often heard it said, in a way of comparison in some cases, the saddle is put upon the wrong horse: If ever I heard this maxim used properly, it may be in this case; did we begin this which hath caused the difficulty and from which it entirely arose? thou knowest to be otherwise. Is it not a proof that the cause is not good, when its advocates are so put to the shift for reasons to support it?

There are divers other things thou hast held forth, which I will mention for thee to look at, and consider whether thou can yet support, or hold them.

Thou hast strongly held that the church hath no right to interfere with its members, or exercise any control over them, in matters of faith and doctrine, but that every one hath a right and must be at liberty to publish his own sentiments.

That the meetings of ministers and elders, and the meeting for sufferings, ought to be discontinued, being hurtful in their operation. That the appointment of Friends to the station of elders, tends to set them up and make them as lords over the heritage. That ministers ought to be amenable to the monthly meetings only. Would not these sentiments, if adopted, destroy all order and government in the visible church, and of course destroy the church also? I think it would.

Thou hast also said that no being can be properly denominated righteous, unless he hath chosen to do right in preference to wrong. Consequently, time hath been, when the Almighty hath chosen to do right in preference to wrong. That the mass of evil which exists makes the devil, and the whole mass of good which exists makes God. That God can create, but cannot beget. That it is impossible for spirit to beget flesh, or flesh spirit. That it impossible

for God to create or make a being capable of enjoying spiritual happiness in perpetuity, without placing him in a state of probation. Is not this a bold presumption, and also ridiculous, to pretend to know what the Almighty hath been, what he is, what he can do, and what he cannot do? It is not pleasant to my nature to revive these things to thee, but having long believed that much real hurt hath been received by many, especially the youth, by the publishing unsound things, and novelties, I feel a great wish it may not be continued; and, Oh! the desire and concern I feel for thee at times—one who hath, in times past, been so valuable an instrument—and at times exalted to a high state in the divine power. Oh! that thou may yet be willing to open thy eyes to the real nature of things, and do all things rightly; so that, if it yet be possible, thou may be brought into the state thou once was in, whilst thou hast a being tabernacle in this world.

Thy friend,

GIDEON SEAMAN.

P. S. As the representation forwarded by Friends of Philadelphia to Jericho monthly meeting, stating the uneasiness thou gave to Friends of that city, which was rejected by your monthly meeting, and afterwards, when communicated to Westbury quarterly meeting, was refused even to be read therein; and the whole matter was smothered, and left unattended to; whereby the discipline and order of Society was violated and trampled upon—therefore the case being transmitted to the yearly meeting, as thou wilt perceive by the minute herewith forwarded to thee; the case is now regularly before the Society, and we being required to give attention thereto according to discipline; we therefore desire an answer from thee, whether thou wilt comply with the requisition of a yearly meeting, and return home without any further procedure.

G. SEAMAN.

The followers of Elias Hicks have frequently alleged that the charges made against him were anonymous, and therefore unworthy of notice or belief. In the present instance this plea will not avail them. Here are several charges of serious import alleged against Elias Hicks, under the sanction and authority of one of the most respectable names in New York yearly meeting; they come, therefore, with all the weight to which human testimony is entitled, and, unless disproved, must stand as a hand writing on the wall against him. That they are true, and cannot be disproved, is sufficiently evident from the fact, that, although Elias Hicks has written a formal answer to the letter, breathing a most vindictive and haughty spirit towards Gideon Seaman, yet he does not attempt a denial of a single allegation contained in the letter. Nor was the reply so hastily written, as to afford Elias Hicks the excuse of want of time or inadvertence. He received this letter, with some other documents, at Mount Pleasant, in Ohio, and although he had travelled more than four hundred miles to attend the yearly meeting there, yet, at a time when he knew the anxieties and the passions of his followers were excited to a great degree, when he expected a separation would take place, and had been engaged with them in concerting what measures it would be proper to pursue, he absented himself from the first, and most important sitting, for the very purpose, it seems, of answering this letter. But, he neither answers nor denies any thing that G. Seaman's letter contains; and, therefore, by fair inference, admits all to be true.

Elias Hicks has long "held that the church hath no right to interfere with its members, or

exercise any control over them in matters of faith and doctrine, but that every one hath a right, and must be at liberty, to publish his own sentiments." We prize liberty of conscience as an inalienable and most invaluable right; a right with which no human authority ought to interfere, provided it is not exercised to the injury of our fellow citizens, or the disturbance of the peace and welfare of society. But to assert that societies have less liberty of conscience than individuals; in other words, that any number of persons associating together from unity of belief in religious matters, shall not have the liberty of excluding such as do not unite with them in belief, is monstrous. Will any man deny that such an association might rightfully and properly refuse to admit into its fellowship, any person who held principles directly reverse to those on which the association was formed?—certainly not;—and if they have power to prevent dissenters from joining them, they must consequently have the same right to exclude from their communion any one, who, having been a member in unity of principle, deserts those principles, and publishes others which are opposed to those which form the fundamental articles of the compact.

That Elias Hicks should assert "that the meeting of ministers and elders, and meeting for sufferings, ought to be discontinued," is no more a matter of surprise than that he should consider them "hurtful in their operation;"—since it is well known that he has found it extremely difficult to bring them under his influence so as to get the control of them into his own hands. They have stood as an impregnable bulwark against all his attempts at innovation, and comparatively a small proportion of the members have gone off with him in the separation. Here lies the true reason of all his enmity against those two classes of meetings. To extend his own influence and importance, to secure a control over the meetings and members of Society, so as to obtain absolute sway, has long been the darling object towards which his labours and exertions have obviously tended. Hence he became extremely impatient of restraint, restive and passionate at the least symptoms of opposition, and treated with scorn and contempt, or angry violence, every attempt to exercise toward him that Christian care which is due from elders to ministers. More effectually to conceal his own, he endeavoured to cast the odium of pride and ambition on those whom he chose to consider as opponents, because they endeavoured to convince him of his errors, and prevent him from deluding others. It is feelings of this kind that produce the sentiment "that the appointing of Friends to the station of elders tends to set them up, and makes them as lords over the heritage, and that ministers ought to be amenable to the monthly meetings only." This exemption from the advice and control of the elders, which he pleads for, is precisely on the same principle, that the leader of a mob would demand to be freed from the wholesome restraints of the laws, and amenable only to the infuriated multitude whom he had deluded. It is with great pertinacity that Gideon Seaman asks, "would not these sentiments, if adopted, destroy all order and government in the visible church, and of

course destroy the church also? doubtless they would; and it is for the very purpose of breaking up the foundations of sound and good government in the church, that Elias Hicks propagates them. He has long shown himself an enemy to the discipline; and there needs little more to show his departure from the primitive institutions of our religious Society than the strong contrast between his sentiments relative to church government, and those of Fox, Penn, Pennington and Barclay. Gideon Seaman proceeds to notice some monstrous doctrines which Elias Hicks has at different times promulgated. "Thou hast also said; that *no being* can be properly denominated *righteous*, unless he hath chosen to do right in preference to wrong." It would follow from this strange position, that the Almighty must have elected "to do right in preference to wrong" before he became righteous—hence there not only must have been a time when he was not righteous, but being involved in the consequences of free agency, he might have chosen to do wrong in preference to right—for the virtue of the choice must depend on the freedom of the will! This is a sentiment as derogatory to the divine character and dignity as can well be conceived, and if followed out in all its dreadful consequences, must shock even the most fool-hardy. It is, however, perfectly accordant with the one which follows it, viz. "That the mass of evil which exists makes the devil; and the whole mass of good which exists makes God." This is a near approximation to downright atheism, if not a direct avowal of it. The sentiment, however, is not entirely new to us. It was repeated to us many years ago by a worthy and highly respected friend, who heard Elias Hicks assert it at Byberry. Whether he is himself aware of the tendency and consequences of the assertions he makes, we cannot say; but certainly many of them may vie in bold impiety, and contempt of sacred truth, with the most daring of modern infidels. It has long been a favourite notion with Elias Hicks that all evil originated in the heart of man, and that there was no evil agent distinct from him. If we compare this idea with the one just quoted, it will necessarily follow from them, that "all the mass of evil" which makes the devil, originates in, and is limited to the heart of man.

Let us now look at the converse of the proposition—it is an inference which may justly be drawn, that as all evil originates in the evil propensities of man, so "the whole mass of good" arises from the exercise of those benevolent affections—those heavenly dispositions which are inherent in his nature; and if "this mass of good makes God," as Elias Hicks asserts, then God must owe his existence to the exercise of those affections, and he wholly confined to the human heart. God, then, is the effect, not the great First Cause, from whose creative power all things else have sprung. Hence, it will follow, also, that there is no God distinct and separate from man, which, to our understandings, is equivalent to the saying of the fool—"There is no God."

If "the whole mass of good makes God," then he had no existence prior to that of "the whole mass of good;" and as "the whole mass

of good" is an aggregate of effects proceeding from some cause or causes, there must have been a time, prior to the production of that "whole mass of good," when there was no God. It will be admitted, that, as regards our earth, the whole mass of good of which we can form any idea, must have been produced since the creation. God, therefore, could not have existed prior to the creation of man, and we must seek for some other mode of accounting for this mighty event than that of attributing it to the creative fiat of an omnipotent intelligence. Again, it appears from the several positions of Elias Hicks, that as all evil owes its existence to the evil propensities of man, and, by a parity of reasoning, all good proceeds from his good propensities, there could have been neither good nor evil before man existed. Therefore, if "the mass of evil which exists makes the devil," and "the whole mass of good which exists makes God," there could have been neither a God nor a devil prior to the existence of man.

We forbear to pursue this fearful subject any further—the consequences which necessarily flow from the assertions of Elias Hicks are monstrous and blasphemous in the highest degree. It can hardly be supposed that he has ever reflected soberly on the direful effects which the promulgation of such opinions must produce, or perceived the natural deductions which arise from them. They are such as must alarm every considerate mind, because they go to deny the very existence of a Supreme Being, and to overturn the foundations both of civil and religious society. We shall take another occasion to present to the readers of "The Friend," Elias Hicks' reply to Gideon Seaman's letter; every person who perceives it must be struck with the unchristian spirit, and the arrogance and pride which are marked in every line. H.

THE FRIEND.

FIRST MONTH, 31, 1829.

We acknowledge that we have placed ourselves in rather an awkward predicament in relation to the grammar discussion. Both as respects principles, and matters of taste and criticism, the correct attitude for us to assume, in the conduct of this journal, certainly is, in the first place, maturely to deliberate, and cautiously to determine, and then, in regard to whatever is placed upon our pages, to let it stand for what it be worth, in weight and importance, without incurring the liability to controversy, alike tiresome to our readers and inconvenient to ourselves. Nevertheless, after publishing the "review," we were induced to yield to the solicitations of individuals attached to the system of Cardell, and of several communications on that side of the question which had offered, selected for insertion that which, in point of talent, we deemed the best. But after all, it is to be feared, the real object of the discussion has been but little advanced. Of the "review" it was complained, that instead of a clear analysis, a sober expo-

sition, and refutation of the grammar, it was chiefly occupied in a sort of running fight, or satirical skirmishing. On the other hand, it is thought the author of the reply has not been more successful as to the end professedly in view, and that both taken together, are totally inadequate to convey to the uninitiated, any distinct comprehension of what has been the subject of dispute.

We make no pretensions, as has been heretofore announced, to erudite skill in these matters, nor do we think it requisite to be familiar with all the technicalities of the science, to perceive the inefficiency, and, in many respects, the absurdity of the new system. It remained, therefore, desirable, that some person of competent ability should take up the topic—one who should be able to say something—in other words, conduct the inquiry to a definite and satisfactory result. This desirable purpose, we think, has been attained in the able production of our intelligent correspondent, one moiety of which we publish to-day. He has not only successfully attempted to say something, but, in our opinion, it is well said, and with a perspicuity, and force, and conclusiveness, which must be convincing, and must set the question at rest. Though, in truth, it is, as it purports to be, a communication, yet we are willing that it should be considered as speaking for ourselves; and further, we would have it distinctly understood, as our *finale* on this subject.

The second part of the interesting article on Hayti has been received, and is intended for our next.

Several other communications have come to hand, which we have not room at present particularly to notice.

It is among the evidences of the divine original of the Holy Scriptures, that good people grow more and more fond of them as they arrive nearer to heaven.

God has thought proper to proportion our knowledge to our wants, not to our pride. All that concerns our duty is clear; and, as to other points either of natural or revealed religion, if he has left some obscurities in them, it is that any reasonable cause of complaint?

Not to rejoice in the benefit of what he has graciously allowed us to know, from a presumptuous disgust at our incapacity of knowing more, is as absurd as it would be to refuse to walk because we cannot fly. Shall we shut our eyes against that day-spring from on high that has visited us, because we are not as yet able to bear the full blaze of his beams? LYTLETON.

Died, in Burlington, N. J., on the 18th inst. MARY, daughter of the late Ray King, in the 20th year of her age.

—, on the 23d instant, MARY, daughter of the late Joseph Hoskins of Radnor, Penn., in the 27th year of her age. In the bloom of life, this interesting young woman, arrested by the hand of disease, was favoured to witness a preparation of mind for the awful change which she was sensible was approaching, and in peaceful submission resigned her spirit unto Him who gave it.

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FOR THE FRIEND.

THE HISTORY OF HAYTI.

(Continued from page 114.)

In our last number, we brought our sketch of Haytian history to the period of the final expulsion of the French, and the commencement of the independent government established by the negroes. It is our design, however, to retrograde a little in the order of time, for the purpose of giving a brief notice of the wisest and best of the negro leaders.

When we consider his birth, education, and general training, and contrast it with his talents and virtues, we are obliged to assign to Toussaint L'Ouverture, a name and reputation which have for superiors in the political annals of mankind.

This famous individual was born a slave, and the first forty-five years of his life were passed in the labours of the field, or as a position to his master. While engaged in the former of these employments, he learned to read and write, and made some progress in arithmetic, to which he afterwards added a very considerable stock of various and useful knowledge. His disposition was naturally mild and humane. At the breaking out of the insurrection in 1791, he declined for a considerable time any participation in the contest; and when his master was on the point of falling into the hands of the infuriate insurrectionists, Toussaint, at the peril of his own life, procured a passage for him and his family to the United States—supplied all their wants with the tenderest assiduity—remitted to their account a large quantity of produce, and after the family became settled at Baltimore, this generous man frequently sent them funds for their support.

At the departure of his master, he obtained a commission in the army of the blacks, and, by his talents and activity, soon rose to an extensive command.

Far, however, from using his power for purposes of revenge or licentiousness, as was too common with his fellow chiefs, he displayed in his present more extended sphere of action, the same virtue and benevolence for which he had been remarkable in humble life.

Mercy and order were inculcated by his example, and enforced by his authority, while

his judgment, invention, and general resources of mind, astonished both friends and foes. It was a common saying in the island that Toussaint never broke his word; and both the French and English, with whom he was at war, always considered, and, in reality, found themselves secure and protected, when relying on the pledged faith of this extraordinary negro. After the expulsion of the English, and his elevation to the supreme command of the island, he always showed himself the faithful servant of France, though he restrained the extortions, and controlled, with consummate address, the power of the various licentious commissioners sent out by the republic.

It would exceed our bounds to detail the many instances of extraordinary generosity and rare probity, exhibited by Toussaint during his administration; suffice it to say, that his constant concern was to reduce the agitated and rude population of the island to order—to promote civilization, and to inculcate virtue both by precept and example; and happy would it have been for Hayti, had she been permitted to enjoy so talented and virtuous a ruler.

We have already alluded to the expedition sent out by the first consul of France to effect the subjugation of Hayti, and have briefly hinted at the conduct of its leader. Anxious to gain over Toussaint to his interests, Bonaparte addressed to him a letter of mingled promises and threats, and sent his two sons, who had been receiving their education in France, with instructions to their tutor to have his first interview with their father in the presence of the children; and if their joint influence should prove insufficient to induce his adhesion to the French interests, to threaten him with the final abduction of his offspring. A very affecting narrative is given of this interview, in which Toussaint displayed the finest and tenderest emotions of paternal love, and the Frenchman the savageness and cold-heartedness of a revolutionary jacobin formed in the Parisian school. After a close struggle, Toussaint gave back his boys, with these emphatic words: "Take back my children, since it must be so: I will be faithful to my brethren and my God." What was the fate of these poor youths we are left to conjecture; their father never saw or heard of them more.

The subsequent history of the negro ruler may be told in a few words. After sustaining a long and arduous contest with Leclerc, which ended in an honourable treaty of peace, he retired as a private citizen with his beloved wife and surviving children to a small estate which he possessed on the sea coast of the island, where he soon became a victim of as foul treachery as is recorded in the annals of crime.

By the orders of Leclerc, a party landed in the night, broke into Toussaint's house, and carried him, together with his whole family, on board a frigate, which immediately set sail for France. On the passage he was strictly guarded, and denied intercourse with his family; and the only subsequent interview which he ever had with them was on the deck of the ship after her arrival at Brest. They were speedily conveyed away to another town, and after two months were never again seen in the land of the living. Toussaint, himself, was confined during the winter in a cold, gloomy dungeon; his constitution, accustomed to the fervour of a tropical climate, and to habits of constant activity, sunk under the severe suffering which he endured, and he survived but a few months.

Thus perished a man who had been the pride and ornament of the negro race. Had he enjoyed in early life the advantages of education—had his sphere of action been more extended, and, above all, had he possessed a white instead of a black skin, historians would not fail to have assigned him a station among the purest patriots and the wisest statesmen.

After the expulsion of Leclerc, the negroes began to concert measures for the establishment of an independent government, and Dessalines was chosen "governor general," with the power to make laws, and to choose his successors.

This negro had been a slave of the lowest order, and was principally remarkable for bodily strength, great obstinacy and cunning, and a cruel and ferocious disposition. During the original insurrection in 1791, and through the course of the English war, as well as after the abduction of Toussaint, he acted a distinguished part. He was a man, however, of a narrow mind, and so totally uneducated as to be unable to read or write, though in the latter part of his career he learned to sign his name to state papers. His advancement was therefore principally owing to his well known inveterate hatred of the French.

When Leclerc left the island, many of the white inhabitants of Cape François were obliged to remain behind; to these Dessalines promised protection and security. In a short time, however, regardless of the remonstrances of Christophe and some of his other officers, and the well known opinion of his fellow citizens, he caused a general massacre in cold blood of the remaining French residents, with but a very few exceptions, throughout the island. His next object was the subjugation of the Spanish part of St. Domingo, which had been ceded to the French government in 1795. This expedition was unsuccessful; but on his return from it, he resolved to exchange the title of governor for that of em-

GRAMMAR.

(Continued from page 124.)

A cursory view of the progress of language will enable me to throw some additional light on the subject of this essay. Writers differ in opinion whether the first words used by mankind were verbs or nouns. Perhaps they sprung up together, for men could not live in society a single day without wishing to name both things and actions. With a few nouns and verbs the intercourse of mankind could be carried on to a considerable extent by the aid of natural signs. It is thus generally understood that the materials with which all languages are constructed, the elements into which they can ultimately be resolved, are nouns and verbs. But as it advanced towards perfection, the use of natural signs declined, those winged words, as they have been called, the particles, came to supply the place of the other more cumbersome machinery, and language expressed, with more and more precision, all the various relations that can exist in the matters about which it is conversant.

In the oriental languages, this change took place by the addition of prefixes or suffixes to the radical words, by means of which, the word expressing the added circumstance, became soldered, if the incoherent figure may be used, to the original root. Every one who has the slightest knowledge of Hebrew, must be aware of the extent to which this process of the formation of language has been traced in that tongue. To take an example from Latin, as the most generally understood of the ancient languages, the first verb given to the student to learn, is *amare*, to love. The purposes of speech require that the action of loving should be spoken of in various circumstances of time and manner. I may love at this present time; I may wish to speak of having loved through a period or division of time, which is not fully expired; through one that has entirely elapsed; through one that elapsed previously to a certain defined point of time; and, accordingly as I wish to express these, I use the words *amo*, *amavi*, *amabam*, *amaveram*. Had the Romans chosen to appropriate a peculiar termination to identify any other period of past time, that also would have become a part of their grammar, and must have been received and taught as such. The assertion which Cardell makes, in order to throw ridicule on the system, that "the number of tenses is equal to the number of distinguishable successions, from the beginning to the end of time," is, with one limitation, a sober truth, viz. that it is equal to the number of those distinguishable successions, to which a peculiar termination and inflection of the verb are appropriated. The convenience of mankind will always regulate this number. It is folly to attempt to philosophize away these distinctions; there they are—indelibly marked; and all that grammarians can legitimately do, is to observe, examine, and record them. In the same manner have the cases been formed. The nominative case is the noun in its independent, unconnected form. The other cases adapt it to peculiar relations and positions in the sentence, and incorporate the added circumstances with the

peror of Hayti, and was so recognized by the soldiery and people. A constitution was adopted, vesting in the person of Dessalines the power of an absolute monarch; but containing many provisions, which, if faithfully executed, would have tended greatly to the comfort and improvement of his subjects. Although the new emperor was very anxious to support his throne by a strong and efficient army, yet his treatment both of officers and soldiers was so repulsive, and his punishments for the slightest breach of duty so dreadfully severe, that he alienated their affections, and became an object of universal hatred.

Devoted to grovelling pleasures, fond of show, and incapable of performing the responsible duties of his station, the best interests of his people were neglected; and the negroes, during his reign, which lasted six years, derived little advantage from the freedom which it had cost them so much suffering to obtain.

Worn out with his tyranny, the officers of the army conspired against him, and he was put to death in 1806.

On the demise of the emperor, the sovereign power was assumed, under the title of "chief of the government of Hayti," by Henry Christophe, whose name has already been mentioned in the course of our narrative. He was believed to have been a native of Grenada, but was a slave in St. Domingo in 1791. He joined the black forces in the very outset of the insurrection; and, possessing superior skill and courage, soon became a distinguished leader, although, like Dessalines, he was entirely devoid of education, his greatest literary attainments consisting in the power of signing his name.

Numerous anecdotes are recorded, which show that Christophe, in point of zeal, courage, and untiring patience, had not a superior in the negro army. He was actively engaged during the contest with the English, and afterwards performed many civil duties under Toussaint's administration; and his speeches in the colonial assembly were of a character, both for knowledge and eloquence, truly surprising, proceeding as they did from an illiterate negro. During this pacific interval, he had an opportunity of extending his knowledge of history and politics by intercourse with the foreigners and residents at Cape Francois, whose society he eagerly sought, and the benefits thus derived from associating with his superiors in knowledge, were conspicuous throughout his future career.

During the contest with Leclerc, we find him ever active and enterprising, and when forced to submit by the desertion of his troops, he procured the same honourable terms from Leclerc that were obtained by Toussaint. When the latter was carried away, the indignation of Christophe knew no bounds. He exerted every power of body and mind to effect the destruction of the French—his vigilance and caution prepared him for every emergency, whilst no losses nor sufferings could shake his resolution.

On assuming the government at the death of Dessalines, Christophe soon found himself at war with a formidable rival, in the person

of Petion, a mulatto, who had long held a distinguished rank in the army. In early life, he had been sent to France, and received an education in the military academy of Paris; this circumstance, together with his talents and unusually mild and benevolent disposition, gave him great advantages. He had taken a distinguished part in all the wars—was third in command of the army, and was enthusiastically loved by officers and soldiers. At the time of Dessalines' death he held the town of Port au Prince, in the southern part of the island; and his authority extended over a considerable extent of territory; he resolved, therefore, not to acknowledge the supremacy of Christophe, and was supported in this determination by most of the mulattoes.

Many severe conflicts ensued between the rival chieftains, but so well were they matched, that for a long time neither seemed likely to gain a decisive ascendancy. Petion, however, in 1807, was defeated in a sanguinary battle, and Christophe invested Port au Prince; but disorders arising in his own dominions, he was forced soon to raise the siege, and return home. On making a tour through the various districts of his territory, he was successful in intimidating the disconcerted, and caused his authority to be universally acknowledged and respected. He next proceeded to form a new constitution for the state, creating himself president and generalissimo for life, with powers equal to those of a monarch, although nominally controlled by a council of nine members—two-thirds of whom were to be generals of the army. This constitution also contained provisions for the support of religion, public education, and the encouragement of agriculture, commerce, &c.

During this interval, Petion was preparing himself for a renewal of hostilities.

The subsequent war lasted several years, and numerous fierce and sanguinary battles took place between the contending chieftains, attended with various success. The effects, however, of these contests were fatal to the prosperity of the island. Its inhabitants were rapidly lessening in number, its agriculture and commerce were constantly decaying, and universal desolation seemed likely to ensue. Wearied at length with so wasting a conflict, both parties seemed disposed for peace, and an entire suspension of hostilities took place, though without the intervention of a formal treaty.

Christophe was Petion's superior in wealth, and was possessed of a more extensive territory; whilst the dominions of his rival were more productive and better cultivated, and the population of the two divisions of the island nearly equal. In this state of things, both chiefs began to take active measures for the consolidation of their respective governments—for the improvement of the condition of their subjects, and for the revival of agriculture and commerce.

To give himself greater consideration and dignity, Christophe determined to assume the regal character. A description of the sable monarch and his court must, however, be reserved to a subsequent number. Z.

(To be continued.)

word itself. It is this feature in the ancient languages, to which they are principally indebted for their force, terseness, and precision. Had all languages been so constructed, it is scarcely possible that such a system as Cardell's could ever have been gravely taught. It is the barrenness of our language in grammatical forms, that has enabled him to throw over his opinions much of their plausibility. The idea which the Latins expressed by the single word *anabam*, it requires three words, "I have loved," to express in English. It is quite clear that the idea in both cases is precisely the same, and that the change effected by the use of the auxiliary is merely to fix the meaning of the verb "to love," to a particular past time. The auxiliary itself loses, in the phrase, the meaning it possesses when used as a principal verb, and becomes merged in the verb "to love." The phrase is a *compound word*; and its true meaning and power are only to be estimated by viewing it as such. If this simple enunciation of the fact be correct, the most elaborate part of the system of Cardell falls at once to the ground. A single example will illustrate my meaning. Cardell asserts, if I understand him, that there can be but three tenses; one present, one past, and one future; and that the phrase, "he has written a letter," is precisely, in grammatical force, of the same meaning with "he has a letter written," and "he has a written letter."

To avoid the charge of misrepresentation, I quote the passage, and will only ask, whether, if the argument of Cardell be admitted, and the man has stolen the letter, he is not thereby proved to have written it?

"He has a letter written."

"He has a written letter."

"He has written a letter."

"These three sentences, by familiar and habitual association, convey different ideas to the mind; but that difference does not depend on the verb *has*, either specifically or grammatically. This verb *has*, is, in the three instances, equally active and transitive, equally in the present tense, and the noun *letter* is alike the object of it.

"The first sentence imports, the man has a letter, in the condition in which the act of writing has placed it; in the second expression, the letter is in the same relation to the man and to the verb *has*. He has the letter, and it is of that kind which the act of writing has made it, and which the participial adjective written describes. The third sentence, he has written a letter, conveys the additional, associated fact, that the written letter has become so by the man's own agency, direct or indirect." [*Philosophical Grammar*, p. 123.]

It would be difficult, I think, to be guilty, in so few words, of greater absurdities.

I have said enough, I trust, to vindicate the old grammars from the charge of being "all wrong alike in the main points," and of being made up of "bewildering technicalities, and the unreasoning pedantry of scholastic forms, without meaning or application." The precious columns of "The Friend," though occasionally well occupied with such discussions, can admit of but little more than the mere out-

line of an argument, which the reader must pursue for himself. It would require a treatise, fully to dissect such a book as Cardell's, or to develop, with all its proofs, the theory of grammar. The reader who wishes to examine the latter subject, is referred to a masterly dissertation, by Dr. Dewar, under the article Grammar, in the Edinburgh Encyclopedia.

After all, the philological writings of Cardell are far from being useless or despicable. His sphere of action, it is true, has been limited; but as far as it has extended, he has shaken the slumber of the schools. Grammar was too generally taught without reference to its philosophical principles, and had thus become, in the hands of teachers, a mere collection of (to them) arbitrary rules. It is to this cause, that we must attribute the popularity of Cardell's system, and the influence it has had upon the opinions of many men whose penetration ought to have detected the errors which he blended with his philological disquisitions. The science which Cardell *really* taught, philology, and not grammar, notwithstanding the ridicule which it has incurred, and which, as sometimes pursued, it richly merits, is one of the most attractive and curious in the whole range of human learning. The successful researches of John Horne Tooke cleared the path for his followers, and furnished at once a model and a guide that have rendered the task of future discovery comparatively easy. There are few scientific treatises extant, the first perusal of which rivets the attention of the reader so closely as the Divisions of Purley. Tooke rendered one of the most barren wastes in the whole domain of literature, a fruitful field; and the lights which the philosophy of language, as taught by him, has thrown, and is destined to throw, upon the history of the human mind, and the human race, will brighten with the lapse of ages. In expressing thus warmly my admiration of the genius and learning of Tooke, I must be understood as separating them from my estimate of his character as a man, and from the tendency of his other speculations. A renegade in religion, an agitator in politics, and a materialist in philosophy, his private career was turbulent and unamiable, and the poison of his opinions is infused throughout his most technical writings. Yet the intellectual part of his nature soared far above the moral, and long after the darker shades of his character are forgotten, he will be regarded as one of the great luminaries of his age. The principal service which Cardell has rendered to science, has been in spreading a knowledge of the discoveries of Horne Tooke, which by his means have become much more widely disseminated through this country. It is true that he has incorporated them into an absurd and untenable theory of grammar. But he has at the same time awakened attention and investigation to these subjects; and when the errors which he taught shall have been sifted and exploded, the truths with which they were blended, and from which they derived their plausibility, will become a part of the general stock of knowledge. It is certainly to be desired, that the history of language, which is so intimately connected with the philosophy of mind, and a correct logic, should be properly taught in our

higher schools. Whoever successfully undertakes it, must bring to the task a range of learning and a maturity of intellect which fall to the lot of but few men. Let us hope that the time is not distant, when the truths of these sciences shall be as firmly established, as the demonstrations of geometry, and be received and taught with the same universal acceptance.

* *

We copy the following from "The Magazine of Natural History," one of the London periodicals. Few of our young readers, we think, can peruse it without an affectionate feeling towards poor Sai; some of his actions seem a very poor approach to reason and sentiment, and even to facetiousness.

ANECDOTES OF A TAMED PANTHER.

On perusing the first number of the Magazine of Natural History, I find that you admit zoological anecdotes. I am, therefore, induced to send you some account of a panther which was in my possession for several months. He and another were found when very young in the forest, apparently deserted by their mother. They were taken to the king of Ashantee, in whose palace they lived several weeks, when my hero, being much larger than his companion, suffocated him in a fit of romping, and was then sent to Mr. Hutchison, the resident left by Mr. Bowditch at Comassie. This gentleman, observing that the animal was very docile, took pains to tame him, and in a great measure succeeded. When he was about a year old, Mr. Hutchison returned to Cape Coast, and had him led through the country by a chain, occasionally letting him loose when eating was going forward, so that he would be by his master's side, and receive his share with comparative gentleness. Once or twice he purloined a fowl, but easily gave it up to Mr. Hutchison, on being allowed a portion of something else. The day of his arrival he was placed in a small court, leading to the private rooms of the governor, and after dinner was led by a thin cord into the room, where he received our salutations with the same degree of roughness, but with perfect good humour. On the first encouragement, he laid his paws upon our shoulders, rubbed his head upon us, and his teeth and claws having been filed, there was no danger of tearing our clothes. He was kept in the above court for a week or two, and evinced no ferocity, except when one of the servants tried to pull his cord from him; he then caught the offender by the leg, and tore out a piece of flesh, but he never seemed to owe him any ill-will. He was given. One morning broke his cord, and the crying being heard, the castle gates were shut, and a chase commenced. After leading his pursuers two or three times round the ramparts, and knocking over a few himself by bouncing against them, he suffered himself to be caught, and quietly back to his quarters, under one of the guns of the fortress.

By degrees the fear of him subsided, and orders having been given to the sentinels to prevent his escape through the gates, he was left at liberty to go where he pleased, and a boy was appointed to prevent him from intruding into the apartments of the children. His keeper, however, generally passed his watch in the cage; and Sai, as the panther was called, after the royal giver, roamed at large. On one occasion he found his servant sitting on the step of the door, upright, but fast asleep, when he lifted his paw, gave him a blow on the side of the head which laid him flat, and then stood wagging his tail, as if enjoying the mischief he had committed. He became exceedingly attached to the governor, and followed him every where he came at large. His favourite station was at a window of the sitting-room, which overlooked the whole town; there, standing on his hind legs, his fore paws resting on the ledge of the window, and his chin laid between them, he appeared to amuse himself with what was passing beneath. The children also stood with him at the window; and one day, finding his presence an incumbrance,

and that they could not get their chairs close, they used their united efforts to pull him down by the tail. He one morning missed the governor, who was settling a dispute in the hall, and who, being surrounded by black people, was hidden from the view of his favourite. Sai wandered with a dejected air in look on various parts of the fortress in search of him; and, while absent on this errand, the audience ceased, the governor returned to his private rooms, and seated himself at a table to write. Presently he heard a heavy step coming up the stairs, and, raising his eyes to the open door, he beheld Sai. At that moment he gave himself up for lost, for Sai immediately sprang from the door, and, in his stead, the lover of decorating him, he laid his head close to the governor's, rubbed his cheek upon his shoulder, wagged his tail, and tried to evince his happiness. Occasionally, however, the panther caused a little alarm to the other inmates of the castle, and the poor woman who swept the floors, or, to speak technically, the *pra-pra* woman, was made ill by her fright. She was one day sweeping the hall of the great hall with a velvet broom, and in an attitude nearly approaching to all-fours, and Sai, who was hidden under one of the sofas, suddenly leaped upon her back, where he stood in triumph. She screamed so violently as to stun the other servants, but they, seeing the panther, as they thought, in the act of swallowing her, one of them scampered off as quickly as possible; nor was she released till the governor, who heard the noise, came to her assistance. Strangers were naturally uncomfortable when they saw so powerful a beast at perfect liberty, and many were the ridiculous scenes which took place, they not liking to own their alarm, yet perfectly unable to retain their composure in his presence.

This interesting animal was well fed twice every day, but never given any thing with life in it. He stood about two feet high, and was of a dark yellow colour, thickly spotted with black rosettes, and from the good feeding and the care taken to clean him, his skin shone like silk. The expression of his countenance was very animated and good tempered, and he was particularly gentle to children; he would lie down on the mats by their side when they slept, and even the infant shared his caresses, and remained in their arms. During the period of his residence at Cape Coast, I was much occupied by making arrangements for my departure from Africa, but generally visited my future companion every day, and we in consequence became great friends before we sailed. He was conveyed on board the vessel in a large wooden cage, thickly barred in the front with iron.

Even this confinement was not deemed a sufficient protection by the canoe men,* who were so alarmed at taking him from the shore to the vessel, that in their confusion, they dropped cage and all into the sea. For a few minutes I gave up my poor panther as lost, but some sailors jumped into a boat belonging to the vessel, and dragged him out in safety. The beast himself seemed completely subdued by his ducking, and as no one dared to open his cage, he rolled himself up in one corner, nor roused himself till after an interval of some days, when he recognized my voice. When I first spoke, he raised his head, held it on one side, then on the other, to listen; and when I came fully into his view, he jumped on his legs, and appeared frantic; he rolled himself over and over, he howled, he opened his enormous jaws, and cried and seemed to open his eyes as if he raged at his success. However, as his violence subsided, he contented himself with thrusting his paws and nose through the bars of the cage, to receive my caresses. I suspect that he had suffered from sea sickness, as he had apparently loathed all food; but, after this period, he eat every thing that was given to him.

The greatest treat I could bestow upon my favourite was lavender water. He, Hutchinson has drew told me, that, on their way from Ashantee, he drew

a scented handkerchief from his pocket, which was immediately seized on by the panther, who reduced it to atoms; nor could he venture to open a bottle of perfume when the animal was near, but was so eager to enjoy it, that he would take a week by making a cone of stiff paper, pouring a little lavender water into it, and giving it to him through the bars of his cage; he would drag it to him with great eagerness, roll himself over it, nor rest till the smell had evaporated. By this I taught him to put out his paws without showing his nails, always refusing the lavender water till he had drawn them back again; and in a short time, he never, on any occasion, protruded his claws when offering me his paw.

We lay eight weeks in the river Gaboon, where he had plenty of excellent food, but was never suffered to leave his cage, on account of the deck being always filled with black strangers, to whom he had a very decided aversion, although he was perfectly reconciled to white people. His indignation, however, was constantly excited by the pigs, when they were suffered to run past his cage; and the sight of one of the monkeys put him in a complete fury. While at anchor in the before mentioned river, an orange cat (Simia Sibirica) was brought for sale, and survived three days on board; and I shall never forget the uncontrollable rage of the one, or the agony of the other, at this meeting. The orange was about three feet high, and very powerful in proportion to his size; so that when he fled with extraordinary rapidity from the panther to the further end of the deck, neither men or things remained upright when they opposed his progress; there he took refuge in a sail, and although generally obedient to the voice of his master, force was necessary to make him quit the shelter of its folds. As to the panther, his back rose in an arch, his tail was elevated and perfectly stiff, his eyes flashed, and, as he howled, he showed his huge teeth; then, as if forgetting the bars before him, he tried to spring over them, and to bear him in his teeth; but before he recovered his tranquillity; day and night he appeared to be on the listen; and the approach of a large monkey we had on board, or the intrusion of a black man, brought a return of his agitation.

We at length sailed for England, with an ample supply of provisions; but, unhappily, we were boarded by pirates during the voyage, and nearly reduced to starvation. My panther must have perished had it not been for a collection of more than three hundred parrots with which we sailed from the river, and which died very fast while we were in the north-west trades. Sai's allowance was one per diem, but this was so scanty a pittance that he became ravenous, and had not patience to pick all the feathers off before he commenced his meal. The consequence was that he became very ill, and refused even this small quantity of food. These around tried to persuade me that he suffered from the colder climate; but his dry nose and his cold eyes convinced me otherwise. It was I had him taken out of his cage; when, instead of jumping about and enjoying his liberty, he lay down, and rested his head upon my feet. This made him three pills, each containing two grains of calomel. The boy who had the charge of him, and who was much attached to him, held his jaws open, and I pushed the medicine down his throat. Early in the morning I went to visit for some time, and found his guard sleeping in the cage with him; and having administered a further dose to the invalid, I had the satisfaction of seeing him perfectly cured by the evening. On the arrival of the vessel in the London docks, Sai was taken ashore, and presented to the dutchess of York, who placed him in Exeter Change, to be taken care of, till she herself went to Ouidah. He remained there for some weeks, and was suffered to roam about the greater part of the day without any restraint. On the morning previous to the dutchess's departure from town, she went to visit her new pet, played with him, and admired his fine appearance and gentle deportment. In the evening, when her royal highness's coachman went to take him away, he was dead, in consequence of an inflammation on his lungs.

I am, sir, &c.

S. BOWDICH.

FOR THE FRIEND.

NOVEMBER.

The various hues of autumn now adorn the forest trees,
And the many coloured fallen leaves are rustling in the breeze;
I love to see the giant oak spread wide his barren arms,
Though of its verdant livery stripp'd, the grove has still its charms.

And ever as the northern blast comes whistling bleak and shrill,
Or sweeps, with low and moaning sound, across your pine clad hill,
Methinks I hear a warning voice, in accents clear proclaim,
"Thy lot, proud man, resembles ours, thy destiny the same."

"In youth, elastic are thy limbs, and light thy branches wave,
In manhood's dawn, with summer suns, thou movest bright and brave,
But sober autumn's mellow prime, thy swelling heart shall tame,
And thou shalt feel the winter's blight—thy lot and ours the same."

"Yet when spring's renovating power bids sap again to flow,
And genial suns, from all our charms, remove the veil of snow,
Again we'll back in their bright beams—the zephyr's breath inhale,
And proudly cast our shadows o'er the streamlet in the vale."

But thou, who now with curious eye, dost scan our waving charms,
Does no internal feeling wake within thy breast alarms?
Where wilt thou be, when spring shall leap exulting from her sleep,
And spread her daisies o'er the mead, her wild flowers on the steep?

"Where may I be?—the sad'd'ning thought my swelling bosom thrills,
Perhaps within a narrow cell, among your verdant hills,
But Faith the glorious promise claims, to erring mortals given,
And seeks a brief perennial spring, in yonder cloudless heaven." J.

The honest Moravian.—In the last war in Germany, a captain of cavalry was out on a foraging party. On perceiving a cottage in the midst of a solitary valley, he went up and knocked at the door. Out came one of the Moravians, or United Brethren, with a beard silvered by age. "Father," says the officer, "show me a field where I can set my troopers a-foraging." "Presently," replied the Moravian. The good old man walked before, and conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley. "There is the very thing we want," says the captain. "Have patience for a few minutes," replied his guide; "you shall be satisfied." They went on, and at the distance of about a quarter of a league farther, they arrived at another field of barley. The troop immediately dismounted, cut down the grain, trussed it up, and remounted. The officer, upon this, says to his conductor, "Father, you have given yourself and us unnecessary trouble: the first field was much better than this." "Very true, sir," replied the good old man, "but it was not mine."

FOR THE FRIEND.

That a disposition to misrepresent does prevail to a most affecting and shameful extent, among the followers of Elias Hicks, it would be idle to controvert. That the most fair and unbiassed characters are assailed by these restless and rending spirits is equally true; nor is it less obvious, that the design of such persons is to raise themselves, and support their own measures, by lessening the religious character and influence of those Friends who are bound to the cause of our holy Redeemer, and whose labours, of course, present an obstacle to the spread of antichristian opinions. There is, however, no species of misrepresentation that argues a greater degree of depravity of mind, or furnishes more conclusive evidence of its evil origin, than that which will invade even the sanctuary of the dead, with the unhalloved design of swelling the numerical strength of the party which it would uphold. These remarks are elicited by unfounded reports, which have been raised and circulated, with a degree of confidence worthy a better cause, respecting two valuable friends that have recently deceased. And, from a full conviction that it is due to their memory, to their friends, and to the cause of truth, the writer of this has felt himself impelled to detect and expose the falsehoods with which their religious reputation has been assailed.

It would scarcely have gained belief, if the fact had not been forced upon us, that the breath of calumny was secretly at work, while Hannah Field (of whose demise a short notice has appeared) was lingering on the bed of death; and that, almost as soon as she had ceased to breathe, it should be asserted that she had "recanted." This, it may be observed, is a common phrase with the Hicksites; and in the present instance, the design was to impress the idea, that she had changed her religious faith, and had manifested regret respecting the part she had taken with Friends, in effecting the separation which has been made in the Society. Upon such conduct, comment is unnecessary. For the information and satisfaction of her numerous friends, some of whom may probably have heard the rumour, it is, however, proper to state some facts relative to her close; and we do it with the most unequivocal certainty that this dear friend continued unshaken in her belief of the Christian doctrines to her last moment. She experienced great consolation and support therefrom on the bed of sickness, and did not fail frequently to express her grateful sense of the mercy and goodness of God in Christ Jesus, and her firm faith in the blessed means appointed for the redemption and reconciliation of a fallen world; that Christ is the door into the sheepfold, the Mediator between man and his Creator, our Intercessor and Advocate with the Father. During her illness, she manifested great concern on account of those who have departed from the doctrines and discipline of Friends, amongst whom are many of her relatives and particular friends, who have partaken largely of her faithful labours in the gospel of Christ. She had clearly seen, and frequently expressed her belief, previously to

our late yearly meeting, that the promulgation of unsound and antichristian opinions, and the insidious working of the rending spirit that produced them, must lead to a separation in the Society. She saw her anticipations verified, being a fellow-sufferer with Friends at the time of the yearly meeting. Her health was then delicate, and her indisposition was much increased by the exposure to which women Friends were subjected by the unkind and unchristian manner in which they were deprived of the use of the meeting house. She was unable to attend the latter sittings of the yearly meeting; and, from that time, was mostly confined at home. She did, however, attend the monthly meeting of Purchase, in the sixth month, where she also witnessed the desolating effects of a spirit of unbelief, and saw its fruits—the prostration of Christian order and discipline. Here, again, she and her suffering friends were obliged to leave the meeting house to seek a place of quiet, free from the intrusion and clamour of the Hicksites. From that time, her health rapidly declined, and she was not at more than two or three meetings afterwards.

In confirmation of what we have stated, we shall insert a few of the many expressions which fell from this dear friend, during her confinement, viz. "I have been a poor creature; I have done very little for His cause who hath done all for me; I have no works of my own to depend upon; it is all the mercy and merit of my dear Redeemer, who died for me, and not for me only, but for the sins of the whole world. Oh, what a blessing it is to be firmly established in the faith of our Lord and Saviour Jesus Christ. What a mercy that we have an advocate with the Father, a high priest touched with the feeling of our infirmities. A Redeemer, Mediator, and Intercessor, even Christ Jesus the righteous."

At another time, when speaking of the state of the Society, she thus expressed herself:—"If Friends are faithful, and keep their dependence fixed on Him alone who has always been the unfailing helper of his people, there is no cause to be discouraged at the many difficulties with which we appear to be surrounded, nor at our reduced number; for I believe the cause is in the hands of the Lord; he hath his way in the deep; and can accomplish his work by few or by many. I am firm in the belief, whether I live or die, that Friends have done right in separating from those who deny the divinity and offering of our Lord and Saviour Jesus Christ; we could have done nothing else, unless we had given up the principles and doctrines that have always been held by our Society; for which our ancient Friends suffered so deeply, some of them sealing their testimony with their blood."

Her opinion being asked as to the propriety of Friends building a meeting house at Purchase, in consequence of their being deprived of the use of their house by the seceders, she gave her full assent; and, after a pause, repeated the following language: "The Lord God of gods, the Lord God of gods, he knoweth, and Israel he shall also know, that it is not in rebellion, or transgression against the

Lord, but an altar to see to,* Much may be said by those who have seceded from us; but if Friends are faithful in the maintenance of the cause that we are advocating—even the cause of the blessed Jesus—it will be manifest to the world that it is the ancient principles of the Society, and nothing less, that we are endeavouring to support."

11th Mo. 1st. 1829, being a very short time previous to her dissolution, when she was suffering great bodily pain, she said: "O Lord Jesus Christ, be pleased to receive my spirit; for thou art my only hope." Being then asked, if she wished any thing communicated to her absent friends, she replied: "Nothing but love to all; and tell them I want all to be faithful in the support of the ancient doctrines and principles of Friends; for these new things will be found to be nothing but a delusion." Much more of similar import might be added; but enough is given to answer the purpose designed.

Our ancient and valued friend, Daniel Haviland, departed this life in the ninth month last, at the house of his son in law, in Courtland town, West Chester county, New York, having reached a very advanced age. A short time previous to the attack which terminated his useful life, on leaving the house of a friend to return home, he said, as if prophetic of the afflictive dispensation that awaited the family in which he resided—"More trials, great trials await me." Soon after, his son in law was taken ill with dysentery, which shortly terminated in his dissolution; at which time our friend Daniel Haviland was ill with the same disease, as was also his daughter, the wife of the deceased, and two of their children, who all fell victims to it except his daughter.

Daniel Haviland has been long known to many who will probably read this account, as a fervent and laborious minister of the gospel in the Society of Friends. In the performance of his religious duty, his travels were extensive, embracing most parts of the United States where Friends reside; and some of those who have shared his acquaintance and his services as a minister, will doubtless recollect, that he occasionally spoke in a prophetic manner of a time of great trial which would come upon the Society. It is now distinctly remembered by many persons, that so far back as the early part of the present century, he frequently declared in our public meetings, under the pressure of great exercise, that deep trials awaited, and heavy clouds were hanging over us. About the year 1810, he attended the quarterly meeting of Friends at Purchase; his mind appeared to be deeply exercised, and as he spoke of impending trials, he uttered these remarkable expressions:—"You must expect to meet with more severe afflictions and deeper baptisms than you have yet known; and you will be sifted from sieve to sieve; you will be driven out of your meeting houses." And turning towards those Friends who sat in the gallery, he said, "And you that occupy these seats must not expect to escape; you will share with the rest; you will be dragged from your seats."

* An allusion to the memorable circumstance mentioned, Joshua, 24th chapter.

We give merely the outlines of this memorable circumstance, which is still fresh in the recollection of many who were present. Much sensation was produced in the minds of Friends, and the inquiry naturally arose, How can these things be? From whence are persecutions such as these to come?—and little indeed did the hearers suppose that their own eyes were to see the fulfilment of the prophecy.

We could readily adduce many other testimonies of similar import, calculated to show the sense entertained by Daniel Haviland, that serious difficulties would, ere long, attend the Society. In conversation with a friend, about four years since, in relation to the alarming spread of antichristian opinions, and the disorder and unsettlement produced by them, he thus remarked: "I suppose Friends have thought strange of some of my testimonies, when I have spoken of great trials and persecutions that were coming upon us. I have never expected they would proceed from other people, but from our own members; and the more Friends keep down to the root of life, the more they will witness the preserving power of the Lord."

He attended the yearly meeting in New York, in the fifth month, 1828, being then in slender health, and his sight so much impaired that he could scarcely distinguish objects. The first sitting of the meeting presented a scene of confusion and misrule unexampled in this section of the Society. Although he could not see what passed, he could hear and feel; and when the clamour raised by the excited actors, in opposing the order and regular proceeding of the meeting, became so great as to make it imperative on the sound part of the yearly meeting to retire from the meeting house to a place of quiet, where they might properly transact the important business of the Society, Daniel Haviland requested a friend to take care of him, and not leave him; saying, "I cannot stay here." The reader will please to compare this with the tale told by the Hicksites at the time, "that he was dragged from the meeting house by the Orthodox." As he walked with his afflicted friends from the scene of trial to the building in Duane Street, we have the authority of a respectable Friend, on whom he leaned for support, in stating, that such was his sense of the unmerited mercy manifested in making way for Friends to escape from the rending spirit of anarchy and unbelief, that his eyes were suffused with tears of joy, and praises flowed from him to the Giver of all good. The solemnity with which the meeting was blessed, on Friends sitting down in the peaceful asylum thus prepared for them, and the feeling of gratitude that pervaded the assembly, in a sense of the interposing and preserving power of the Lord, will long be had in grateful remembrance. Here again, under impressions like these, he communicated, in a solemn manner, his sense of divine interposition. He spoke of it as a deliverance wrought by the Lord, and that it was an inexpressible relief to him. He also alluded to the great exercise that had attended his mind for many years, on account of the radical unsoundness in principle that had been mournfully and increasingly observable. And, in doing this,

adverted to a circumstance which occurred more than thirty years before, saying, "that a valuable Friend, from Europe, travelling in this country in the ministry, expressed, in a religious opportunity where he was, her full belief that an individual,* whom she named, and who had gained a high standing and great influence in the Society, would cause great trouble in the church."

He attended the quarterly meeting at Purchase, in the eighth month, 1828, where he again witnessed the distressing effects of the spirit of Rantersim, concerning which he had so long mourned, and where he also saw the fulfilment of his prediction, delivered in that meeting house many years before. In the meeting of ministers and elders, he was a silent mourner; and when he found that, in consequence of the violent and disorderly conduct of the Hicksites, (though they were a small minority.) Friends could not remain in the house, but would literally be driven from it, he requested the friend who sat beside him to take care of him and conduct him out, saying, with much feeling, "I am not willing to be left here." At the separation of Nine Partners quarterly meeting, which followed that of Purchase, and of which he was a member, he manifested Christian firmness, and a strong attachment to the doctrines of the gospel. In conversation with a particular acquaintance, after Friends had been obliged to retire from the meeting house, he again, in a tender and broken manner, expressed his sense of the gracious interposition of Providence, in thus relieving them from oppression.

A few days before the commencement of his last illness, being at the house of a friend, and the conversation turning on the state of Society, and the trials experienced in consequence thereof, he said, "it is a sabbath of rest to me." On being asked, near the close of his life, when disease was heavy upon him, how it seemed to him at that time, relative to the steps Friends had taken, in leaving the separatists as they had done, he replied, "I have not been able to see how we could have done any better as we were circumstanced." He then advised Friends to be faithful; saying, "Your trials will be great; but there is a power that is able to support." In speaking at another time of the place from which he had recently removed, he said, "How could I stay there, and go to meeting with such an opposing spirit?" Being told that it was reported he had said in the meeting at Shapague a short time previous to his illness, that Friends were wrong and himself also, and that they would not be able to hold a meeting there, he exclaimed, "Oh! who could have reported such things? But such reports will not hurt us;—we must give up to bear such things." On another occasion, he remarked: "It may perhaps be said, if I had not come here, this sickness would not have come upon me; but I have been glad, in our trying situation, that I am here." At another time, the friends who attended upon him proposed to leave him for a short time; he said, "Oh! do keep near me; it has been a great comfort

to me to have your company at this trying time. We are one in belief; one in spirit. Oh! that you may be faithful, and the Lord will bless you."

Will it be believed, after all this, that almost as soon as this dear friend had departed, a report was put in circulation that he also had "recanted?"—and great pains were taken to impress the belief, that he really did, in his latter moments, furnish evidence of a change in his religious views, and regret for taking the part he had done with Friends, in withdrawing from the seceders. We can state in the most unhesitating manner, that it has no foundation in truth, but is a sheer fabrication. And we assert with equal confidence, that he died as he had lived, a firm believer in the doctrines of the gospel of our Lord and Saviour Jesus Christ, full of days, and full of faith and hope.
1st month, 1829. M. R.

FOR THE FRIEND.

EXCELLENCE OF UNITY.

Unity is essential to the existence of any society either civil or religious. Not only is it necessary to secure uniformity of purpose, but no cordial co-operation can subsist without it. Commensurate with its importance should be every one's care to preserve it unbroken and unimpaired. Such is the great value of unity in the church of Christ, that our Saviour prayed the Father, that his disciples may be one, "as thou Father art in me, and I in thee, that they may be one in us; that the world may believe that thou hast sent me." It is beautifully described by the sweet singer in Israel—"Behold how good, and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments: as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Christ's vesture was without seam, woven from the top throughout; and amongst those who are baptised by his Spirit into one body, of which he is the adorable Head, there can be no rent nor division. The great distress and injury which have been produced amongst us by a disorganizing spirit in a few restless, ambitious members, should teach us the worth of this heavenly unction, and the indispensable need of guarding every avenue through which it is assailed and destroyed. It has been one of the distinguishing features of the Society of Friends, and, doubtless, will be so again. To promote this object, the subjoined advice of that practical Christian, Isaac Pennington, is very appropriate.

"Unity in the spiritual body, which is gathered into and knit together in the pure life, is a most natural and comely thing. Yea, it is exceeding lovely to find all that are of the Lord of one heart, of one mind, of one judgment, in one way of practice and order in all things. The Lord is to be waited upon for the bringing forth of this in the body; that as there is a foundation of it laid in all, the life and spring being over all, so all may be brought by

* This individual was Elias Hicks.

him into the true and full oneness. The Lord is to be acknowledged and praised in the bringing it forth, so far as it is brought forth, and to be waited upon for the further perfecting of it. A watch is to be kept throughout the whole body, and in every heart for the preserving of it, so far as it is brought forth, that the enemy, by no device or subtlety, cause dissension or difference in any respect, where in there was once a true unity or oneness. For the enemy will watch to divide; and if he be not watched against, in that which is able to discover and keep him out, by some device or other he will take his advantage to make a rent, in those that are not watchful, from the pure truth and unity of life in the body. For he that in the least thing rents from the body, in any respect or particular which was brought forth by the life, he, in that respect, hearkens to another spirit, even the dividing spirit, and by its instigation, rents from the life itself, and so doth not keep his habitation, nor his unity, with that which abides in its habitation. Now it is also in my heart to mention a few things which I have found helpful to me toward the preserving of me in unity with the body."

"The first is, the pure fear of the Lord. This poisheth and guardeth the mind, keeping down fleshly confidence and conceitedness, which is very apt to spring up, making it wary and considerate either of what it receives or rejects; of what it practiseth, or forbeareth practising; causing it to wait much, try much, and consult much with the Lord, and with his ministers and people, and preserve us out of that suddenness and inconsiderateness of spirit, at which the enemy often enters. For truth is weighty, and will bear trial; and the more it is tried in the balance, the more manifest its nature and ways appear. But the enemies' appearances and likenesses are not so; but their deceit, by a thorough trial, comes to be made manifest."

"The second is humility of heart. This is very precious, and of a preserving nature. Yea, in this state the Lord helpeth and teacheth; and the soul also in this state, is fit to receive the help and teachings of the Lord. That which is lifted up and conceited, ready to justify its own way, and condemn even the whole body, is neither fit to be taught by the Lord, nor doth the Lord delight, but rather disdain, to teach it. And so not being taught by him, it must needs be liable to err: yea, to hearken to that spirit, whose voice is more pleasing and suitable to the erring mind, than the Lord's voice is."

"A third great help, which in the tender mercy of the Lord, I have had experience of, is sobriety of judgment. Not to value or set up my own judgment, or that which I account the judgment of life in me, above the judgment of others, or that which is indeed life in others. For the Lord hath appeared to others as well as to me; yea, there are others who are in the growth of his truth, and in the purity and dominion of his life, far beyond me. Now, for me to set up, or hold forth, a sense or judgment of a thing in opposition to them, this is out of the sobriety which is of the truth. Therefore, in such cases, I am to retire and fear before the Lord, and wait upon him for a

clear discerning and sense of his truth, in the unity and demonstration of his spirit with others, who are of him and see him. And this will prevent the rents, which the want of this sobriety may occasion."

The last thing which I have now to mention is, tenderness, meekness, coolness, and stillness of spirit. I wrap up these together, because they are much of a nature, and go much together. These are of a uniting, preserving nature. He that differs and divides from the body cannot be thus; and he that is thus cannot rend or divide. This is the pure heavenly wisdom, which is peaceable and keepeth the peace; but the other wisdom is rough, stiff, hard, clamorous, ready to take offence, ready to give offence; exceeding deep in the justification of itself, exceeding deep in the condemnation of others; and dares in this temper appeal to the Lord, as if it were right in its ways, but erred by others; as if it did abide in the measure of his truth and life, which others have departed from. And how can it be otherwise? How can the wrong eye, the wrong spirit, the wrong wisdom, but judge wrong, justifying the wrong practices, and condemning the right? But such shall find, if they come to the true touchstone, even the measure of life indeed, that they are not in the true tenderness, which proceeds from the life, in the true meekness and gentleness, in the true coolness and stillness; but rather in the reasonings, noises, clamours and disturbances, which arise from another spirit, mind and nature than that which is of the truth. And in coming back from this wisdom to the pure wisdom, from the pretended measure of life to the true measure, and becoming tender, meek and cool in it, they shall there feel their error from the Spirit and power of the Lord, and therein own their condemnation thereof from him; and also justify them who have abode in the power, and been guided by the Spirit and pure measure of life, which is from God, and in God, while they have departed from it. For though the spirit of error, wherewith they have been deceived and entangled, hath made them believe that they have faithfully abode in the principle and doctrine of truth, while others have departed; yet that will soon vanish, as truth comes again to be felt, and heard speak in them, and the measure of life to live again in them, and to redeem them afresh into its holy nature, and pure living sense. And blessed is he who is not deceived about truth; but is of the pure nature, and in the pure power of it; in whom the true eye sees, the true ear hears, the true heart understands; who is of a right spirit, and walketh uprightly before the Lord and among his people. The blessing of the Seed, the peace, comfort and joy which is from the Most High, shall descend upon him, fill his vessel and continue with him, to the satisfying of his heart, and the overflowing of his cup in the midst of his brethren, and in the very sight of his enemies. The Lord God, of his tender mercy, who is the great shepherd of the sheep, watch over, preserve, and mightily defend all his from all devouring spirits, and inward devices and deceits of the enemy; carrying on and perfecting the work of his goodness, love and mercy in them, to his own glorious, eternal, everlasting praise; amen."

The benefit of daily reading the Holy Scriptures.

"We can scarcely suppose, that a serious, regular practice of reading and hearing such important and interesting truths as the Scriptures contain; of contemplating such eminent examples, as they exhibit, of the power of religion on the mind; and reflecting on the awful instances shown in them of a deviation from the divine commands; would not be attended with a blessing, and produce, in a course of time at least, the most salutary effects on our temper and conduct. The repeated presentation of truths and events, of so great excellence and interest, must have a powerful tendency to arrest our attention, and to influence both our understanding and our hearts. There is no reason to apprehend that the time employed in this sacred duty will interfere with our temporal affairs. No concerns of this life will ultimately suffer, or be neglected, by a diligent and steady application of our time to a practice, which so evidently tends to fortify and cheer our spirits, and to promote our true interest and happiness. If no more than a quarter of an hour, every morning and evening, were daily employed in these serious exercises, we should doubtless find ourselves improved by them, and have no cause to regret the time thus taken from the general business and pursuits of the day."

"Every thing that is adapted to recommend them to us, and to render them uniformly grateful, is to be found in these sacred volumes. They are the communications of our heavenly Father; they display his love for us, and his desire to make us eternally happy. They declare the all powerful efficacy of our Redeemer's atonement and intercession for sinners; and they assure to us a full and free pardon, through faith and repentance. To enlighten our minds, and remove our doubts on the subject of a future state, they reveal it expressly; and that our felicity hereafter may be secured, they explain minutely all the duties which we owe to God, to our fellow-creatures, and to ourselves. They teach how to enjoy prosperity, and to bear adversity; and direct us to the means by which our weaknesses may be strengthened, and all our temptations overcome. And these declarations they illustrate, by a great variety of examples, and in a manner highly instructive and satisfactory."

"The virtues of love, gratitude, hope, trust, admiration, &c. and the sacrifices of thanksgiving and praise are occasionally excited by a perusal of the inspired volume. These are delightful affections and acknowledgements; and the repeated production of them is so far from fatiguing, that it cheers and elevates the mind. The pages of revelation also communicate to us the sublimest truths and events, and pleasingly occupy our hearts with the most solemn and exalted representations."

"Sir William Jones, who was in the daily practice of perusing these invaluable Scriptures, made the following note at the end of his Bible. 'I have regularly and attentively read these Holy Scriptures; and I am of opinion, that this volume, independently of its divine origin, contains more true sublimity,

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SECOND MONTH, 7, 1829.

more exquisite beauty, more pure morality, more important history, and finer strains both of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed.' This excellent person no doubt received, from the frequent perusal of these divine writings, the consolation and pleasure which he has described them to be so well adapted to convey. A most encouraging inducement to persevere in this service, and to hope for continued satisfaction in it, is the well founded expectation, which we are allowed to indulge, that the influence of the Holy Spirit will be granted to those, who reverently study the contents of these volumes, as the declarations and will of God; and who sincerely desire to be improved and edified by them."

"It is an indisputable truth, that the more our love increases towards our great Benefactor, and the stronger our desires are to be made inhabitants of his holy and happy kingdom, the more we shall be interested in perusing the great charter of our privileges, and in contemplating the future happiness which it delineates and secures to us."

"By a steady and cordial perseverance, we shall assuredly derive the comfort and edification, which this employment of our time is so happily calculated to produce; and in the future periods of life we shall probably be favoured with a pleasing and encouraging retrospect on the hours, which have been thus devoutly spent, in counteracting the influence of the world, and in preparing us for a pure and happy state of existence; a state in which, for endless ages, there will be no weariness nor imperfection, but consummate joy, in doing the will of our heavenly Father and Redeemer."

MURRAY.

From *Littell's Religious Magazine*.
HARMONY.

BY JOHN BOWRING, ESQ.

I bade the day-break bring to me
Its own sweet song of ecstasy:
An answer came from leafy trees,
And waking birds, and wandering bees,
And warblers on the water's brim—
The matin hymn—the matin hymn!

I asked the noon for music then:
It echoed forth the hum of men;
The sounds of labour on the wind,
The loud-voice eloquence of mind:
The heart—the soul's sublime pulsations,
The song—the shout—the shock of nations.

I hastened from the restless throng,
To soothe me with the evening song:
The darkening heaven was vocal still,
I heard the music of the rill—
The homebound bee—the vesper bell—
The cicada—and phylomel.

Thou, Omnipresent Harmony!
Shades, streams, and stars are full of thee;
An ever-wringing—every sound
Thine all-pervading power is found;
Some chord to touch—some tale to tell—
Deep—deep within the spirit's cell.

The *Amulet*.

—oo—
A child should never be indulged in any habit, which it must necessarily cease from, in order to be happy.—*Dilthey's Reflections.*

The contribution from our much esteemed friend M. R. inserted to day, furnishes melancholy, but not unprecedented examples, of the wretched shifts, to which the perverted reason of poor human nature can resort, in support of a bad cause; instances of a similar kind have before come to our knowledge. We are particularly obliged by the "suggestions" contained in the subjoined private communication, admit in full force their pertinency, and hope to apply them beneficially in practice. We accord so entirely with one paragraph, that we are induced to transcribe it. "The short of the story is, the more information 'The Friend' contains in relation to the spread of sound principles, and the exposure of antichristian opinions and practices, the more acceptable, and the more useful it will probably be, to a considerable portion of its readers—and in the absence of original essays on those subjects, the writings of our primitive Friends, might well be freely resorted to; they would amply supply such deficiency, and would tend to keep alive the interest which it is desirable should continue to exist in the minds of Friends." This view is entirely consonant with our original plan; that is, to occupy at least one half of each number in the manner proposed, and although in a few instances we may have deviated from this arrangement, yet they are but occasional exceptions to the rule, and it is our intention not to fall short in the aggregate of the full quota of matter pertaining to the interests of Christianity and of our Society in particular."

"That "the managers of public journals find a great variety of views and tastes, amongst their patrons, probably more *fault-finders* than *fault-menders*," is unquestionably true, but amidst the difficulties which we have to encounter, we shall not be destitute of consolation, while such commendation, and from a source so respectable, as is expressed in the annexed remark of our correspondent, can apply to "The Friend;"—"it is confidently looked to, as a vehicle conveying interesting information to be relied on, relative to the situation of the Society of Friends." To maintain this trait unimpaired, however it may expose us to malignant vituperation, shall continue to be, as it has hitherto been, our uniform and steady purpose.

On the subject of the great diversity of taste in providing matter for a public journal, a short extract from a late paper, varied a little in the mode of expression to adapt it to our use, will not perhaps be deemed inappropriate. "A cook whose business it should be to cater for the palates of fifteen or sixteen hundred persons, and who should be obliged to provide for each individual the dish he preferred, would have a somewhat difficult task to perform. Precisely so with the printer. No two of his readers think exactly alike as to what would in their opinion constitute proper matter to fill a paper. We would like to see a news-

paper which all of our subscribers should have a hand in compiling, and which should contain suitable proportions of matter adapted to the taste of every one. It would require a sheet more spacious than any we are acquainted with, imperial or super-royal; and we should be willing to perform a pilgrimage of no inconsiderable extent to get a peep at it." At last we see no better way than to hear all, to glean from the intimations of each whatever is worthy of regard, but mainly, to be governed by our own best judgment, in serving up at each regular interval, a mental repast, in which the promotion of moral and intellectual healthfulness shall be principally regarded, without losing sight of what is due to the garnishing, or omitting a suitable provision, in things comparable to fruits and comfits, for the dessert.

Contributions such as those by J. will always be acceptable. One of them appears to-day. The other will have an early place.

To suppress our thanks to the author of "Ruins of Babylon," would be injustice to our feelings. As a poetical production, we should place it among the best of the day. To be inserted in our next.

The hints from our worthy New Bedford correspondent, J. O., shall be attended to. It is not the first or second time we have benefited by his remarks, and intimations of the sort now referred to, we would have him encouraged to repeat.

—oo—
Married, on fifth day, the 29th ult. at Friends' meeting, East Branch, N. Jersey, James, son of Job Haines, to HANNAH, daughter of Samuel Craft, all of New Jersey.

—oo—
We insert the following by request—the notice which we published last week, though furnished to us for the purpose, being, it seems, incorrect.

Died in Burlington, N. J. on the 17th. ult. Mary, daughter of the late Reay King, in her 21st year.

She was blessed with strong intellectual powers, and the most endearing qualities of the heart. To the duties of daughter, sister, and friend, she seemed always to attach a peculiar sacredness; and she enjoyed, in a remarkable degree, the esteem and affection of those who became acquainted with her. But a faithful delineation of her character, as it was known to those who had daily intercourse with her, so many excellences so unalloyed by defects, would read like flattery.

Severe, indeed, is the stroke that deprives us of such a treasure; but in the belief that the sorrowing is all with those who are left behind, there is consolation.

"Early, bright, transient, chaste as morning dew,
She sparkled, was exhaled, and went to heaven—"

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FOR THE FRIEND.

THE HISTORY OF HAYTI.

(Continued from page 130.)

The love of splendour and the thirst for power being inherent in men of every colour and clime, we may naturally attribute Christophe's assumption of the regal dignity to ambitious motives; but, at the same time, it is but justice to the sable monarch to record, that his ascension to the throne was generally sanctioned by the most experienced and influential members of the Haytian commonwealth. They argued, and not without reason, that the unsettled state of the country, and the barbarous and fickle character of the people, incapacitated them for the enjoyment of unrestrained liberty, and rendered necessary the establishment of a monarchy, which, whilst it possessed the requisite energy, should, at the same time, be subject to such control, as would render impracticable its degeneracy into an arbitrary despotism.

In 1811, in conformity with previous conclusions, Henry Christophe was crowned king of Hayti, and the royal pageantry was adjusted in close imitation of the most refined courts of Europe. The crown was declared hereditary—the laws of descent enacted, and the composition of the kingly household, the noble titles of dukes, counts, and barons, the general and privy councils, the ministers of state, the wardens of palaces, forests, and the mint—all were arranged according to the strict laws of regal pomp and etiquette. There were the ministers of war, of the interior, of foreign affairs, and of justice—there was a regular military establishment, consisting of marshals, generals of the various grades, together with the usual subordinate officers. There was a royal household, consisting of an almoner, cupbearers, chamberlains, masters of ceremony, pages, surgeons, professors of the arts, &c.

The queen had her ladies of honour, equires, pages, &c. &c., and the princes and princesses had each their separate households.

In addition to all this, the sable monarch established the "royal and military order of St. Henry," with its masters, and knights, and golden crosses, and insignia, together with a princely endowment for the support of its members. In short, his liberality was extend-

ed to all his nobility, granting to them large incomes and estates.

He possessed numerous palaces, with floors of marble or polished mahogany; the walls covered with valuable paintings, and the apartments filled with the most costly furniture. On levee days, not only his own garments and insignia, but also those of the principal dignitaries, were of princely splendour. Of these palaces, that of Sans Souci was the most remarkable. It was situated on a mountain, about twelve miles from Cape Francois, and overlooked that capital and the surrounding country for several miles. The greater part of the ascent from the valley below was hewn out of the solid rock.

The palace itself was large and splendid; a stream of water, conveyed under the building, and emptying into a large basin at one extremity of the edifice, induced a refreshing coolness in its various apartments even during the most oppressive hours of the day.

The gardens behind the palace were laid out in terraces, rising one above another, and communicating by flights of marble steps. The variety of shrubbery and flowers, and the order and neatness with which these enclosures were kept, gave to them an aspect at once beautiful and gay.

In choosing his nobility, and dispensing his honours and riches, Christophe first selected those individuals who were connected by any degree of relationship either to himself or the queen; and, in the next place, the most talented of those who had evinced a steady attachment to his person and cause. Most of them had been slaves, and many were uneducated, yet not a few were men of strong intellectual powers.

Noele, the queen's brother, was a man of firmness, prudence, and considerable military skill. His titles were duke of Port Depaix, general of the Haytian guards, grand marshal of the kingdom, and grand cupbearer to the king.

The duke de Limonade (a mulatto) was minister of foreign affairs. He was a mild, agreeable man, and had received his education in France. His prudence, integrity, and unwearied assiduity, rendered him one of the most useful members of the cabinet. The proclamations, and other state papers which he composed, were very creditable specimens both of matter and style, and through this organ of communication the government of Hayti always appeared respectable in its conferences with foreign nations.

The baron de Dupuy, the king's private secretary, was perhaps the most talented civilian belonging to the Haytian court. Having served through the war of independence without much promotion, and being disgusted with the

cruelty of Dessalines, he had retired to America, and assumed the mercantile profession. But on the accession of Christophe, he returned to his native island with a considerable fortune acquired by successful commerce—was soon raised to the rank of baron, and interpreting secretary to the king; and in his intercourse with the foreigners resident in Hayti, quickly became a general favourite, and acquired great reputation for talents and activity.

Several others of the nobility and officers of the negro kingdom were also deservng of a separate notice, but our limits will preclude us from the attempt.

We may next notice the judicial institutions of the kingdom. The civil and criminal codes were modelled after those of France and England, with some alterations, which, though they curtailed the freedom, were well adapted to improve the barbarous character of the Haytian subject. Courts of justice, including admiralty and criminal tribunals, justices of the peace, registers, advocates, &c. were constituted in due form. To fill these various offices properly, required a large number of individuals of intelligence and probity; but among a people just emerging from slavery, it was not to be expected that the requisite number of qualified persons could be obtained; hence, although the higher stations were generally occupied by men of talents and discernment, it must be confessed that the officers of lower grade were too generally vain, ignorant, and venal. One of the judges at Cape Francois was an illiterate, boisterous negro, who had formerly served as cook on board a trading vessel. From officers of this description proceeded, as might have been expected, many arbitrary and unjust decisions. But it ought to be mentioned, to the honour of Christophe, that he did every thing in his power by examinations, rehearings, and the punishment and deposition of the most incompetent judges, to remedy the defects existing in his courts; and there is no question, but that with all its defects, the establishment of this system of judicature greatly promoted the civilization and security of his subjects.

The military arrangements of the new kingdom, seeing Christophe principally owed his exaltation to his warlike achievements, were, of course, on a footing of proportionate magnificence.

But we hasten from this part of the subject to notice others of a character much more congenial to our feelings.

The intelligent mind of Christophe was well aware that, for the welfare and improvement of his subjects, a general diffusion of education was absolutely necessary. With the exception of a very small number, the whole population of

the island was in a state of utter ignorance. Their slavery in early life, their arduous and long protracted warfare, the cruelty and licentiousness of Dessalines, and the contest with Petion, had afforded the Haytian people no previous opportunity of giving attention to this momentous object. But as soon as the regal government was firmly established, the king took measures for the instruction of the youth of his dominions.

Having obtained some knowledge of the Lancasterian system, he caused an application to be made to that useful institution, the British and Foreign School Society; and six persons who had been engaged in the business of teaching in England, were sent out to Hayti in the year 1816. On their arrival, Christophe afforded them every possible patronage and facility. Buildings were erected under their inspection, the necessary supplies of books and apparatus furnished, and, in a short time, schools were established in the principal towns, containing near two thousand pupils.

In these seminaries the Haytian youth were taught reading, writing, arithmetic, and the English language; the king being desirous of entirely eradicating the French language from amongst his people. From the testimony of those who had the care of those interesting institutions, the capacity of the blacks for acquiring knowledge was fully demonstrated.

In advancement in learning, in aptitude and readiness, and in general discipline and order, the Haytian pupils were not behind those of any of the English schools of a similar grade. One of the authors from whose works we have principally derived the facts contained in our present sketch, visited the principal school, and was highly gratified to perceive, by a personal examination, the proficiency of some of the pupils in history, geography, and the French and English languages, and records as his opinion, after much observation, that the negro "is no farther inferior in intellect to others than slavery has made him."

In order to extend the system of education throughout the kingdom, Christophe established a "Royal Board of Public Instruction," consisting of the most enlightened of his nobility, with full powers of supervision and control over both teachers and scholars, and with directions to report the result of their labours, together with the names of the most meritorious students, once in every six months, to the king himself. Inspectors, visitors, &c. were also created, inferior and subordinate to the Royal Board, with various specified duties.

The plan of the king did not stop here: he soon established at Cape Francois under the surveillance of the "Board of Instruction," a "Royal College," where pupils might receive a more extensive and classical education. By application to the same institution, which had sent over the elementary teachers, and by the offer of a large remuneration, two Englishmen, of liberal education, were induced to come to Hayti, and undertake the charge of the institution. The teacher of the mathematics was a man of considerable scientific acquirements; and, desirous of giving to his interesting charge every opportunity for improvement in his power,

he delivered lectures on chemistry and mechanics, in addition to his regular duties.

The classical teacher instructed the youth in Latin, English, and French composition, history and geography; and being a minister of the church of England he deemed it to be his further duty, though unsolicited, to attempt to instruct his pupils in the precepts of the Christian religion.

Both of these teachers appear to have been men of amiable manners and conciliating deportment, and to have laboured with patience, diligence and conscientious zeal in the fulfilment of their responsible trust, and their labours were crowned with a full measure of success.

Most of the scholars were soon able to construe some of the Latin authors without difficulty, to write French and English with correctness and facility; considerable progress was made in algebra and geometry, whilst the study of geography and history seemed rather a pleasure than a duty.

It is certainly creditable to the king of Hayti, that, though uneducated himself, he should have been so desirous to meliorate the intellectual condition of his subjects. He spared neither labour nor expense to effect this great object, but was the patron and zealous promoter of every rational scheme of mental improvement; and during his life-time education was rapidly and steadily advancing throughout his territories.

Anxious to benefit the minds of his subjects, it was not to be supposed that he would be neglectful of his own offspring. He accordingly procured a private tutor for his only surviving son, and sent to America for two females to form the manners and superintend the instruction of his daughters. The heir apparent was rather a hopeless youth, but the princesses made considerable progress in their studies.

(To be concluded in our next.)

To the Editors of "The Friend."

Should you deem the following lines worthy of a place in your excellent paper, they are very much at your service. They were suggested by reading in an early number of "The Friend" for the past year, an account of a visit to the ruins of Babylon.

Say—whence those giant masses, wildly cast
In ruin'd grandeur o'er yon desert waste?
No sounds of life invade the silence drear,
No busy echoes strike the expectant ear;
Stalks the proud lion through thy stately halls,
The poisonous serpent coils his lengthen'd train,
While pestilential vapours breathe around,
And loathsome reptiles taint the brightened ground.
Are these the sad memorials of thy fate,
Imperial city! thou, whose lofty state,
Whose pride of splendour, and whose wide renown
Through all the earth, proclaim'd thy great Babylon?
Where towers thy royal domes, thy stately halls,
Thy splendid temples, thy majestic walls,
Thy brazen gates wide flinging, when the train
Of thronging thousands fill'd the subject plain?
The mighty hunter* in his despot sway?
Thy warrior queen,† whom awe-struck crowds obey?
Swift at the thought, before my wond'ring eyes
Long vanish'd scenes of vision'd splendour rise.
Here towers great Belus, thy gigantic throne,
High swells its golden dome;† glistening o'er the
plain.

* Nimrod.

† Semiramis.

‡ The temple of Belus, said to be surmounted by a golden cone which was visible at a great distance.

There, in rich contrast, 'neath thy glowing skies,
Dark shadowing groves and blooming flow'rets
rise;

Arches on arches rais'd, a wond'rous pile,*
In massive strength supports the incensed soil,
Where and of fragrance fill the evening gale,
And clouds of fragrance fill the evening gale.
Amid thy palaces, in stately pride,
The fam'd Euphrates pours his ample tide;
And views around him, each revolving year,
New splendours rise, new luxuries appear.
Queen of the east! what power with thee can vie?
Thy vast magnificence may time dissolve;
Though war around thee drive his flaming car,
Though pestilence and famine spread afar,
Though earthquakes shock, or fierce tornadoes
rage,
Still may'st thou stand unmov'd from age to age.
Forth to the fight thy myriad armies move,
And conquer'd realms shall force impetuous prove.
See captive Judah, o'er yon desert plain
In hopeless sorrow drag the galling chain;
With woe's deep notes the pained ear assail,
The sire's keen anguish and the matron's wail,
Weep their lost country, mourn their fallen fate,
Their homes deserted, cities desolate;
While their loved harps, now thrown neglected by,
To every murmuring breeze responsive sigh.

But spread the feast, and wake the sounds of joy;
Bid vain delights the laughing hours employ!
Does not success thy mighty arm await?
Speak not the conquer'd nations—Thou art great!
Aye, vaunt thy glory, triumph in thy might,
Pour all thy splendours on the dazzled sight;
Till thy proud realms, in his lofty state,
Amid the greatness, deem himself as great;
While the rich banquet and the flowing bowl
Warm to unhalloh'd joy his guilty soul;
Gives forth the word to fill with purple wine
The sacred vessels from Jehovah's shrine,
Quaffs to his idol gods with lips profane,
Intoxicate with pride, that boasts an endless reign.
Ha! start'st thou, monarch? whence those signs of
Fear?

Deem'st thou the arm of vengeance hovering near?
Speak those mysterious words thy fatal doom?
Proclaims Judah's prophet woe to come?
Heed not the idle warning—list again
Where thy vain flatterers pour their softest strain:
What hostile power can force thy brazen gate?
What foe thy massive wall can penetrate?
Who stop thy noble river in its course,
Or bid its waves retreating seek their source?
The Lord hath spoken! all its waters dead,
Rolls the arm'd torrent o'er Euphrates' bed,
O'er the husli'd city wide the Persians spread,
And captive Babylon must bow the head.
The Lord hath spoken! With success a tale,
Proud of thy splendour, glorying in thy state,
Unheard the orphan's tears, the captive's groan,
Thy crimes ascend before the eternal throne,
Till sunk in guilt, thou meet'st thy threatened fate,
Reft is thine empire—thou art desolate.

Yes, thou art desolate! Amid thy halls,
No human voice thy former pride recalls,
No human footstep wakes the echoes round,
Or trends with gentle pace the lonely ground:
But horrid sounds the startled ear assail,
And frightful howlings rise upon the gale.†
Yet, o'er thy fall may hope her sway resume,
The "world's great victor"‡ mourns thy fatal doom,
Thy pride of splendour, lofty pomp recalls,
And vows again to raise thy stately walls;
The Lord, as erst, the imperious sceptre sway,
While subject realms pace more thy power obey.
Behold thine arm! flush'd with hopes to come,
The vanquish'd victor sinks into the tomb:

* Hanging Gardens.

† Vide Daniel, chap. v. Then came forth figures of a man's hand, and wrote over against the candlestick, on the wall of the king's palace, &c.

‡ See Isaiah, Jeremiah.

§ Alexander the Great proposed to rebuild Babylon, and make it the seat of his empire.

His vast dominions different lords await,
And hapless Babylon submits to fate.

Years roll on years, decay succeeds decay,
Her mighty ruins fade from sight away,
Where dismal fens their noxious vapours shed,
Or sandy deserts wide around her spread;
Pauses the traveller with bewilder'd gaze,
Where mouldering walls their shapeless masses
raise,
Views the sad waste with crumbling fragments
strewn,
And asks his heart—Can this be Babylon? A. B.

Letter from Mary Peisley to William Brown.

Mary Peisley, (afterwards Mary Neale,) the author of the following letter, was a woman of superior talents, and deep religious experience. She paid an acceptable visit to Friends in America, in company with Catharine Peyton. William Brown, to whom the letter is addressed, was brother-in-law to John Churchman, and an eminent minister of the gospel, in the Society of Friends. He resided for many years in Philadelphia. About the year 1750, he embarked for England, on a religious errand, and remained there until 1754; during which time he became acquainted with Mary Peisley. We republish it for the sake of the full, solemn and pathetic recognition which it contains of redemption through Jesus Christ, and of his propitiatory sacrifice—strikingly contrasting with the opinions propagated by some in the present day, under the guise of that honourable profession, of which this devoted minister was so distinguished an ornament.

Paddock, 1st mo. 2d, 1752.

DEAR FRIEND,

As I am not likely, according to thy request, and my inclination, to have the satisfaction of seeing thee, I take this opportunity of saluting thee by a line, in that love which nearly united our spirits at our first seeing each other: yea, before I beheld thee with my natural eyes, a prayer was begotten in my soul, that thou mightest be made an instrument of good unto me, from a known sense of the need I had to be brought forward in the way of righteousness; which petition I have cause to believe was heard and accepted by the great I AM: for thou wast not only dipped into a sense of my state, and near sympathy with me, by which thou wast made the messenger of consolation to my distressed spirit, but thy exemplary deportment, steady conduct, solid and edifying conversation, sound and pertinent doctrine to the states of the people [whom] I have seen thee labour amongst, has excited me to use my weak endeavours for coming up faithfully in the footsteps of the flock of the companions of Christ; and resolutions have been formed, which I trust, by the favour of heaven, will be supported, to practise greater degrees of mortification than I have yet done; for I see great occasion for it.

I write not this to exalt the creature or flatter my friend, but to magnify that grace, by which thou art what thou art, and contribute my mite to the strengthening of thy hands in the way of well doing: and I am led to believe the strongest

have sometimes need of it; but perhaps I only judge by myself, who am at times ready to faint in my mind, from a fear that I shall never be made a conqueror over those potent enemies which oppose my happiness; for I have compared my immortal spirit to a kind of immaterial fire, that is continually catching at, or fastening on something celestial or terrestrial, and whichever it centres in, may justly be called an inhabitant of; and as natural a tendency it has to fix on earthly objects, that are continually assailing it, conveyed thereto by the organs of my senses, as iron poised in the air, or cast into the water, has to sink; but that power by which the prophet caused the axe to swim, contrary to its nature, in its efficacious operation on the soul, may be compared to [that of] a loadstone on iron, which attracts it upwards contrary to its nature. But as iron in time will lose this attraction and return to its natural position, so is my soul ready to do, when I wait not carefully for the renewings of that power, by which we are translated from the kingdom of darkness to that of light; but so painful and frequent are the operations of the sword of the spirit, when it comes to sever my soul from the spirit of this world, for which it has an aptitude, and to divide asunder as between joints and marrow, those things, [which] by nature, I am closely attached to, it makes me weary of this embodied state of imperfection, wherein I am torn between two, heaven and earth, so that I often long to be dissolved and be with Christ: and though this desire seems to carry in it something laudable, inasmuch as it shows my union with eternal excellency to be stronger than all the ties of nature, yet I am ready to fear, that in part, this longing takes its rise from the corrupt source of self-love, which would lead me to seek an exemption from pain and trials, before I had filled up in my body, that which is behind of the sufferings of Christ, for myself and others.

But I hope it is excusable, as our holy pattern has left us the example, when about to partake of, or had begun to taste, that bitter cup of suffering for the sins of the world, he prayed earnestly and repeatedly, that if it were possible it might pass from him, but comes to this most noble resolution, which all his followers, that are so in reality, must be brought to, viz. "Not my will, but thine be done." Surely, never did nature and grace exert themselves in so powerful a manner, each for mastery, as in that awful period of time, when the salvation of mankind was at stake, dependent upon the obedience of the Son to his Father, when Christ was wounded for our transgressions, bruised for our iniquities, and the chastisement of our peace was upon him; when HE felt the terrors of his Father for sin, who knew no sin, when the sword of God's indignation and justice, which must be appeased by an offering adequate to His nature, pure and without spot or blemish, of his own preparing, pierced his soul; He might well drop that emphatical sentence, "Now is my soul troubled, and what shall I say?" as if he had been afraid to let that petition escape his lips, which nature, sinking under the weight of impression, and apprehension of fu-

ture misery, had dictated, well befitting a Son that had never offended a parent, HE said, "save me from this hour:" Grace immediately recalled the request, when he remembered the end of his coming in that prepared body, which was for our salvation, "but for this end came I unto this hour."

What could be grievous to his manhood, which He did not suffer? At his birth, a manger, a place for beasts, was his reception; nor did the ungrateful world afford him much better, through the course of his painful pilgrimage; for though the foxes had holes, and the birds of the air had nests, He had no place wherewith to lay his head. Set at naught by the then visible churches, and high professors of religion, a people who had received the oracles of God! betrayed by one disciple, denied by another, and forsaken by them all, and left to tread the winepress alone, in that trying hour, when the most wonderful bloody sweat was produced, they slept, and were scattered from him: when He came to suffer that painful and ignominious death on the cross, between two thieves, as a deceiver. Many followed him crying, Hosannah, when he rode in triumph, but now, none are desirous to be his companions; now all his acquaintances, and even the very women, (the most tender by nature,) that had followed him from Galilee, stood afar off. Oh, my soul, treasure up these things in thy remembrance, with this additional obligation, that all this was in part for thy sake, WITHOUT WHICH, THOU MUST HAVE BEEN IRRETRIEVABLY IN THE REALMS OF WOR! a fugitive and a vagabond, driven from the face of thy God!

Rejoice, then, in tribulation, and count it all joy when thou fallest into divers temptations or trials, for the refining of thy faith in Christ.

I hope thou wilt excuse my dwelling so long on this subject; of a truth, it is a favourable theme, which I can never too much ponder; it is therefore needless, and I recall the expressions, to beg excuse for that which is so lawful and suitable, that will be a part of the employ of seraphic spirits to all eternity, to admire and celebrate the mystery of redemption! saying with a loud voice, "Worthy is the Lamb that was slain, to receive power and wisdom, riches and strength: honour and blessing, &c. to the Lamb forever." It is time for me to draw towards a conclusion, which I shall do with hearty desires for thy preservation every way, and prosperity of that glorious work in which thou art engaged, hoping thou wilt remember poor me, when it is well with thee. Please to let me hear from thee if freedom and leisure permit; but shall leave that and all things of this kind to our great and good Master, not laying thee under any restraint, but love, well knowing the various engagements that must necessarily engross thy time and attention. I am, with true love, thy assured friend and poor little sister, in the fellowship of the gospel,

MARY PEISLEY.

TO WILLIAM BROWN.

He who takes up Christ's cross aright, shall find it such a burden as wings to a bird, or sails to a ship.—Countess of Warwick.

FOR THE FRIEND.

Having met with the following remarkable account of John Steel in MS. I was induced to forward it for insertion in "The Friend."
A Reader of the Friend.

"John Steel, who, by relation, was a plain countryman, of not much note or appearance in the Society, was following his plough, when he found a constraint on his mind to leave home, but knew not whether he was to go, nor what service was for him to do; but was like commanded to travel toward a distant part of the nation, (England,) which when he had so done, he heard that, at a particular place, a meeting or conference was appointed to be held between Friends, and John Wilkinson and John Story, on account of their separation. Thither he found freedom to go, where William Penn, Robert Barclay, and other eminent Friends, were met on the occasion. In a little time John Steel had the following testimony to deliver.

"The Lord our God, with whom the treasures of wisdom and knowledge are hid, in an acceptable time, in this our age and generation, had given his gifts unto his children for the gathering of people out of the world. If any be unfaithful in the gift, he that gave it will take it away, then nothing remains but the words, which were learned of the Lord while they had the gift; and with these words they will war against the truth and against them who have the gospel order; for they are now bringing up new things, which was not in the beginning, having the smooth words which man cannot see, but as their fruits make them manifest, and an inward eye is opened. The doctrine of this spirit is so smooth that many cannot see a hole in it; but the nature of it is to divide Friends asunder like stray sheep; but they go about to support this spirit, although they have been engaged in many services for the Lord, and he honoured them, and gave victory, and clothed them with beautiful garments; yet, if they go about to support this wrong spirit, their garments shall be torn as the coat of a sheep, amongst briars and thorns; for, if any who have received the gift, be not faithful unto it, the Lord shall do as he hath done—confound them out of the mouths of babes and sucklings; for neither will nor wealth shall bear rule among the people of God; but the power of the Lord must go over all, and in that must the rule be. In the months that are past, and the years that are gone, it could not be said, we and they; but one God, one people and one spirit was known; but in process of time, an evil spirit and power is entered as leaven, whereby it is said we and they. But the power of the Lord is to pass over, and by it that is to be destroyed; and one power, one people and spirit is to be known if ever God's salvation be known; by that one power of the one God, all are made sensible members of that body, of which Jesus Christ, is head. But in process of time, through the subtilty of the devil, some of these members have been benumbed and lost the sense of feeling; and now several of the sensible members, of which Christ is head, have endeavoured, time after time, together with the help

of the head, to seek the recovery of the benumbed members, but no recovery could be made. What shall be done to these members? Shall they be cut off? Nay, the council of God is not so in my heart; but let them be as near the body as may be; but if it may be, they may receive again virtue from the head, and come to the sense of feeling again. They were seeing members, and did work for God when they did see; but being made numb, they are also blind; and it is unto them as a continual night, and being in the blindness, they would be working for God: being used to go abroad when they were sensible, so they would be going abroad when they are blind. But what shall be done to these members? Let them be bound; but if it please God, while they have a being in these tabernacles let them be loosed—if not, let them be bound forever! This is the judgment of God upon you, John Story and John Wilkinson. If it be not just and equal, reject it if you can.' And to this they were silent.

"The foregoing testimony came with such powerful weight and authority, that it is said, William Penn afterwards remarked to Robert Barclay to this purpose:—This is neither the wisdom of the north, nor the eloquence of the south, but the power of God through a ploughman, and marvellous in our eyes. And it is further said, that John's testimony had such a reach upon the meeting, that matters ended presently without much dispute."

FOR THE FRIEND.

In the National Gazette of the 17th inst. I observe the following paragraph copied from the Ohio State journal, viz.

"From the table published in the Wheeling Gazette, it appears that there are in the United States, one hundred and fifty thousand members of the Society of Friends, of whom fifty-six thousand and twenty-six are denominated Hicksites, and twenty-eight thousand nine hundred and four called Orthodox."

I have taken some pains to procure the Wheeling Gazette containing this "table," but have been unsuccessful. It must be a curious document, and if confidence is to be placed in its details, they are highly important. I suspect, however, that the editors of the Gazette have suffered the conjectures of some Hicksites to be palmed upon them as the result of actual enumeration. But supposing that the total number of members of the Society in the United States to be correctly estimated at one hundred and fifty thousand, I think it follows clearly that Friends, or, as the table styles them, Orthodox, are a large majority. The paragraph states that "fifty-six thousand and twenty-six are denominated Hicksites, and twenty-eight thousand nine hundred and four are called orthodox," leaving sixty-five thousand and seventy without any denomination.

Now it is undeniably true, that the persons who recently composed the Society of Friends are divided, in all parts of America, into two distinct classes—one class adheres to the ancient doctrines of the Society, and protests against the sentiments of Elias Hicks as antichristian innovations; while the other class comprises

those who approve and adopt his doctrines and profess to consider them as the doctrines of the early Quakers. In the yearly meetings of New York, Philadelphia, Baltimore, Ohio and Indiana, a formal separation has taken place, consequently there can be no doubt as to the marked distinction in those places. In New England, Virginia, and North Carolina yearly meetings, there has been no separation; and for this obvious reason—there were no Hicksites among them—at least not enough to form a meeting; consequently there was no occasion for a division, and those yearly meetings remain united bodies of Friends, or as the Gazette calls them, orthodox. They have given the strongest possible evidence of this fact, from the circumstance of each of those yearly meetings having, with great unanimity, officially testified against the principles of Elias Hicks as antichristian, and declared that they could not hold communion with the meetings of his followers, or acknowledge them as a part of our religious Society. This certainly settles the question as to what side they should be placed on, in making such a classification as that attempted in the Wheeling Gazette, and shows beyond a doubt that the Society of Friends in America, has a great majority over the Hicksites, if the above mentioned table be correct. It would then stand thus: Of the one hundred and fifty thousand members of the society in America, only fifty-six thousand and twenty-six, according to their own showing, are called Hicksites, and ninety-three thousand nine hundred and seventy-four are denominated Friends or orthodox. If to the latter we add the number of Friends in England, estimated at twenty thousand, it will make the aggregate of Friends one hundred and thirteen thousand nine hundred and seventy-four, more than double that of the Hicksites.
G.

Be content to want things that are not of absolute necessity, rather than to run up the score; such a man pays at the latter end a third part more than the principal comes to, and is in perpetual servitude to his creditors; lives uncomfortably; is necessitated to increase his debts to stop his creditors' mouths; and many times falls into desperate courses.

Sir Matthew Hale.

Diversions are most properly applied to ease and relieve those that are oppressed, by being too much employed. Those that are idle have no need of them, and yet they, above all others, give themselves up to them. To unbend our thoughts, when they are too much stretched by our cares, is not more natural than necessary; but to turn our life into a holiday, is not only ridiculous, but destroyeth pleasure instead of promoting it.

Sarville.

The almost Christian is the unhappiest of men; having religion enough to make the world hate, and yet not enough to make God love him.

Countess of Warwick.

FOR THE FRIEND.
SOCIETY OF FRIENDS IN PHILADELPHIA.

Ever since the commencement of the unhappy controversy respecting the doctrines of Elias Hicks, his followers have used great industry to impress the public with an idea that they numbered in their ranks "the great body of the Society," and that Friends were an insignificant minority. Upon this point, gratuitously assumed, they seemed to rest, almost exclusively, the justice and rectitude of their cause; and urged it with as much earnestness and obstinacy as though they believed the truth of revelation were to stand or fall by the result of a vote. Their ministers have adduced the numerical strength of the party as an evidence of the correctness of the doctrines they preached; and when any favourite measure was to be carried or defunded, the assertion, that "the great body of Society" approved it, was held forth as an argument, before which, discipline, reason and common sense must bow with implicit obedience.

At the opening sitting of New York yearly meeting, when the propriety of allowing persons to sit in that body, who had been regularly disowned in Philadelphia yearly meeting, was under consideration, and the plain fact that such allowance was contrary to discipline was advanced against it; Elias Hicks replied by saying, that he had attended the yearly meeting [of the separatists] in Philadelphia, where those persons were recognised as members, and that "it comprised nearly all the respectable part of the Society of Friends in those parts;" and in his letter to Gideon Seaman, he rests his defence against the charges preferred by Philadelphia yearly meeting in his case, mainly on the ground that Friends "are but the gleanings of the Society, being little more than a sixth part of the whole body of Friends that constitute that yearly meeting." The Berean, with a view of supporting the idea of their majority, has published a pretended enumeration of the two parties, viz: the Society of Friends and the Hicksites; taking care, however, not to name the meetings to which their census applies, so as to preclude any examination into the correctness of their returns. This circumstance alone would have satisfied an unprejudiced mind that their statements were ex parte and unfair; but independently of this, our knowledge of the manner in which some of the accounts were made out, convinced us that they were unworthy of credit. We know that in one monthly meeting at least, the persons who called on the members, merely queried whether they "wished to continue members of the Society of Friends;" and as all would necessarily reply in the affirmative, they put them all down as good Hicksites; thus swelling their amount far beyond the real number.

So strenuously and so constantly have the followers of Elias Hicks asserted that they were "the great body of Friends," and that only a few domineering individuals desirous of personal aggrandisement, were opposing them, that many well disposed persons, both within and without the pale of the Society, have been deceived, and supposed that what was so widely and so confidently asserted, must be in fact true.

In determining the great question, who are the Society of Friends, numbers can have but little influence. The principles and testimonies which form the terms of the association, on which it was first instituted, and for the maintenance of which it is still continued, are the only correct test for deciding upon the respective claims. There are, among the different nations of the earth, a variety of religions, and the number who do not believe the Christian religion, is far greater than those who do believe it. Yet no one would be so irrational as to contend, that if those who do not believe it were to set up a claim to the title of Christians, their numerical superiority would entitle them to it, in preference to those who sincerely profess its doctrines. The same observation is applicable to the present situation of the Society of Friends, and to every question in which the right and the wrong are to be settled. Any number of persons conspiring together to do an act, cannot make that act right, if it be opposed to the great principles of justice and equity. So no majority, however great, can entitle an association to the name of Friends, if it does not maintain those doctrines by which the Society of Friends has ever been distinguished. It is a matter of indifference, therefore, how many persons, claiming to be Friends, leave the original terms of societyship, or how insignificant, in point of numbers, those may be who steadily adhere to those terms; such as do leave them, voluntarily withdraw from the Society, and forfeit all claim to its title and its privileges; and on the other hand, those who remain steadfast in the belief of the original doctrines of the association, however few they may be, are the Society of Friends, and in them are vested all its rights and immunities.

While we are fully convinced of the soundness of these views, it may not be improper to examine how far the boasted majority of the Hicksites in the city of Philadelphia is founded in truth. We are the more disposed to do this, from the known fact, that in all the lamented difficulties which have occurred relative to the burial ground, the followers of Elias Hicks have constantly asserted that they have originated in the attempts of a few dominant individuals, to lord it over the Society, and to dispossess their fellow members of their just rights. That this assertion is entirely untrue, as regards the persons to whom they intend it to apply, the following statements will clearly prove; they will show also that the Hicksites, who were the authors of those disturbances, are, in fact, the few, comprising less than one-third of the whole body of the Society in the city.

It may be proper to state, that, in conformity with long established usage, each monthly meeting in this city keeps a list of all its members, and from these official records carefully examined and revised, the following results have been obtained.

Philadelphia, or Arch Street, Monthly Meeting.

Friends.		Hicksites.	
Adult males	191	Adult males	77
Adult females	303	Adult females	109
Children	294	Children	201
Total of Friends	788	Total of Hicksites	387
Proportion of Friends to Hicksites 23 to 10.			

The two hundred and one children placed on the Hicksite account, still stand on the list as members of the Society of Friends, none of them having been disowned. A very few of those in this meeting thus classed, are adults who have not been disowned.

From the above table, it appears, that the whole number of persons in Philadelphia monthly meeting, who were members previous to the separation, is about 1274. Of these 185 adults have seceded, which is rather more than one-seventh; if to these we add their children, it makes the proportion less than one-third.

At the time of the separation there were in that meeting seven ministers, five elders, and eleven overseers; of whom only two have seceded, viz. a female minister and female overseer.

Northern District Monthly Meeting held at Key's Alley.

The northern district monthly meeting has recently been increased by the addition of the members of the late monthly meeting of Green street, which was laid down by Philadelphia quarterly meeting, and the members attached to the northern district. For the sake of greater perspicuity, however, we shall exhibit the members of the two meetings separately.

North Meeting.

Friends.		Hicksites.	
Adults, both sexes	411	Adults, both sexes	182
Children, do.	272	Children, do.	169
Total of Friends	683	Total Hicksites	350

This account was made out previous to the determination to exhibit the sexes separately.

Proportion of Friends to Hicksites nearly two to one.

Whole number of members previous to separation is about 1033; of whom 192 adults have seceded, which is but little more than one-sixth of the whole number. Add the children, making a total of 550, and it gives a proportion of about one-third who have separated.

There were, at the time of the separation, five ministers, seven elders, and thirteen overseers, only one of whom seceded, viz. a female minister. One elder since deceased.

The late Meeting of Green Street.

Friends.		Hicksites.	
Adults	91	Adults	222
Children	73	Children	197
Total Friends	164	Total Hicksites	419

Proportion of Friends to Hicksites about one to two and a half. Whole number of members previous to separation about 583, of these the proportion who have seceded is nearly three-fourths.*

There were, at the time of the separation, three ministers, seven elders, and eight overseers, all of whom seceded except one minister and three elders, who still remain with Friends.

To give the present state of the northern district monthly meeting, we must add the last two accounts together: it will then stand thus,

* We had not access to the old list of members of Green street meeting, but this statement is taken from one which is believed to be correct.

<i>Friends.</i>		<i>Hicksites.</i>	
Adults	502	Adults	404
Children	345	Children	365
Total of Friends	847	Total of Hicksites	769

From which it appears, that, when all the members of Green street meetings are merged into the northern district, Friends have still a majority of seventy-eight over the Hicksites in that meeting.

<i>Southern District, or Pine Street Monthly Meeting.</i>		<i>Hicksites.</i>	
<i>Friends.</i>		<i>Hicksites.</i>	
Adult males	105	Adult males	47
Adult females	236	Adult females	67
Male children	130	Male children	26
Female do.	101	Female do.	26
Total of Friends	561	Total of Hicksites	166

Proportion of Friends to Hicksites about three and a half to one.

Total number previous to separation about 730; of whom 114 adults seceded, which is about as one to six and a half—add their children, and it will make the proportion of Hicksites about as one is to four and a half.

When the separation took place, there were three men and eight women ministers; four men and four women elders, and four men and five women overseers, not one of whom has seceded. Two elders since deceased.

<i>Western District, or Twelfth Street Monthly Meeting.</i>		<i>Hicksites.</i>	
<i>Friends.</i>		<i>Hicksites.</i>	
Male adults	106	Male adults	34
Female do.	229	Female do.	47
Minors	292	Minors	59
Total of Friends	627	Total of Hicksites	140

Proportion of Friends to Hicksites about four and a half to one.

Total number previous to separation about 767; of whom 81 adults seceded, which is less than one in nine. Add their children, and it will make the proportion of Hicksites about as one to five and a half.

At the time of the separation, there were five ministers, six elders, and eight overseers belonging to the meeting, of whom only three have seceded, viz. two men and one woman, ministers.

Recapitulation.

<i>Friends.</i>		<i>Hicksites.</i>	
<i>Philadelphia M. Meeting.</i>		<i>Philadelphia M. Meeting.</i>	
Adults	494	Adults	185
Children	394	Minors	201
North. District.		North. District.	
Adults	502	Adults	404
Minors	345	Minors	365
South. District.		South. District.	
Adults	343	Adults	114
Minors	221	Minors	52
West. District.		West. District.	
Adults	355	Adults	81
Minors	292	Minors	59
Total of adults	1674	Total of adults	784
Total of minors	1252	Total of minors	677
General total } of Friends }	2926	General total } of Hicksites }	1461.

It appears from this summary, that, placing the children of the Hicksites in the same list with the parents, there is still a proportion of more than two Friends to one Hicksite throughout the city. But as the minors placed on the Hicksite side are all members of the Society

of Friends, their names regularly recorded on our lists, and they entitled to all the privileges of membership in the Society, it is necessary, in order to ascertain the real number of those who are completely separated, to deduct the 677 minors from the total of Hicksites, and add it to the total of Friends. It will then stand thus:—

Total number of members of the Society of Friends in Philadelphia, including the children of the Hicksites, whose names are still on our lists of members	3603
Total of Hicksites actually separated, exclusive of their children, who remain members with Friends	704

Majority of members with Friends 2819

The Berean, after pursuing its pretended enumeration of the members as far as forty-one meetings, stops short, doubtless because the editors foresaw, that, if they went further, the tables would turn against them, even with all the unfairness which has been practised in order to swell their list. They have attempted also to enumerate the ministers and elders, but it is evidently with no more accuracy than the other statements they make. We have been at the pains to procure lists of the ministers and elders in all the quarterly meetings as they stood at the time of the separation; and it will appear, from the following summary, that the proportion of Friends greatly exceeds that of Hicksites.

Quart. meet.	Friends.			Hicksites.			Gen. Total.		
	Min.	Eld.	Total.	Min.	Eld.	Total.	Min.	Eld.	Total.
Philadelphia	29	49	78	8	11	19	37	62	97
Abington	9	20	29	13	33	46	32	53	75
Bucks	6	23	29	6	25	33	14	46	62
Concord	7	40	47	9	16	25	16	56	72
Caln	7	26	33	1	7	8	33	41	51
Western	8	21	29	11	21	32	19	42	61
Southern	2	4	6	4	13	17	6	17	23
Burlington	15	33	50	5	11	16	20	46	66
Haddonfield	9	44	53	2	8	10	11	52	63
Salem	5	19	24	7	26	33	12	45	57
Shrewsbury } & Rahway }	5	6	11	3	18	21	8	24	32
	102	387	389	71	189	260	173	476	649

The foregoing statement shows, that, previous to the separation, the number of ministers in Philadelphia yearly meeting was one hundred and seventy-three—of whom one hundred and two remain with Friends and seventy-one have seceded. The total number of elders at the same period was four hundred and seventy-six—of whom two hundred and eighty-seven remain with Friends, and one hundred and eighty-nine have seceded. The whole number of select members was six hundred and forty-nine, of whom three hundred and eighty-nine remain with Friends, and two hundred and sixty have left the Society.

In the meeting for sufferings the majority of Friends is still greater, for of fifty-two members under the appointment at the time of the separation only ten have gone off. Thus we see that, in these important departments of Society, the defection has been small, and to this fact may be attributed the continued hostility which E. H. and his followers have manifested towards the meeting for sufferings and meetings of ministers and elders, as well as the re-

peated attempts they have made to effect alterations in the discipline, which would enable them to displace such elders as were known to be sound in their religious principles.

In looking towards other yearly meetings, it is a satisfaction to find that where the separation is completed, the number who have gone off is much less than was anticipated. Thus in New York the society is perhaps about equally divided; in Ohio, about one fourth have gone; in Indiana, about one fifth; in North Carolina, Virginia, and New England, none. In Baltimore the whole number of members was too small to produce much effect on the general average. So that, if the number in England be included in the estimate, the followers of E. Hicks would form a very small minority of the whole Society.

It is not from any disposition to boast of our majority, or to make a display of numbers that we have prepared the foregoing exhibit, but merely to correct the erroneous impression which the unfounded assertions of the Hicksites have produced. Had they possessed magnanimity enough to rest the success of their cause on its own merits or demerits, without resorting to misrepresentation in order to promote it, we should not have troubled the readers of "The Friend" with this minute detail.

The Immoral and Anti-Christian Tendency of Theatrical Amusements.

We are informed on inspired authority, that "the friendship of the world is enmity against God." In nothing is this friendship more apparent, or more dangerous, than in the general taste and relish which prevail for those amusements which even enlightened heathens have condemned.

Recreation and amusement, considered in themselves, are not only lawful, but necessary. It is the quality of the amusement, and the manner in which it is pursued, that constitute it good or bad; and among the amusements which deserve to be reprobated by every friend of virtue, are those which, in their principle and tendency, are opposed to the genius and spirit of the gospel.

The best and wisest of men have, in their sober estimation of the stage, considered it as "the puppet-show of life—the school of vice—the vortex of debauchery—the strong hold of the god of this world—the vestibule of destruction." The theatre is by some persons termed the school of morals—refer me to any who have been moralized by it; on the contrary, snares are laid for the eye, the ear, the imagination, and the heart. The company—the spectacles—the music—the sentiments—have all a simultaneous tendency to throw down the mounds of virtue, and lay waste the excelsences of human character.

The theatre is strongly marked with a great variety of evils; and it is a remarkable fact, that the theatre never becomes a general or a favourite amusement in any nation, till the inhabitants have become effeminate and vicious. While they continue moral, wise, religious, and modest, the theatre will not arrive at celebrity

and general patronage : a high degree of national virtue has ever militated against this dangerous and destructive amusement.

The truth is, that the stage is the nursery of depravity, and the attendant on crime. We think it necessary to adduce one fact only. During the progress of the most ferocious revolution which ever shocked the face of heaven, theatres, in Paris alone, multiplied from *six to twenty-five*. Now, one of two conclusions follows from this : either the spirit of the times produced the institutions, or the institutions cherished the spirit of the times; and this would certainly go to prove, that they are either the parents of vice, or the offspring of it.

There is one view of the moral influence of the theatre, which ought not to be overlooked; and that is, its influence on the FEMALE CHARACTER.

The importance of woman in society has been universally felt and acknowledged; her influence is potent; to her we are indebted for social comfort and domestic joy. Preserve her modesty, let her heart confine her wishes and affections within the circle of intellectual improvement, domestic duties, and domestic pleasures, and woman becomes what her Creator designed, "a help meet for man;" the gentle friend of his youth; the kind instructor as well as the mother of his children; his counsellor in difficulties; the soother of his sorrows in affliction; and I might almost add, the arbitress of his fate. But transform her character: let modesty, the guardian of every female virtue, retire; let the averted eye, which turns disgusted from the remotest approach of evil, grow confident; let that delicacy of sentiment which feels a "stain like a wound," give place to fashionable apathy; let the love of home, and a taste for the sweetly-increasing employments of the domestic scene be changed for the pursuits of theatrical entertainments, and the vagrant disposition of a stylish belle, and the picture is reversed; the female is degraded, and society has lost its most powerful attraction.

There is a charm in native modesty; and when this is wanting only in appearance, the conversation even of a sensible woman is rendered insipid and disgusting. The world may call a woman virtuous, who, with a countenance of brass, can sit unmoved when heaven is insulted by profaneness, and the audience by oaths; when decency is trampled on, and licentiousness indulged; and this may be the current virtue of a depraved age: but give me the innocence that shrinks at the touch of vice. There can be no doubt that the theatre is one great source whence have flowed many crimes of fashionable life. If a person professing to be regulated in his spirit and conduct by the pure morality of the gospel, can be gratified with amusements, which are pursued with avidity by the vicious and the vain,—in exact proportion as he derives pleasure from those amusements, he must be departing from the spirit of Christianity;—"the salt has lost its savour," the peculiar features of Christianity will gradually soften till they disappear. It is said of Sir Matthew Hale, "that he was an extraordinary proficient at school, and for some time at Oxford; but the stage players coming thi-

ther, he was so much corrupted by seeing plays, that he almost wholly forsook his studies. By this he not only lost much time, but found that his head was thereby filled with vain images of things; and being afterwards sensible of the mischief of this, he resolved, upon his coming to London, never to see a play again, to which resolution he constantly adhered."

It is an impressive but lamentable truth, "that many a child of promise has lost his principles—his modesty—his character—in these haunts of wickedness; and thus the pleasures of parental hope have been exchanged for the bitter agonies of a wounded spirit."

Mr. Wilberforce, in his "Practical View," speaking of plays, says, "there has been much argument concerning the lawfulness of theatrical amusements; let it be sufficient to remark, that the controversy ought to be short indeed, if the question were to be tried by this criterion of love to the Supreme Being. If there were any thing of that sensibility for the honour of God, and that zeal in his service which we show in behalf of our earthly friends, or of our political connections, should we seek our pleasure in that place which the debauchee, inflamed with wine, or bent on the gratification of other licentious appetites, finds most congenial to his state and temper of mind? In that place, from the neighbourhood of which (how justly termed a school of morals might hence alone be inferred) decorum, modesty, and regularity retire, while riot and lewdness are invited to the spot, and invariably select it for their chosen residence! where the sacred name of God is often profaned! where sentiments are often heard with delight, and motions and gestures often applauded, which would not be tolerated in private company, but which may far exceed the utmost license allowed in the social circle, without at all transgressing the large bounds of theatrical decorum! where, when moral principles are inculcated, they are not such as a Christian ought to cherish in his bosom, but such as it must be his daily endeavour to extirpate; not those which scripture warrants, but which it condemns as false and spurious, being founded on pride and ambition, and the overvaluation of human favour."

A modern writer observes, "I am as sensible as any man of the wonderful talents of that poet, Shakspeare, for force of language—for exhaustless invention—for an insight into human nature—for a power to touch and rend the heart, he is unequalled, and stands amongst dramatists as a diamond among pearls; but while I honour his intellectual capacities, I must deeply lament their miserable abuse. So far from having a moral end before him, he has frequently its opposite, and seems indifferent to moral results. His licentious witticisms—his corrupt allusions, many times repeated, render many parts of his works, in a moral light, the objects of indignation and disgust."

That Christians ought to abhor the stage, when they consider it as a TEACHER; and that they ought to despise it as an AMUSEMENT degrading to the character, and as injurious to the pursuits of immortal beings, will be at once acknowledged; they are obliged to do so more than others. If the subject were doubtful, were it a matter of question only, whether the

theatre were lawful to Christians or not, the *disciple of Jesus* is bound to take the safe side, to avoid the appearance of evil, and to live to the glory of God. His amusements are the pleasures of religion; he has what the scriptures call "a new heart;" a heart whose affections centre in the all-sufficient good. It is formed for celestial joys, and it aspires after the entertainment of angels. Feeling the importance of the condition of man, as a moral agent, accountable not merely for the direct effects, but also for the remote influence of his actions, we cannot but shudder at the state of those who have opened the fountains of impurity, at which fashion leads its successive generations to drink. Nor shall we cease, as long as our voices can be heard, from warning against tasting the deadly stream of theatrical pleasure, or inhaling the pestiferous vapours which infect its borders.

It is for you, then, reader, to determine, whether you will renounce Christianity or the theatre. Fear not the world, neither its "dread laugh;" flee from its lying vanities, and seek for a "knowledge of the truth"—avoid its debasing follies, and inquire after the "wisdom that is from above,"—shun its destructive vices, and search for that piety which alone can make thee happy. Come to the feet of that Saviour, whose grace alone can enable thee to love the ways of religion and hate those of sin—to "abhor that which is evil, and cleave unto that which is good."

READER, forget not that for *all thy occupations and thy amusements*, God will bring thee into judgment.

From the *Amulet*.
EARTH AND HEAVEN.
Suggested by the Death of a young Female.
BY G. F. RICHARDSON.

EARTH.

There is grief, there is grief—there is wringing of hands,

And weeping and calling for aid;
For sorrow hath summoned her group, and it stands

Round the couch where the sufferer is laid,
And lips are all pallid, and cheeks are all cold,

And tears from the heart-springs are shed;
Yet who that looks on the sweet saint to behold,

But would gladly lie down in her stead!
There is grief, there is grief—there is anguish and strife,

See, the sufferer is toiling for breath;
For the spirit will cling, Oh! how fondly, to life,

And stern is the struggle with death!
But the terrible conflict grows deadlier still,

Till the last fatal symptoms bear birth;
And the eye-ball is glazed, and the heart-blood is

chill;
And this is the portion of Earth!

HEAVEN.

There is bliss, there is bliss—in the regions above
They have opened the gates of the sky;

A spirit hath soared to those mansions of love,
And seeks for admittance on high.

And friends long divided are hasting to greet
To a land, where no sorrow may come,

And the sorrows are eager a sister to meet,
And to welcome the child to its home!

There is bliss, there is bliss—at the foot of the throne,
See the spirit all purified bend;

And it beams with delight since it gazes alone
On the face of a father, a friend!

Then it joins in the anthems for ever that rise,
And its frailty or fond forgetfulness

Is dead to the earth, and new born to the skies;
And this is the portion of Heaven!

THE FRIEND.

SECOND MONTH, 14, 1829.

Among the circumstances which have marked the progress of the new sect, scarcely any thing has been more remarkable than the pertinacity and untiring assiduity, with which its adherents have endeavoured to support their claims to a majority. In furtherance of this object, no expedients nor occasions seem to have been neglected, nor have they been at all scrupulous, where facts were not in accordance with their purposes, to resort to exaggeration, and, in a variety of instances, even to gross misrepresentation. Thus our ears have become familiar with *ninety-nine hundredths*, *nineteen-twentieths*, and so on, down to *two-thirds*, the very lowest admitted comparison of numbers, which, they say, the Hicksites bear to Friends. Believing, as we do, that the important question, of who are to be considered as constituting the genuine body of Friends, rests upon principles totally different from that of numerical preponderance, we have generally treated those random statements, however for the moment their extreme absurdity may have excited our astonishment, with merited indifference and neglect. Yet, it is known from experience, that assertions boldly made and often reiterated, however ridiculous and improbable, will, if uncontradicted, in time be admitted as true; and though the influence of numbers cannot affect the immutable distinctions of right and wrong, it has, nevertheless, its effect upon the human mind in moments of depression. Even Elijah, that eminently favoured servant and prophet of the Most High, must have felt his spirit invigorated and cheered, when, after uttering the plaintive language, "The children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, and my only, am left," it was announced to him, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." But many of the deluded followers of Elias Hicks, accustomed to yield implicit credence to whatever might seem to favour their cause, have doubtless been simple enough to confide in these erroneous estimates; and we fear, also, that not a few even of those who remain attached to the good old cause, are labouring under very mistaken views on the subject. On the other hand, we entertained the belief, that the result of a proper investigation would place the matter upon an entirely different footing, so far as respects Philadelphia at least, and therefore made arrangements to have such an investigation undertaken. A friend of ours, well qualified for the task, volunteered in the service: he had unserved access to all the records and papers of the respective meetings necessary for the purpose, and, with the co-operation of several individuals well acquainted with the concerns of those meetings, he has, after much pains, and with the most rigid attention to accuracy, procured the statement which we have to-day placed before our readers. On our part, we

can say, that since it came into our possession, it has again been subjected to the closest scrutiny—again been tested by competent judges, and we fear not to recommend it to the confidence of all, as a document, which, however it may be denied, is beyond the reach of refutation.

In addition to the several results which are pointed out in the remarks appended to the document, we take the liberty to say, that even in Green street, the smallest of the five monthly meetings included in the estimate, the proportion of Hicksites to Friends, at the period of the separation, was but about *two and a half to one*. A very different case, indeed, from the representation made by a well known leader and member of that meeting, when, in our hearing, and in his usual vehement and declamatory manner, he exclaimed, with reference to the whole quarterly meeting, somewhat on this wise:—"And who are those persons that would assume to themselves the control of Green street monthly meeting? A few individuals in these upper seats, (pointing to the galleries,) and perhaps some in this direction, their children, (extending his arm towards the body of the meeting,) about one-twentieth of the whole body of Friends!"

In conclusion, we may express a hope, that Friends in the different quarterly meetings constituting this yearly meeting, will be incited by the example we have set, to institute similar investigations, and forward statements accordingly. If the results in some cases should be less favourable, that ought not to deter them; we have no doubt that the general summary will exhibit a state of things far more encouraging than many do at present imagine.

As an appropriate accompaniment to the exhibit which we have given respecting Philadelphia, we copy from the last number of Bates' Miscellaneous Repository, the following:—

"In a letter I received," says the editor, "not long after the Yearly Meeting from a valuable correspondent in New York, I was informed that about two thirds of the meeting of Ministers and Elders, belonging to that Yearly Meeting were with Friends; and about the same proportion of the meeting for Sufferings; the Clerks of the Yearly Meeting; the boarding school committee, its Treasurer, Superintendent and Teachers, the Treasurer of the Yearly Meeting, &c."

Another letter, dated 17th of 11th month, says: "The state of things in this Yearly Meeting proves to be much better than we had expected: Our Quarterly Meetings are all supported."*** "We have had no enumeration made, but I am inclined to believe that in the four southern Quarterly Meetings, about one quarter part are Friends: in two others, one third; and in the other six, a decided preponderance in numbers, [are] in favour of the principles and order of the Society; and throughout, the principal leading members who have been exercised in the Discipline are with us. There are, of course, exceptions, but in many monthly meetings it is remarkably the case. There are, we few monthly meetings laid down—Jericho, and two to the north, and perhaps one or two more that I have not heard from."

A letter from another correspondent, dated on the 5th of 12th month, says: "Our situation in this Yearly Meeting is abundantly better than we expected. I believe about one half remain firm to sound principles; and in the meeting of ministers and elders, at least two thirds."

A reader of "The Friend" will perceive that we have given room for one of his contributions to-day; the other, though unexceptionable in itself, for reasons which could be explained in a personal interview, is suspended, at least for the present.

From the Christian Observer for November.

MIRACULOUS SUPPLY OF QAILS.

The following passage in L. Simond's very interesting "Voyage en Italie et en Sicile," published at Paris in the present year, appearing to me to throw some light on the nature of the miraculous supply of quails recorded in the eleventh chapter of the Book of Numbers, I send it to you, for insertion in your miscellany. "The quantity of quails," says that author, tome ii. p. 299, "and other birds of passage, which, in the course of their annual emigrations from one side of the Mediterranean to the other, fall down exhausted on the island of Capri, is so great, that the title of this singular description of harvest forms alone the principal part of the whole revenue of the bishop."

Now, even were we under the necessity of supposing that the immense multitude of quails mentioned by Moses, had all been especially created on that occasion, and that nothing approaching to such a flight and supply of this kind of bird had ever, at any other time, been witnessed, still would not the faith of him who believes the divine inspiration of the Holy Scriptures, and the omnipotence of their Author, be in the slightest degree shaken; of the greatest deviation from the ordinary course of nature being equally easy to the Almighty with the smallest. But we have no reason, it would seem, to have recourse to such a supposition as this. Similar phenomena, we learn from M. Simond,—and his account is confirmed by other authors,—are not unusual in the more south-eastern parts of the world. The precise nature, therefore, of the miraculous supply of quails recorded in the Bible, consists partly, we may suppose, in the *unusual quantity* of the birds which constituted this flight; but *principally* in their being brought by a wind as extraordinary almost for its vehemence as for its effects, ("a wind from the Lord," Num. xi. 31.) to the very spot, and at the very time, which had been previously pointed out. N. J.

DIED,

On sixth day, 30th ultimo, after a painful illness of seven days, in the 17th year of his age, JOSHUA M. ALLEN, son of Charles and Rebecca Allen of this city. He was a dutiful son, and was remarkably preserved in simplicity and innocence. We believe he was divinely supported, and enabled to bear his sufferings with great fortitude and patience. We doubt not he has been thus early taken in mercy from the trials and temptations of this life, and feel the consoling evidence that his immortal soul rests in peace with his Redeemer and his God.

Died, on first day morning, 6th instant, HANNAH, wife of George F. Randolph.

—, on the 9th instant, in the 70th year of his age, JOHNS HOPKINS, long a respectable merchant of this city.

THE FRIEND.

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FOR THE FRIEND.

THE JEWS.

There has existed for ages, in almost every nation, a people whose feelings and interests have been at variance with those which influenced all around them; a people who have existed as a crude, unamalgamated, and heterogeneous mass, preserving, with the greatest fidelity, their attachment to the religion handed down to them by their fathers, and looking with lively faith to their re-establishment in the land from which they have been exiled. Their history, before the era of that awful calamity which has thus marked their destiny with circumstances so painful and peculiar among their fellow men, is of the highest interest to all the race of mankind. Of the most unquestioned antiquity and authority, it carries us up the stream of time, and drives away the mists of ignorance and error, which had hidden its sources from all other nations; it introduces us to the first parents of our species, exhibits them in their blissful dwelling in the garden of God,—and, after the infliction of that terrible penalty of their transgression, traces minutely the annals of their descendants, furnishing us with details of human existence which are extremely curious and of unrivalled value in themselves, and which awaken some of our strongest sympathies. It supplies the most solemn and instructive account of the dealings of the great Creator with his creatures; it withdraws the curtain, as it were, behind which his agency in their affairs is hidden from their view; and we recognize in every dispensation, the councils and superintendance of an all-wise Governor.

No nation ever enjoyed more signal favours from his hand. Selected as his “chosen people,” they were led out from servitude, into a country, which was pronounced “the glory of all lands.” Their dominion was established under the immediate rule of their divine King, with every circumstance of individual and national prosperity and aggrandisement. The evident protection and assistance which they then enjoyed, spread fear among all their enemies; and the sense of his immediate superintending care must have filled the breast of each individual with a feeling of personal elevation. In fine, they were the only people fa-

voured with a knowledge of true religion; and the Deity himself had entered into covenant with them, “that he would be their God, and they should be his people.”

How terrible to them must that decree have been, which, when the measure of their disobedience was full, in the accomplishment of sure but unheeded prophecy, went forth against them—overturning all their political greatness, and the splendour of their ceremonial worship—cutting off utterly the family selected for the ministry of the altar: and thus severing, as it were, the people from their offended God—and driving them abroad to the very ends of the earth, as “a people scattered and peeled, a nation meted out and trodden under foot.”

For ages have they yet existed as a “by-word and reproach” in all lands, too long regarded as obdurate and irreclaimable, worthy only of the most cruel persecution or unalloyed hatred and contempt, and denied, not only all sympathy for their fallen greatness, but even the compassion due them as children of a common father.

But we live in an age when a more enlightened and extended charity is exercising a benign influence on the minds of men, and warming even the bigoted with a kindness of feeling, which desires rather the restoration, than the punishment of the offender. Efforts have been made, and are continuing, to make the Jews partakers of the consolations of a purer faith; to bring them to that Mediator whose absence they so deeply deplore in their prayer used on the day of atonement, “look unto us, for we have no Mediator.” If we are not yet prepared to join in these efforts, we may at least, and surely we ought, to exercise toward them the charity and gentleness of that gospel, which heathen our own infirmities.

But little appears to be known of the condition of Jews, during some hundred years after the destruction of Jerusalem. The first body of learned Jews which drew attention after that disastrous event, was that settled in Spain, and from them all Jewish learning descends. In accomplishment of the prophecy, the Jew is found over the whole surface of the globe; he has been long established in China, which abhors the foreigner; and in Abyssinia, which it is almost as difficult to reach as to quit. A powerful colony was established in the heart of the latter country, which a long time actually reigned over the kingdom. There is evidence that Jewish rites extended themselves very far southward along the eastern coast of Africa—and for ages black and white Jews have been established on the Malabar coast. In Barbary they are numerous, and are said to be a very fine people—but the handsomest are said to be those of Mesopotamia. That province also

boasts of an Arab chief who bears the name of the patriarch Job, is rich in sheep and camels, and oxen, and asses, abounds in hospitality, and believes that he descends from him. In Yunes they all lead an Arab life—while the Georgian Jews are attached to the soil. In Persia they are so miserably oppressed, that they flee frequently to the despotism of Turkey as more endurable. At Shiraz they are acquainted with the Old Testament; and though they have no copy of the Talmud, yet they pin their faith to it. In Caucasus, those living among the Ossitinians are wild and ignorant horsemen, who have neither Bible nor Talmud.

The Chasidim, who regard the Tokar (a rabbinical work dating from the first century of Christianity) as their chief religious book, are a numerous sect, which increases rapidly, especially in all the Russian Polish provinces. They ascribe to their rabbi still greater powers than the catholics assign to the head of the Romish church—the keys of heaven and hell, and the power of working miracles at will by cabalistic means.

In Europe, their condition has been greatly ameliorated since the reformation. Their numbers are small, except in Moravia, ancient Poland, the Crimea, Moldavia and Wallachia, which are said to contain one half of the nation. Their entire numbers throughout the world, are supposed not to exceed six millions,—numbers, however, probably greater than those over which Solomon reigned. And what is extremely curious is, that all that have yet been discovered, are descendants of the tribe of Judah. The ten tribes have been interred as it were for twenty-five hundred years, and although their hiding place has been sought with anxious curiosity, hitherto we have only vague conjecture for our guide. Such as it is, it appears to point out forcibly the Afghans as their descendants, a nation of India of Jewish physiognomy, and whose language contains more Hebrew roots than any other in the east, but Mahometans in faith.

(To be continued.)

FOR THE FRIEND.

SKETCH OF HAYTI.

(Continued from page 126.)

In prosecuting his plans of improvement, Christophe was particularly anxious to increase the population and extend the agriculture and commerce of the island.

By a census taken in 1789, whilst Hayti was in the possession of the French, the negro population alone amounted to 400,000—in the reign of Dessalines, the whole number of inhabitants, both negroes and mulattoes, was estimated at about 380,000. The ravages of war and cruelty having done so fearful a work of

destruction amongst the labouring portion of the islanders, the negro leaders were painfully sensible, that not only were their means of resistance, in the case of any new invasion, greatly diminished, but that even in a state of peace, a large part of their territories must lay waste and unproductive from the want of cultivators; and that, as a consequence of the diminished agricultural production, the commerce of the island would necessarily decline. Impressed with these views, Dessalines employed various means to induce settlers to resort to the island. He offered bounties to the American captains bringing emigrants in their vessels, and even proposed to the British to buy Africans from their slave ships and from Jamaica; not to continue in a state of slavery in Hayti, but to receive their liberty and to recruit the ranks of his army. On his accession to the government, Christophe pursued plans similar to those of his predecessor: he purchased slaves, encouraged emigration from America, and used considerable exertions to induce white men to enrol themselves as Haytien subjects. These means were so successful as to occasion in a very few years a considerable increase in the population of the island. Although we have already spoken of the decrease of agriculture, and of the desolation which was spread over the plantations of a considerable part of the island, by the ravages of successive years of warfare and pillage, yet it may not be amiss to advert to the subject again.

Few spots are possessed of greater beauties of natural scenery than the island of Hayti, and few were more prosperous or better cultivated previous to the revolution. Fertile valleys, covered with luxuriant vegetation—large and fruitful plains, and mountains of prodigious height, adorned with perpetual verdure; large and fruitful plantations of sugar cane, coffee, and cotton; the splendid mansions of the proprietors, and the huts of slaves, scattered over the estates, gave to the whole face of the country an appearance of picturesque beauty and loveliness, almost realizing the fictions of poetry. At the conclusion of the revolutionary contest, however, a mournful contrast was exhibited. The most productive plantations were converted into desolate wastes, the bushes and weeds forming a thick jungle in fields which used to be covered with the rich products of tropical agriculture—the stately edifices of the former proprietors and the huts of the negroes were heaps of ruins, whilst the broken implements of tillage, and the apparatus for manufacturing sugar, indigo, &c. were scattered in pieces over the whole face of the interior.

Dessalines took measures for the revival of agriculture: he parcelled the lands amongst various tenants, and subjected the labourers to the regulations of an agricultural code—they were to work two-thirds of the time they had laboured when in slavery, and their wages were to consist of one-fourth of the produce of the lands they cultivated—yet with all his exertions he effected but little; the machinery for the manufacture of sugar, rum, molasses, &c. had been destroyed during the war, and the exports were therefore principally confined to coffee, and even of this article the annual amount seldom exceeded fifty cargoes.

At the death of Dessalines, it may be remembered that the island was divided into two governments, and though Christophe's territories were only about half the extent of the emperor's, yet by the adoption of energetic measures for increasing agriculture, he rendered their crops much greater than the former production of the whole island. He introduced the plough, under the direction of two farmers sent from England, and attempted the culture of potatoes and of several species of European grain. The exportation from his kingdom alone, appears to have been not very far from that of the whole of Hayti during the most prosperous periods of the French dominion. Christophe laboured moreover not only to be the chief in authority, but also the greatest merchant in his kingdom; he had large estates and store houses, and in various ways derived immense wealth from agriculture and commerce, which, added to the enormous spoils taken from the whites in the course of his wars, furnished the black monarch with the great treasure which was expended in support of the splendour and dignity of his court.

It now remains, to complete our brief notice of Christophe's subjects, that we should speak of their moral character and condition. The state of the nobility and soldiery has already been noticed. The remainder of the inhabitants was divided into the people of the towns, and the cultivators, who formed the mass of the population; they were generally laborious, and worked upon the estates of the king and nobility for fixed wages, and are described to have been contented and industrious. The majority of the inhabitants of the towns, especially of Cape François, the capital, were mulattoes; engaged in trade or in mechanical employments, they were generally active and industrious, and appeared subordinate to the laws, and desirous of improvement in character and civilization. It will however readily be imagined, that in information and morals there must necessarily have been great room for improvement. The large mass of the population was extremely ignorant; some of the mulattoes, it is true, had been educated in France, but the greater part of the negroes were unable to read or write—many of the nobility were extremely licentious in their morals, and the conduct of the towns-people was far from being remarkable either for honesty or good faith. Harvey, however, gives it as his opinion, that in many respects the morals and manners of the whole population were rapidly improving; and that at no time during Christophe's reign, could the inhabitants of the interior be justly called either an intemperate or dishonest people. In estimating the moral character of the Haytiens, it is proper, moreover, to consider the peculiar disadvantages under which they laboured.

Many of the inhabitants of the island were natives of Africa, and brought with them to Hayti the pagan principles and practices of that benighted country, whilst all had been subjected to a servitude which alike destroys the best feelings and the noblest energies of the human heart. In the moral example of their masters, they could have had but little that was calculated either to excite their ad-

miration or to lead to their improvement; and when the revolution took place in the mother country, the hateful principles of the French liberals extending their influence to Hayti, produced, to a considerable extent, in the minds of the negroes, the same disregard to social order and religion which had been so dreadfully prevalent in France. When we add to this, the licentiousness and outrage prevalent throughout the whole of the war of the revolution, and the utter want of religious instruction, which for a long time existed, so far from our surprise being excited by the want of religion and morality manifested by the Haytiens, we shall much more admire that they were able to establish any kind of good order and government, than any regard for morality should have continued to exist, and that so far from improving, they should not have lapsed into the state of fierce and cruel savages.

Having thus noticed the condition of Hayti and her inhabitants during the reign of Christophe, we must hasten to narrate the downfall of his power.

Instead of cultivating the friendship of his nobles, and endeavouring by kindness and affability to attach them to his person, Christophe pursued, in the latter years of his reign, such a course of conduct as completely alienated their affections: though he granted them large incomes and estates, yet, at the same time, he exacted so strict an etiquette, required such implicit obedience to his commands, and punished any aberrations from duty with so heavy a hand, that symptoms of discontent were early apparent, and in the end produced the destruction of the monarchy. The king had been attacked with apoplexy, from which he was slowly recovering, when a mutiny taking place among the soldiers of one of the towns, he gave orders for the garrison of Cape François to march to the place and quell the insurrection. Instead of obeying this command, however, they resolved, at the instigation of one of the barons, to march to Sans Souci, and depose their monarch. On receiving intelligence of the advance of the garrison, accompanied by a large portion of the towns-people of Cape François, whom they had persuaded to join them in arms, Christophe was exceedingly alarmed, but soon recovering his composure, he gave orders to the royal guard to fortify the palace, and in an energetic speech conjured his officers and soldiers faithfully to protect him in this hour of peril. They gave him their promise, but on the approach of the insurrectionists deserted their master; and the negro monarch, unwilling to fall into the hands of his enemies, seized a pistol, and terminated his own existence.

Having brought our history of the Haytien kingdom to a conclusion, let us turn our eyes to the republican part of the island.

We have already noticed the character of Petion, and his wars with Christophe. When a suspension of hostilities took place between them, Petion found himself the chief of a territory larger than that of his rival. He was president for life, with considerable powers; and in place of a nobility, was surrounded by a court composed of persons holding the various grades of military rank. Being a man of

talents and education, exceedingly mild and humane, accessible to all classes of his people, anxiously desirous of promoting their welfare, and having with great assiduity endeavoured to establish regulations for the improvement of the agriculture, commerce, the judicial administration, and the morals of his territories, we might naturally have expected that the republican portion of the island would have far excelled the royal in industry and civilization; but the fact was, that although Petion was exceedingly beloved by his people, yet, wanting that energy and promptness which had distinguished Christophe, he found his people far less subordinate to the government and laws than were the subjects of the monarch; and, as a natural consequence, the agriculture and general domestic industry of the republic, though at the time of his accession much superior, soon became decidedly inferior to that of the monarchy.

It must be said, however, in extenuation of Petion, that although considerable powers were vested in him by the constitution of the state, yet, that he did not possess the authority requisite to restrain the factious military chieftains who composed his court, and the rude and semibarbarous people he was expected to govern.

He would have been well fitted, from his education and habits, to have been the ruler of a civilized people, but his mild disposition and comparatively virtuous mind, were oppressed by the fierceness and licentiousness which prevailed around him, and the hope which had animated his exertions in the outset of his career, gave place, at length, to the dull inactivity of despair. Being justly dissatisfied with the improvement of the people, he began to distrust their attachment to his person, as well as the efficiency of the laws, and his own powers for governing. He was haunted by a continual apprehension that his destruction, and the election of a successor, were meditated; and under the pressure of deep melancholy, neglected the public business, refused sustenance, and finally sunk into the grave.

At his death the grief of the people knew no bounds: they lamented his loss as that of a father, benefactor, and friend. The extravagant demonstrations of sorrow manifested on the occasion, were evidences of his great popularity, and a more enduring reverence for his memory was evinced by the circumstance that wax tapers were, for years after, burning before his tomb, in the palace yard, as is the custom in catholic countries before saintly images and shrines.

In conformity with Petion's last wishes, his confidential friend and secretary, John Peter Boyer, who had served first in the army of the revolution under Toussaint, and afterwards under Petion, was chosen President of Hayti. Before, however, continuing his history to the present period, it will be necessary to revert to some attempts made by France to recover her sovereignty over the island, during the government of the two former chieftains.

In the year 1814, the firmness and strength of mind, both of Petion and Christophe, were put to an unexpected test. Louis the 18th had ascended the throne, and the ex-colonists of Hayti were anxious to regain their lost pos-

sessions. The French ministry lent a willing ear to their demands; but, as a precautionary measure, commissioners were first sent out to ascertain the feelings and intentions of the two Haytian chiefs. The selection of these deputies, however, was peculiarly unfortunate. Lavaysse, the principal, had been a minion of Robespierre; Medina, the second, had served in Toussaint's army, and had betrayed an important fortress into the hands of Leclerc. On the arrival of the commissioners, Christophe, with his accustomed decision, seized on Medina, caused him to be tried by a military tribunal, and finally to be executed as a traitor and a spy. Petion received Lavaysse with politeness, but absolutely declined admitting the authority or supremacy of the French king. A similar attempt was made in 1816, but met with as little success.

(To be concluded in our next.)

Remarkable Instance of Preservation, and Effect of Lightning.

Among the many wonderful facts upon record, relative to the action of the electric fluid, we do not recollect any more extraordinary than that which is described so circumstantially, and with such native energy, in the following narrative. It is derived from the "Christian Advocate and Journal, and Zion's Herald," of the 13th instant, being part of a letter addressed to the editors of that paper, dated Louisville, Ky. January 10, 1829.

I think it a duty I owe to divine Providence to record the following miracle of mercy. On Monday evening, Nov. 3, 1828, I was standing in the west room of the house of the Rev. W. Adams, in Shelby county, Ky., immediately before the fire, pointing with my hand toward the south-east corner of the room, when, suddenly, we were visited with a violent shock of lightning. It first struck the chimney, and divided into several streams. It wrecked the chimney and the whole gable end of the house. One stream descended one of the studs near the chimney, which was literally torn into splinters. Another descended the fire, and burst through the inside wall nearly opposite my head. One of those streams struck the upper point of my right hip, and ran down to my foot. The skirt of my coat, on the right side, was torn off at the waist, and rent into many pieces. My pantaloons and drawers were rent from top to bottom, the sock and boot torn in pieces, and my feet scorched from one hip round nearly to the elbow, and all the way down to my foot. Part of the same stream struck my right elbow, ran along the inside of my arm, which was badly burned, and passed off at the end of my fingers. My coat sleeve, from the elbow, was torn in pieces, and thrown into the corner of the room where I was pointing. Another stream struck my left thigh about half way down, and descended my side, winding round the calf of my leg down to the inside ankle, where it entered the flesh, and burst out in the bottom of my heel, and blew a hole through the heel of the boot as if made by an ounce ball. This boot was also severely rent, and the full impression of the heel was left in the floor as an evidence of the violence of the shock. I immediately fell to the floor, fully sensible of what had befallen me. My wife and others of the family ran in immediately, and found me enveloped in smoke and sulphur. They were much alarmed, and knew not what to do. I told them to send immediately for two physicians, which they did. I then directed them to pour cold water on me, and to lead blood. This was not done. Knowing that the circulation was stopped in my arm and lower extremities, I next directed my wife to rub them with camphor. This was done, which soon restored the circulation, and gave me much relief. I also directed an application of spirits of turpentine to the

burns, which soon took out the fire. Brother W. McReynolds was with me in the room. He was started by the shock, but sustained no material injury. My pocket knife was so highly charged with electric fluid that it will lift a large steel thimble. This was accidentally discovered the next day. Brother McReynolds' knife was also slightly charged. The steel works of my watch, also, possess the power of attraction. When I first fell I apprehended I was mortally wounded, but felt very little alarmed. I lifted my heart and voice to God in prayer, and found him present to deliver in a trying moment. Though my body was in the storm, my soul had a calm and peace within. I was confined to my bed for two weeks afterwards, but two happier weeks I have never lived. I felt no disposition to murmur for one moment, for I saw the hand of God was in it, and confidently believed that all would work for good.

WILLIAM GUNN.

FOR THE FRIEND.

In the summer of 1827, a friend of mine from the eastern states handed me a copy of some verses, written for his daughter's album by the well known author of "Airs of Palestine." They were in refutation of Solomon's doctrine, as in the text, "Favour is deceitful, and beauty is vain;" and represented that the beauties of nature were not in coincidence with his assertion. I have not the piece, or I would hand it to you. I shortly after sent a few stanzas on Solomon's side of the question, which, with the others, were published in a Boston annual of the above year; but as this was done without my permission, and without acknowledgement, I see no objection to your publishing them if you like them.

LINES

Addressed to C. G.—for her Album.

"Favour is deceitful, and beauty is vain."

Friends.

Yes! favour's deceitful, and beauty is vain,
 'Tis a truth that ne'er wisdom need blush to avow;
 'Tis as true as that age will be wedded to pain,
 Or that sorrow and sadness may cloud thy young brow.
 The rose in thy garden this morning that bloom'd,
 See—its leaves are all faded and strewn o'er the plain;
 And even the zephyr, whose breath it perfum'd,
 Seems sighing to whisper—all beauty is vain.

Is not favour deceitful? Go ask a reply
 Of the darling of Henry—the honour'd of Rome,
 For whose lofty daring no state was too high,
 And who aim'd at the queen of the world for his home?
 The purple of pontiffs, the rich robes of state,
 Were the visions ambition threw over his brain;
 Say—do we not read in the tale of his fate,
 That favour's deceitful, as beauty is vain?

Bright queen of the north! from thy mountains and fells,
 Rude scenes of thy infancy, dear to thy heart,
 While, with honest affection, thy white bosom swells
 For all that thou leavest—I see thee depart,
 Fair martyr of Scotland—as frail too as fair,
 Thy long years of suffering, confinement, and pain,
 That silver'd thy dark flowing tresses with care,
 Ah! do they not witness that beauty is vain?

* It is well known that Wesley aspired to the pontificate.

† When Mary's head was held up after it was severed from the block, the derangement of her head dress showed her hair, which had been one of her principal attractions, was entirely turned gray.

But there is a *favour* that cannot deceive,
That all may confide in, to whom it is given;
And there is a *beauty* no time can bereave,
That perfumes with its fragrance the gardens of
heaven.
'Tis the *favour*, humility earns from on high,
Shown to all who in virtue's fair pathway shall
move;
'Tis the *beauty* of holiness—never to die,
But to blossom for ever in bowers above.

J.

LOTTERIES.

Were a stranger, of pure and generous sentiments, on visiting this beautiful, favoured, and prosperous metropolis, to take the range of some of the principal streets, about the hour of noon, on the first day of the week, and to note the throngs of goodly personages issuing from the numerous houses for public worship, he would be led to conclude, that we were eminently a religious and moral people; but his inferences, probably, would be the reverse of this, from a survey made on a week day, on perceiving the vast number of lottery offices protruding upon the view of the passenger, and set off with an almost endless display of dazzling allurements, throughout nearly every street, alley, and lane of both city and suburbs. His unsophisticated sense of rectitude would revert with disgust and horror, at such palpable inconsistency, such painful evidences of moral depravity, in a community professedly Christian; and, truly, in our reflections upon the subject, it has often been an occasion of surprise, that the virtuous indignation of the wise and good among us, has not been roused to exertions, to remove the disgusting spectacle, and *that*, by striking a blow at the root of the system itself. We, therefore, with satisfaction, enter upon the pages of "The Friend" the following eloquent protest against this enormous evil, by our talented and amiable fellow citizen, John Sergeant; it being the substance of a speech recently delivered by him, in the house of representatives, at Washington, on the occasion of a committee's being instructed to report a bill, prohibiting the sale of lottery tickets within the District of Columbia.

"He, Mr. Sergeant, said, that he had made up his mind long since, that the existence of lotteries was a great evil; and he had since had ample means of confirming that conclusion from facts and experience; so much so, that he could not consent to sanction any law for the establishment or the continuance of any lottery whatever. He did not affect to be more swayed by considerations of a moral kind than other gentlemen; although he did consider the question, even at that point of view, as well deserving of consideration. He thought the house might as well erect an establishment for public gambling in any other form; nay better, for this was gambling of the very worst and most injurious kind. By a new contrivance in the drawing of lotteries, that operation is now performed with almost as much celerity as the dice are thrown, or a coin tossed up in the air. Lotteries thus drawn exhibit the most rapid and powerful kind of gambling now existing; and they present a temptation of fearful force and magnitude to the indul-

gence of what all will own to be an evil propensity, which no gentleman of this house would wish to encourage in any one that is dear to him—no gentleman who heard him would wish to see a child of his, or a servant or apprentice in whom he felt any interest, occupying his time in running after lotteries, and suffering that high and morbid excitement which always accompanies such a pursuit. So great was this temptation in its actual results on society, that in a thousand cases it has urged men to the commission of acts which brought them to a jail, if not the gallows. Here Mr. S. adverted to one very affecting instance in illustration of his position. It was the case of an aged and highly respectable man of character, till then unblemished, and of such standing as to bring him into an office of great trust in a monied institution. In consequence of a defalcation in the funds, the gray hairs of this unhappy man were brought down to the lowest state of ignominy, by his being tried and convicted for purloining the money of the institution. It was found, on examining into the case, that all this amount of funds had gone to a lottery office. The man had been dealing in lottery tickets for a long time before—in tickets authorized by law—but being unfortunate, he yielded in his despair to the force of a propensity which sometimes gets the mastery of the strongest minds, and which is sure to make an easy conquest over weak ones."

"Lotteries, he said, were springing up like mushrooms, or rather like the poisonous resemblance of mushrooms, which, having the same appearance, are nevertheless deadly to every one who eats of them. If any gentleman will go to the apartment where a lottery was drawing, he would see collected there a crowd, of a description which would make his heart ache; a crowd, consisting of persons, no one of whom ought to be there; persons who ought to be at home, pursuing some branch of honest industry, minors, apprentices, and idlers of every kind. There he would witness the intense excitement which gambling never fails to produce—he would there see how the appetite for such speculations is quickened till it becomes overpowering. Yet lotteries were at this hour organized by the United States, to an extent of which gentlemen probably had very little idea. He knew that, some time ago, a lottery was drawn on every Wednesday in the year. Now, the utmost proceeds of such a system were from 5 to 10 per cent. of the amount invested; to be sure there was generally a deduction allowed of 15 per cent. but out of that all the expenses were to be paid, and a profit allowed to the contractor for the risk he takes. In some cases the profit was even less than 5 per cent. Thus, to raise a sum of \$5000, the government draws from the people by one of the worst species of taxation, a contribution of \$100,000. It was in his opinion the very worst and most pernicious species of taxation that ever was devised by the mind of man. Those only buy lottery tickets who ought not to buy them; who were in no circumstances to do so. The wealthy, the prudent, the prosperous, do not dabble in this kind of specu-

tion. No, it is the ignorant, the needy, the weak, the inexperienced; persons so foolish as to see nothing before their view but the highest prize, and never consider that there are a hundred thousand chances to one against their obtaining it."

"For his own part, if a sum is wanted by the corporation of Washington, and the government are disposed to grant it, he would rather give it to them at once—then the whole mischief would be done—the government would know the extent of it—whether larger or smaller. But when it sends abroad an unlimited permission to erect lottery offices, who can bound the evil? No man. On the whole, he was decidedly opposed to the bill, and was happy to hear that the yeas and nays had been called; that he might have an opportunity of recording his vote against it."

THE FRIEND.

SECOND MONTH, 21, 1829.

We understand that some of our readers have been at a loss to know, whether the statistical table, given in our last number, exhibited the *present* state of the Society of Friends, or referred to some antecedent period. We state, for the information of such, that the account includes *all who have seceded* from the commencement of the separation (about the fifth month, 1827) up to the present time; and exhibits the *present* number of members in the Society of Friends, as shown by the official records.

We offer an apology to our valuable contributor, who furnished the article on Hayti, for consulting our own convenience in dividing what he designed as the conclusion.

The marriage which we lately announced as having taken place at East Branch, on the 29th ult., it appears was premature. The notice was handed in for insertion, by a friend of the parties, and its correctness, of course, we had no reason to question. We now learn that it was postponed, but actually was consummated on the 12th instant.

DIED,

On the 13th instant, in the seventy-fourth year of his age, JOSEPH BACON, an old and respectable resident of this city.

Through the course of a long life, he sustained an unblemished reputation; and was enabled to endure a long and suffering illness with exemplary patience and submission to the divine will. Conscious of the frailty and imperfection of fallen nature, and of the insufficiency of moral righteousness to save the soul, he often declared, during his last sickness, that all his own righteousness was as filthy rags, and that his only hope of salvation was in the mercy of God, through the merits and mediation of Jesus Christ his Lord.

FRAGMENTS.—NO. 13.

Thomas Story. "The next first day, the czar [Peter the Great], the prince, and a great company of his other attendants, came in the morning to our meeting in Grace church street, all in English habits, like English gentlemen, and the interpreter with them. I happened to be there in the gallery, and the first I knew was Menzicoff. Robert Haddock had begun to preach a little before they came in, upon the subject of Naaman, the captain general of the host of the Assyrians, going to the prophet for cure of his leprosy; who, directing him to dip himself seven times in the river Jordan, the general, despising the means as too low a thing, and expecting some ceremony or action from the prophet, was about to return without a cure; till being persuaded by his own servant to make trial of the means prescribed, he found the end accomplished. From which Robert drew this observation, saying, 'The nations of this world being defiled and distempered, as with a leprosy of sin and uncleanness, no cure or help could be found, until the Almighty, in his infinite goodness, sent his son Jesus Christ into the world, to die for man, as a propitiation for sin; through whom also he hath sent forth his divine light, spirit, and grace upon all mankind, in order for the completing of that cure; which nothing less can do, and to which all mankind are directed by the servants of Christ; and as many as have believed and made trial of this excellent means, have found the blessed effects thereof; they have been healed, cured, and cleansed. Now, said he, if thou wert the greatest king, emperor, or potentate upon the earth, thou art not too great to make use of the means offered by the Almighty for thy healing and restoration, if ever thou expect to enter his kingdom, into which no unclean thing can come.' 'The czar and his interpreters were often whispering together in the time, though Robert Haddock knew nothing of his being in the meeting; and thus he staid very socially, till observing the people crowd up before him to gaze, which he could not endure, he retired on a sudden, along with his company, before the meeting was quite over: for some people in the street had seen him as he came, and by some means had discovered who he was, and crowded after him to see him more perfectly. After this he went incog, to Deptford to improve himself in the art of ship building, and there wrought at it with his own hands. Gilbert Mollison and I acquainting some friends how we happened to see him and had given him some books, and that he understood the High Dutch, William Penn, George Whitehead, and some other Friends, went to Deptford, waited on him privately, and presented him with more of the same books in that language, which he accepted, and afterwards was sometimes at our meeting there, behaving as a private person, and very social; changing seats, standing or sitting as occasion might be, to accommodate others as well as himself."

Samuel Bownes. "I staid in and about Bristol three weeks, visiting the meetings round the city, but on first days I was mostly in the city; and it being the winter fair, meetings were very large. But on the third day meet-

ing, in the fair week, there was a man out of Wiltshire, a *separate*, named Arthur Inneed, who stood up to preach, and was speaking of the light. He put forth a question about bringing our deeds to the light; adding, 'do I bring my deeds to the light?' A worthy elder, named Charles Harford, answered, 'No, thou dost not; if thou didst, thou wouldst not do as thou dost.' I sat all this time under a very great concern, and the word was in me like fire, so I stood up, and with a strong and powerful voice began to preach, he crying out, that he had not done; but I took no account of that, but went on, and he soon sat down and fell asleep, and we had a blessed edifying meeting that day, and *truth was called upon error.*" This most Christian doctrine of the divine light shining in man, being the distinguishing tenet of the Quakers, it is nothing marvellous to see it abused by the false professor for the unrighteous purpose of concealing his own deformity. Like this poor deluded separatist, too many content themselves with talking of it, rather than in bringing their deeds to it, that it may manifest whether they have a corrupt origin or not. The higher our pretensions, the greater is our responsibility; and as no people can take upon themselves a deeper and more spiritual acknowledgement of the religion of Christ, than that of being followers of his divine light, what manner of persons ought they to be, in all holy conversation and godliness, looking for the blessed hope which is in Christ Jesus, and the glorious appearing of the great God and our Lord and Saviour Jesus Christ.

John Churchman. "We rode to Cornwall in Northumberland, and lodged at the house of a man who had been several years of a disorderly conduct, and much given to the excessive use of strong drink, until he had very much impaired his constitution; but it pleased the Lord to open his understanding, and make him acquainted with his blessed truth, *whereby he was made free from that evil, and received strength to forsake his old companions;* but his joining with Friends was a great grief to his wife, who informed me, that through prejudice for a time, she would rather he had continued his former course of living than to become a Quaker; until observing the sweetness of his temper, and the recovery of his health in some degree, with a solid and sober conduct, she was reached, and made to believe in the power by which he had known such a victory, and joined herself in the same religious profession; they appeared to be steady Friends. I would to God, that all tipplers and drunkards would turn to that great Prophet which is in Israel, that they might by him be cleansed from that leprosy of sin!"

Anthony Bencet to John Pemberton. "It is amazing what an influence the love of the world, its esteem and friendship, and the desire of amassing wealth, living themselves and children in dexterity and show, in conformity to the world, have upon many in our Society, who in other respects appear under some impressions of good; notwithstanding they cannot but be sensible of its woful effects upon the religious welfare of their offspring, who hereby, as mentioned by the apostle, fall into snares and hurtful lusts, often to their perdition; not-

withstanding also the nature of our profession, and a conformity to the example and precepts of our Lord, lay such an absolute prohibition on such a state. 'Lay not up for yourselves treasure upon earth,' says our blessed Saviour. 'How hardly shall they that have riches enter,' &c. 'We unto you that are rich,' 'Be not conformed,' 'but be ye transformed,' that ye may be better qualified to follow Him who has called you, in the way of the cross, to be soldiers in his holy warfare. Learn of him who was meek and lowly; who was Lord of all, chose to come in the form of a servant, walked on foot, fed on barley loaves, &c. Some injunctions, less likely to affect the heart, we take according to the full force of the expressions, as with respect to taking oaths, &c. whilst others, whose hurtful nature is more apparent, and as positively prohibited by our Saviour, (as that of laying up treasures,) we make nothing of. An instance, which not long since occurred, caused me to make some painful reflections upon this most weighty subject. A friend died, reputed to have left sixty or seventy thousand pounds to a number of children and grandchildren, already so elevated by the fortunes they possessed, as to be ready to take wing and fly above the truth, in conformity to the world, its friendships, fashions, &c. This happened in the depth of winter, one of those intense cold days, which we all have felt to be very trying, even to those who are best provided with fuel, suitable clothing, &c. As I passed along, I observed aged people and others tottering about the streets, or standing in the cold in pursuit of a few pence, towards a scanty subsistence; many of these, doubtless, poorly provided with fuel or bedding, both of which articles were then exceedingly scarce and dear. I compared the situation and necessity of these aged people with the superfluous wealth and delicate living of the children of the rich man lately deceased; and could not but be astonished at the selfishness and caprice of the human heart. I queried with myself: Are both these children of the same Father, equally under his notice? Are they enjoined and do they profess to love each other as they love themselves? Why is not at least three quarters of this wealth, and three quarters of the wealth of a number of other *rich Quakers*, laid out in procuring a place of refuge and comfort and moderate provision, for such weak and aged people? that they may, in the decline of life, be put in the most suitable situation to think of and prepare for their latter end, and enjoy a moderate state of comfort. Is it honest to God or man? Is it doing justice as stewards of the wealth committed to our care? Is it loving our neighbour as ourselves? If mankind are indeed brethren, can it be agreeable to the good Father of the family, that one should engross so much, and employ it to feed the corruptions of his offspring, whilst others are under such manifest disadvantages for want of help?"

John Griffith. "O! what a great snare bright genius and extensive natural abilities are to some, when they are deluded by Satan to trust in them, and presumptuously to imagine they are sufficient to answer every pur-

pose for guidance and help not only in temporal, but spiritual things, without supernatural and divine aid immediately communicated. I have met with no state more at enmity, nor in greater opposition to the truth; nor from whose spirits more pain and distress is to be met with, than from these worldly wise and self-sufficient people, who no doubt would deride this observation, or any thing else that asserts an inward sense of things. They are very much out of the way of being reached unto and helped; therefore they are in great danger of being left alone, that they may wander and perish. I sincerely wish, that the tender hearted, both youth and others, may be preserved from the infection of that poison of asp's which is under their tongues."

Thomas Camm was born in the year 1641. Being awakened by the visitations of the Holy Spirit, to the necessity of the work of salvation, he counted nothing too dear to part with for the pearl of great price. After experiencing the requisite preparations, he was furnished with a gift in the ministry of the gospel of Jesus Christ, in which he laboured diligently and faithfully. He stood firm in his testimony for the truth, approving himself a true follower of the Lamb, in imprisonments, spoiling of goods, mockings and scourgings, and suffering amongst false brethren. As he was wonderfully endowed with heavenly wisdom, so he was a man of great humility, earnestly labouring for love and unity amongst brethren; and when any thing appeared tending to a breach of it, he always used his utmost endeavours to put a stop to it. Beloved of God, and by all good men who knew him, he was a nursing father in the church, encouraging every thing that was good in the least child; yet zealous against every appearance of evil and for the support of the discipline over every attempt to lay waste the Christian testimonies. In the early part of his last sickness he said, "I neither desire to live, nor to die; but am well contented however it shall please the Lord to order it." Being inquired of one day how he was, he answered, "I am but weakly of body, but strong in the inner man, blessed be the Lord, who hath been my support and strength hitherto. I have been pondering in my mind, and meditating of the wonderful and unspeakable mercies and loving kindnesses of God, to me extended all my life long, even to this very day; that I, such a poor, weak, feeble creature, should be enabled to hold out and go through those many trials, travels, sufferings, and exercises both inward and outward, of various kinds, that have fallen to my lot; it has indeed been the Lord's doings, who is, and has been all along my buckler and my shield; he shall have the praise and the glory of all, for he alone is worthy of it for ever and for ever more." One evening, as he was walking the chamber, supported by his son, his limbs trembled under him, and he remarked, "When the pillars of the house begin to tremble, there's feeble work; but the blessed are they who, when this earthly tabernacle is ready to be dissolved, do assuredly know, that they have an habitation eternal in the heavens, whose builder and maker the Lord is, of which, for my part, I bless the Lord, I am well satisfied." At another time—"Faith and pa-

tience, hope and charity, are excellent virtues; the Lord, if it be his will, endure his children and people more and more therewith." On one occasion, after praising and magnifying the goodness of the Lord, he said to several present, "Bear me record, I die in perfect unity with the brethren; my love is as firm and true as ever in our Lord Jesus Christ, the author of our salvation." He spoke divers times of the virtue and efficacy of the wine of the kingdom, and on being offered a little wine to raise him from faintness, which proved unsuitable for his stomach, he looked cheerfully at his son and said, "Thou seest these things will not do, but one cup of new wine in the heavenly kingdom with my dear and blessed Lord and Saviour will make up all."

FOR THE FRIEND.

ELIAS HICKS, AND THE SOCIETY OF FRIENDS.

The 16th number of *The Friend* contains a letter from the venerable Gideon Seaman to Elias Hicks, expostulating with him on the unsoundness of his principles, and his unchristian and domineering conduct. In a postscript Gideon Seaman alludes to "a representation forwarded by Friends of Philadelphia to Jericho monthly meeting, stating the uneasiness E. H. gave to Friends of this city." As the document referred to has never been published in *The Friend*, I send a copy for insertion, accompanied by a few explanatory observations.

The representation and charges alluded to relate to a sermon preached by Elias Hicks at Pine street meeting on first day morning, the 10th of 12th month, 1826.

The circumstances attending this meeting were somewhat peculiar and extraordinary. Elias Hicks came to Philadelphia on the 7th of the month, and as it was a time of great excitement among his followers, they were extremely anxious to attract large audiences to the meeting houses where he was to attend. To accomplish this object they resorted to very singular methods. Persons not members of the Society were sent through the streets and markets to give notice to the passing citizens. A placard, setting forth his arrival in the city, and stating what meetings he would attend on first day, was appended to the bottom of a play-bill in one of our principal taverns, and another was posted up in a beer house in a distant quarter of the city. By these and other similar means they assembled an audience as novel in its appearance as it was numerous. Before 9 o'clock on 1st day morning, the streets leading to and immediately adjoining the meeting house, were thronged with the followers of E. H.; who were congregating not only from all parts of the city, but from a considerable distance in the surrounding country. Soon after that hour the meeting house was completely filled, excepting a few seats in or near the preachers' gallery. The members of Pine-street meeting, who were desirous of observing the time appointed for gathering, were, in consequence, subjected to much difficulty in procuring seats, and many of them entirely excluded.

In looking over the assembly, it was impossible not to be struck with its singular aspect.

The garb of the Quaker, or the sedate countenance of the sincere worshipper, were scarcely to be recognized. A large proportion of the company were persons who belonged to no religious society, and made no profession of religion; others, though not members with Friends, were known to hold sentiments on religious subjects similar to those of the preacher; and a tumultuous concourse of young persons of all descriptions thronged the aisles, the staircases, and almost every part where space to stand could be found. Those who could not force their way through the dense columns about the doors, threw up the sashes, and clambered into the windows, some jumped down amongst those who were seated on the benches or standing in the passages, producing a scene of confusion perhaps never before witnessed in a religious assembly. When the press became so great that no more could squeeze in, others mounted on the window boards, and stood there during meeting time. Among these, and in various parts of the house, frequent conversation and laughter were observed; and throughout the course of the meeting, those who were desirous of preserving a seriousness of demeanour, comporting with the solemn profession under which they had assembled, were continually annoyed by the whispers of their neighbours, the examination of their watches, or the smiles which the observations of the speaker drew from his admirers. Notwithstanding all this disorder and confusion, the audience were complimented by the speaker for their *good behaviour*, accompanied with the assurance that "nothing short of the hovering wing of divine love, could have preserved them in so much solemnity."

The clock had just chimed the hour appointed for gathering, when E. H. rose to address this unsettled company: there was none of that solemnity or quiet which ought to distinguish a religious meeting—and there was little in the discourse of the preacher calculated to produce it. It was a rambling and unconnected communication, containing some truth and much error—error, made more dangerous by the appearance of scriptural authority under which it was cloaked. He denied the resurrection of the body of the Lord Jesus in the most direct and positive terms, and insidiously attempted to invalidate his divinity and atonement. His address to children exceeded, in wanton disregard to parental love and authority, any thing that we had ever heard. He not only set the children *above* the parents, and made *them* the judges of the conduct and principles of the latter, but even encouraged them in the practice of that deception which conceals from a parent the vicious habits of his child. The truth of these assertions we shall establish when we come to make extracts from the printed discourse. After Elias Hicks had taken his seat, one of the elders of the southern district monthly meeting made some observations explanatory of the belief of the Society of Friends in the divinity, atonement and offices of the Lord Jesus, and another elder followed him in confirmation of these views.

Although there was nothing said by either of them but what had direct relation to the

general doctrines of the Christian faith, and would have been proper matter for discourse in any assembly of Friends, yet the followers of Elias Hicks treated them with great inecency and rudeness, hissing, coughing, and laughing, after they sat down; and at the close of the meeting a number of them rushed into the gallery where the elders sat, with menacing countenances and gestures, and were with difficulty restrained from pressing upon them. Some leaped over the benches and gallery rails, in order to get to them, making use of indecorous and abusive language, and when the elders retired from the meeting house, followed them in the same indecent manner. We mention these, as only a part of the acts of disorder and outrage committed on the occasion, to show the effect produced on his admirers, by the preaching of Elias Hicks.

The circumstances attending this meeting were so disgraceful to the character of the Society, and the doctrines preached by Elias Hicks so repugnant to its known principles, that some prompt measures were requisite to place the blame where it justly belonged, and to prevent a recurrence of the like disorders. Private labour had been bestowed on Elias Hicks without effect. The constituted guardians of the ministry had again and again remonstrated with him, until he not only treated their brotherly concern with utter contempt, but declared that he would see them no more in their official capacity.

In this state of things, there was no other regular course of proceeding, according to the good order of Society, than for the aggrieved meeting to make a full representation of the case to the monthly meeting of which he was a member. Accordingly, a committee was appointed in the southern district monthly meeting, to prepare a report on the subject, to be forwarded to Jericho monthly meeting. This committee, at a subsequent meeting, produced the following document:

“To the monthly meeting of Friends of Philadelphia for the Southern District,—

“The committee appointed to take into consideration the subject relative to the disorderly meeting held in our meeting house on the 10th of last month, and the unsound doctrines delivered therein by Elias Hicks, report,

“That a very large company, chiefly composed of the followers of this person, were, from previous notice, collected there at least one hour before the regular, stated time of our meeting; and having filled up the house, and nearly all the passages, most of our members were entirely excluded from an entrance.—Thus, from a thirst for novelty, and an unsettled, restless spirit, many of those superficial members of our Society from different meetings, together with a large number of people of turbulent demeanour, are drawn to whatever meeting house he is expected to be at, and crowding therein, long before the usual time for gathering, they, in this disorderly manner, prevent the religious part of Society from attending the meetings they particularly belong to; so that the company, in general, resembles the unruly concourse of spectators at various vain exhibitions, more than a meeting of seri-

ous people, assembled for the performance of divine worship. A few minutes after ten o'clock, the time appointed for the gathering of our forenoon meeting, Elias Hicks stood up, and in his discourse, among many other very objectionable statements, asserted, that Jesus Christ was only the Jewish Messiah, or their outward Saviour, to heal them of their bodily calamities, but could not touch the soul—and in order to make the people believe that Christ was no more than any righteous man, he strove, by subtile, fallacious reasoning, to obscure and destroy the gospel doctrine respecting the propitiatory offering and sacrifice of the Lord Jesus; positively declaring that the body of Jesus was of the earth, earthy, and has long since returned to the earth, together with the material or animal blood of it, where it will rest with our bodies to all eternity, and moulder into its mother dust; thus, in the most presumptuous manner, absolutely denying the resurrection and ascension of Christ, and contradicting the plain and solemn testimonies of the evangelists and apostles, who most emphatically declared that his flesh saw no corruption; that it was not possible for the pains of death to hold Him, who is Lord both of the living and the dead; that he was seen of, and conversed with, his faithful chosen witnesses forty days after his resurrection, to whom he gave many blessed commandments, and condescended to open their understandings, and instruct them in the things pertaining to the kingdom of God. Soon after he closed this part of his communication, he rose a second time, and addressing the youth, he encouraged them to act contrary to the advice of their parents, insidiously stating, that if they followed the inward law written in the heart, they would have to disobey their parents; and referring to his own case when young, he informed the auditory, that, when running on in a course of folly, he took care to conceal it from his parent, and that he very believed this was right; and, therefore, advised those who are pursuing this course to do likewise; saying, that if they must be wicked, they should do it in such a manner as to conceal it from their parents; hereby inculcating the practice of deception, in addition to their other sinful conduct; and in this artful, designing manner, he strove to lay waste that authority and discipline which are essential to the peace and happiness of every well regulated family. After this, one of our elders addressed the assembly, and said, “Our religious Society has always believed in the atonement, the mediation, and the intercession of our Lord and Saviour, Jesus Christ—that by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him, and he is before all things, and by him all things consist. Any doctrines which go to invalidate these fundamental doctrines of the Christian religion, we cannot receive or have any unity with. Great efforts are now making to bring the people to believe that our Lord Jesus Christ was no more than a man—this is not our belief, nor can we admit it; our Society never held any such opinion, nor do we hold ourselves accountable

for the sentiments of those who hold such doctrines: for He is King of kings and Lord of lords; He is judge of quick and dead, and before his judgment seat every soul shall be arraigned. Our Society have always held and believed these doctrines, and we can have no unity with those who are endeavouring to make him a mere man. I think it right for me to mention this, in order that the people may not suppose that we hold or approve of such sentiments.” And another of our elders, uniting with what had been just expressed, further added, that “We, as a religious Society, never did hold or believe that our blessed Lord and Saviour, Jesus Christ, came to the Jews only, but we believe that he was given for God’s salvation to the very ends of the earth.”

Upon this, some commotion and disturbance took place among the adherents of Elias Hicks, but in a short time afterwards, the meeting breaking up, much rudeness and insult were, by those turbulent people, attempted to be cast upon our elders. From this, and various other scenes which have been presented to view in our city, and in several of the meetings of Friends, we may clearly see a practical comment upon those antichristian doctrines which have been promulgated among us. That holy fear, and humble walking, which ever attends a submission to the cross of Christ, is disdainfully rejected; and arrogance, insubordination, and libertinism become obviously prevalent, not merely in the conduct of many of the youth, but are often conspicuous in a number of those who are of riper years. Such sad effects flowing from those pernicious opinions and notions, as from their natural source, ought to impress the mind of every truly religious member among us, not only with sorrow and mourning, but incite to a fervent exercise, that under the influence of divine wisdom, we may experience a qualification to apply such remedy as, in the Lord’s hand, may be effectual towards rescuing from impending ruin, at least some of our members who are contaminated therewith; and particularly, that our beloved and inexperienced youth may indeed be snatched as brands from the burning.”

“Philada. 1 mo. 17th, 1827.”

The truth of the several statements contained in this document, rests on the most satisfactory and conclusive evidence. Numerous witnesses of the highest credibility and competency were present on the occasion, and can attest their accuracy. It is chiefly, however, with the charges of unsoundness in doctrine, that we have to do at present; and I think the following remarks and quotations will fully support these.

The observations made by Elias Hicks on the occasion alluded to, respecting the duty of children to their parents, were so grossly improper, and in their tendency so destructive of that respect and veneration which is due to the experience and the affectionate concern of parents, that it was apprehended an attempt would be made by his followers to deny them altogether, or else to modify the expressions so as to lessen their offensiveness. In anticipation of this course, notes of several parts of the sermon were taken at the time, a copy of which is now before me.

The printed sermon, as reported by the stenographer, though it gives the general outline of the discourse, is defective in several particulars, especially where Elias Hicks denied the resurrection of the body of Christ, and also in his address to children. When we reflect that the sermon was not published until after the report of the southern district monthly meeting had been adopted, by which his followers were enabled to ascertain the principal grounds of complaint against Elias Hicks, we are more surprised at finding that it so fully agrees with the report, than we should have been had it fallen short in some points. It contains enough to confirm all that is alleged against him, and when taken in connection with the notes, is complete and full evidence that Elias Hicks really did utter the objectionable doctrines complained of. The following extracts will suffice, viz.

"A Christian must be in the same life, and live with the same blood as Christ did," Quaker, vol. 1st, p. 50. "And as animal blood is the animal life, it can reach no higher than animal life." Ib.

"This, then, seems to be my principal concern, and has been for many years—and all that the best teachers ever did, or could do, was to gather people's minds to this gift. This was the concern of Jesus Christ, our great pattern, in regard to the woman of Samaria at Jacob's well. He reminded her of the known gift of God; by which, had she acted consistently with it, she would have discovered who he was, and have asked of him, as he was the only instructor at that time to Israel. They had refused to be spoken to immediately, they preferred to be spoken to by man; therefore Moses, the prophets, and the Christ, spoke to men words communicated by the Holy Spirit." p. 51.

"For what is true religion?—It consists entirely in righteousness—that righteousness which is acceptable in the sight of God. It unites them with God, as it did his blessed Son, and brings them to partake of his holy nature, and they become one with Him, as the disciples formerly were declared to be partakers of the divine nature. Therefore, they are divine, in proportion as they are swallowed up in the divinity of the heavenly Father. For every child of God must have the nature of God, as nothing else can qualify him to enjoy the happiness of God, or the happiness that he intends for his rational children. Here now we see the necessity of coming to this blessed principle of love, for it comprehends every thing; it comprehends all virtue, all power, all wisdom, and all knowledge that is true and real." p. 53.

"Therefore the covenant of love and life, is the breath of life which the Almighty breathed into man—be it breathed into him power and life—sufficient to know himself and the God that made him." p. 55.

"As the apostle says, 'the first man is of the earth, earthly, the second man, that is, the birth of God in the soul, is spiritual. Every one that is born of God, has this inward birth; this second birth, as we read, 'that was not a first, which is spiritual, but that which is natural, and afterward that which is spiritual.' And here now this has been the experience of every rational soul under heaven; and it is the only medium whereby we can be united again to God," Ib. p. 56.

"And all flesh and blood returns to the earth again, because it is mortal. It is a thing designed in the wisdom of God to continue only for a while, for the immortal soul to go through its exercises in. And when it has finished its course, a separation takes place—the body returns to dust—to the bosom of mother earth, and there lies in eternal quiet." p. 57.

"And what is the blood of the Lamb?—It was his life, my friends; for as outward material blood was made use of to express the animal life, inspired men used it as a simile. Outward blood is the life of the animal, but it has nothing to do with the soul—for the soul has no animal blood, no material blood," p. 62.

[This is not fully given. E. Hicks was speaking of the passage, where the apostle alludes to the saints robes being white and made white in the blood of the Lamb, and said—"What kind of blood is this? Why, it is the life—the blood of the soul is the life of the soul, for the soul has no material blood as we see those bodies have. And so the blood of the Lamb is not the blood of that outward body of Jesus, for that was material, and could never make any thing white—it has nothing to do with the soul. That body of Jesus was of the earth, earthy, and had long since returned to the earth, together with the material or animal blood of it, where it will rest with our bodies to all eternity, and moulder into its mother earth, for we know that flesh and blood cannot enter into the kingdom of heaven."—Manuscript notes of the sermons.]

"If we improve them [our privileges] as we ought, and reflect on these things, we shall see the insufficiency of every thing external, and that no external evidence whatever, not even all the outward miracles wrought by all the servants of God in former ages, even will cleanse the soul from sin. The principal thing they could do, was to bring in, and open upon the minds of the Israelites, a consideration of the First Cause. But we see that they did not give any knowledge of the Supreme Power and great First Cause, through the interference of outward miracles, which appeared to be beyond the power of man, they were led to consider that there was an invisible God, whose powers was above all eternal means and powers. And this is the way we must come to know God. We must know him in a rational sense, as that power which is every where present, &c." Ib. p. 64.

"Examine yourselves whether ye be in the faith; prove yourselves, know ye your own selves, how that Jesus Christ is in you except ye be reprobates. Now we cannot suppose that the apostle meant that outward man, that walked about the streets of Jerusalem, because he is not in any of us. But what is this Jesus Christ? He came to be a Saviour to that nation, and was limited to that nation. He came to gather up Israel, to look up, the sheep that were lost of Israel. But he was a Saviour to the outward sense, so he was an outward shadow of good things to come—and so the work of the man Jesus Christ was a figure. He healed the sick of their outward calamities—he cleansed the leprosy—all of which was external and affected only their bodies, as sickness does not affect the souls of the children of men, though they may be poor under all the things." p. 68. [Here should be inserted, "but as these could not affect the soul, so Jesus did not attempt to touch the soul, but turned them to that light of God, the life that was in him."—Manuscript notes.]

"And what was it that was a Saviour?—Not that which was outward; it was not flesh and blood, for flesh and blood cannot inherit the kingdom of heaven, it must go to the earth from whence it is taken, p. 66;—it was not the outward man, and so the body of Jesus returned to the earth from whence it came, and will sleep there with our bodies to all eternity." p. 67.

"And oh, my dear beloved youth let these things have place—How frequently has my heart yearned for you! I know that it is to be lovable—I know the temptations of youth—I know how young are to be led astray by our parents, and those who are older than ourselves. If we have not come under the dominion of love, or which is the same thing to us, if our religion is only a traditional one, it is calculated to make us stumbling blocks to the youth. But, my dear young friends, you are all to answer for yourselves; for no man can save his brother or give to God a ransom for his soul. We are to cast off all such dependence; and yet we are not to dishonour our parents, and our love. As my dear young friends, if you come under the influence of the love of God, you will be enabled to honour our parents more than you can do in any other way, though it should lead you to go directly counter, and to stand directly counter to your parents, which no doubt it will do, if they have no religion but a traditional one. And yet you may act in your places with propriety. For under the law children were not to be obedient, only in the Lord; so it will be with those children,

who are brought under the influence of divine grace. I know what I say; for often in the days of my vanity, I felt somewhat in me so controlling as not to do any thing to harm my kind and loving parent, by running into practices that would give pain to his mind. I continued unfaithful not to do it, so that he could have knowledge of it, as I knew it would grieve him. Here I was led to deceive him, for I could not bear to do it, so that he should have knowledge of it, as I knew it would grieve him. And though we may hide it from them, this is better than wickedly to go to disregard and wound the feelings of our tender parent—and even if he is wrong we must be careful not to wound or grieve him. Thus children under the influence and guidance of the grace of God will submit to, and close in with its requisitions, and thus they will honour their parents, though they are led for a time to counteract their minds and wishes, yet never otherwise than the nature of the case requires. But these dear children, if they have prevailed in this line, they have, after a while, so brought their parents down into due consideration, that I have considered them [this should be, "they become,"] the actual saviours of their parents." p. 70, 71.

The notes vary in some respects from the foregoing, we shall therefore insert the following extracts from them, viz.—

"In his address to the children, he told them that if they obeyed the Spirit of truth, they would have to act contrary to the advice of their parents, for the parents were settled in the traditions of their fathers. "And how often do we see parents leading their children into wrong things; and here, if the children stand in obedience to the light within them, they will have to disobey their parents. Not that I would have you to dishonour your parents—but in this acting contrary to their wishes, you will not dishonour them, for you may remember that under the law, children were only to obey their parents in the Lord. And if you follow this inward law of God, written in the heart, you will have to disobey the commands of your parents, and here you will become the actual saviours of your parents."

Speaking of the regard he had for his parent, he said it was so great that "even while I was running on in a course of vanity and folly, I took care to conceal it from him, lest it should grieve him—and I verily believe that this was right, and that it would be better for those who are running in this course to keep it from their tender parents that it may not grieve them. If you must be wicked, do it in such a manner as to conceal it from your parents, that it may not grieve them."

(To be continued.)

The Youth's Journal relates an answer given by a child to impertinent inquiries, which is too good to be kept a secret from step-fathers and step-mothers. A widower in New-England, having children, married a widow who had children also. One of the women in the neighbourhood, having a most benevolent itching to learn how affairs moved on after the junction of these families, inquired of one of the boys "how he liked his step-mother, or mother-in-law?" To which he promptly replied that he had none. The woman rejoined, "Why, yes you have. You don't think she is your own mother. Does she treat you as well as she does her own children?"—The boy shrewdly and wisely replied: "When father and mother married, he had children, and we went there to live with her, and she took the children, and mixed us all up together, like hasty pudding, and has not known us apart since."

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FOR THE FRIEND.

THE JEWS.

(Continued from page 145.)

The rabbinical Jews of Poland and Germany are said to be in a very dark state as regards religion and morality. This is chiefly ascribed to the "foul and uncharitable abominations of the Talmud," which takes precedence with them, as with their forefathers; their traditions were of more weight than the law itself.

"Pharisaism has descended uninterruptedly to the rabbinical Jews; their modern rabbis are the lineal spiritual descendants of the scribes and lawyers of the time of Jesus Christ; and it appears, that the whole of the traditional additions to the law existing then are in vogue now, and that they have been fearfully augmented since then. We spare our readers citations from the blasphemous and horrible absurdities of the Talmud, which professes to have, as its ground work, an oral revelation made by God to Moses on Mount Sinai, when he delivered the law to him; nor will we admit a statement of the superstitions which have the Jew, or of that demonology which arrays immure, the malignant invisible agents in arms against his health and happiness, under all and the strangest circumstances. In Russian Poland, the Jews bury their dead hastily, judging them to be such when no steam appears on a glass applied to the mouth. If the jolting of the cart recalls life and action, they believe that it is a devil who occupies the body, and deal with it accordingly; thus say a very respectable Jew, an eye-witness, born and bred there. He adds, that they are armed against our reasonings on the Old Testament, (of which, however, they know very little,) by the assurance of their rabbis, that the Almighty has placed many things in the text, as stumbling-blocks to the Gentiles, but that the truth is to be found in the marginal notes from the Targum, which are given as infallible guides to the Israelites alone. They are taught that the seven nations of the land of Canaan were Christians, and that Jesus Christ was a magician. The Jew, on the bed of death, can see nothing in his God but an inexorable judge, whose wrath he cannot deprecate, and whose justice he cannot satisfy. At all times, but in sickness especially, the thought of death is terrible to him; the evil eye, ever an object of horror, is then peculiarly so; they then fear their nearest and dearest friends looking at them. We can find no solution of this mental darkness in these who have Moses and the prophets for their guide, and millions of whom have lived for centuries amidst the civilization and literature of Europe, but in that curse which God pronounces against rebellious Israel, 'that he will smite him with madness, and blindness, and astonishment of heart;' and declares of him, 'that he shall grope in noon-day, as the blind gropeth in darkness.' But

there is a dispensation of heavenly justice and mercy respecting Israel, requiring particular attention. An unheard-of crime required an unheard-of punishment; and the race were condemned to the dispersion and captivity in which they still languish. But while other races, long trodden under foot, like the Pariahs of India, lose the keen sense of degradation, and of the injustice of men, through a continued habit of humiliation, and with blunted feelings endure them as a matter of course; it is not so with the Jew. He is implanted in his bosom a national and spiritual pride—a fierce constancy and a contempt of his oppressors, which constantly exasperate and keep alive his sense of pain and degradation. This pride and contempt are infused into him by the extravagant, most uncharitable, and often blasphemous assertions of his rabbi. But from this very arrogance which increases his sufferings, springs that principle of resistance and opposition, under which the Jews have clung together and struggled incessantly against the storms that have buffeted them for ages; and it is this loftiness of mind, so ill-suited to their present lot, that will the better enable them to seek, contend for, and maintain those higher and noble destinies which are placed before their sight in a glorious futurity. It is the consciousness of his past and his future fortunes which gives to the Jew a buoyancy and a tendency to rise above the surface of the known, even when plunged deep below them by the waves to other depressed nations, and which inspires into him the will and the means to seek the level of his promised fortunes; for even the meanest Jew considers himself as personally invested with national and spiritual greatness. Israel has within him, first, reproached with being a "stiff-necked generation;" and stubborn as he was in the desert, of Sinai, or in a Polish forest. His eye, his nose, and his narrow upper jaw are not more especial marks of his physical conformation, than is his stubbornness a distinguishing feature of his mind. It is this obstinacy which creates one of our greatest difficulties in dealing with him. Protest could be bound up by a knot, because he perpetually changed his shape—the Jew can be bound by none, because he will not change his. In other nations corruption and abandonment of religion have been a mighty cause of moral and national decadence; but the moral and national wreck of the Jewish people was caused by their stubborn adherence, in despite of type and prophecy, to a religion superseded by a purer code of heavenly laws.

The prospect before us, of a people of deists without a revealed God, of moralists without a moral code, sanctioned, or even not sanctioned, is like that of a boundless desert and arid plain, in which neither tree nor herb can grow; and that of Israel, unaided by rabbi, immersed in the pursuit of petty gains, and wrapped in ignorance, fear, and superstition, is as a plain of black and interminable crags, naked, bleak, and desolate. From objects such as these, how gladly does the eye turn to the wood-clad hill, the fertile valley, the winding shores and the glassy surface of the peaceful lake—however small! Such is the moral prospect which is presented to us, in striking and deplorable contrast, by the few and very inconsiderable establishments which exist of the Caraites, a pure remnant of the Hebrews. The Caraites, as a race have been preserved apart, as if for our instruction, and as a specimen of what the Israelite was, and may be again, when not corrupted and debased by deplorable superstitions. The Caraites Jews are every where well esteemed by their Gentile neighbours, and appear to be an industrious, honest, and

hospitable race. Their dress is simple, and they are moderate in their food. But their virtues have not saved them from the condemnation of the rabbinical Jews, who impute much heresy to them, and to this day hate and calumniate them inveterately. Thus—rabbi Benzel Aschkonasi, of the fourteenth century, declares that no Israelite must help a Carait out of a pit; while the more acute rabbi Samson, foreseeing that a ladder might perchance be left in the aforesaid pit, enjoins its instant removal. Their great crime appears to be, that they abide scrupulously by the written law, rejecting the Talmudical explanations and additions. Rigid moralists, they maintain that the wife can be divorced for adultery alone, whereas the rabbi pronounces that she may be dismissed at the will of the husband, and that either a fair rival, or an ill dressed dish, may give sufficient grounds and authority for divorce. Their teachers preach moral discourses to them on all Sabbaths and feast days, a duty which the rabbi usually fulfil but twice in the year, and then very imperfectly.

"There is much reason to mistrust all that has hitherto been written as to the origin of this remarkable sect. They are in Poland dealers in corn and cattle, carriers, handicraftsmen, and, in some cases, agriculturists; and these are also their occupations at Baktiser, where they are eleven hundred in number. It is generally stated that above six hundred years ago they settled there on a mountain rock, having migrated to the Crimea under special privileges granted to them by the then reigning khan, which they still enjoy. Their picturesque fortress, called Dechofanoff Kale, the Jews' Castle, the rocky narrow path by which the ascent winds up to it, and its beautiful detached sepulchral grove, have been well described by Clarke and other travellers. A stone in this cemetery bears a Hebrew inscription dated five hundred and seventy years back. In a petition addressed by them to the empress Catharine, they represented that their forefathers had no part in the crucifixion of Jesus Christ; and Dr. Clarke (who says that their honesty is proverbial, and their word equal to a bond, and tells us to believe nothing stated respecting them by the rabbinists) adds, that they uniformly assert themselves to have separated from the main body of the Jewish people in the very earliest periods of its history, and that their *sechm* is as old as the *ritum* from the *Babylonish captivity*. The Caraites at Troki are but one hundred and sixty in number, and say, that, descending from the Crimean Caraites, they have been settled in Lithuania about four hundred years; and it is remarkable that they still retain the Tartar tongue; of the Jewish German they are wholly ignorant. They also speak Russian and Polish, and like the Crimean Caraites, wear the dress of the country they inhabit. Their manners are simple and obliging; they are accessible, and, above all, they have the inestimable advantage of holding to the faith of their ancestors, as resting exclusively on the Old Testament. A Christian writer says, that during these four hundred years, as one of his instructors, and like the criminal judgment passed on him. A missionary, who, in travelling through Troki, pressed upon them, minds the truth of the gospel in the only short conversation he had an opportunity of holding with them, found them candid and well disposed to listen; they were surprised at his arguments, and little able to reply to them, as they knew nothing of the quibbles and subtleties, which the rabbinical Jews have long resorted to, when engaged in controversy with Christians. Who, reflecting on the pure faith of the Caraites, and that integrity, industry, and virtue, by which they have every where impressed sentiments

of respect and esteem for them upon the people with whom they dwell, would not fail believe that, though exiles from Palestine, they are exempt from the worst and final curses inflicted by the Almighty upon Israel for the worst and blackest of his crimes: And who will not be delighted to hear, that, whilst the rabbinical Jews can give no clue to the history of this remarkable portion of the world, modern discovery appears strongly to confirm the views cherished among the Caraites themselves? Mr. Wolff, the missionary, having learnt that a body of Caraites was established in the desert of Hit, at three days' journey from Bagdad, visited them. The account which they gave him was, that their fathers, during the Chaldean captivity, perceiving that their brethren were corrupting the pure faith by amalgamating with it the philosophical doctrines of the country, sat down by the waters of Babylon, and wept when they remembered Sion; that in order to imprint the Scriptures unmixed on their hearts, they read them incessantly, and were thence called Caraites, or readers; and that, when the others returned from the captivity, they separated themselves, to escape their offences and punishments, and retired to the very spot where the missionary found them. He there saw the children of the Bible, as they call themselves, living an Arab life in cottages; they are a very fine people, and the women singularly handsome. He was struck with their unvarying truth, of which their neighbours allow the merits, but practise it not; and they are remarkable for their honesty and cleanliness. They said that they had sent colonies to Cairo, and to Ispahan, where a synagogue belonged to them. Benjamin de Tudela, it is said, found the same people living in the same manner at Hit, six hundred years ago. They speak pure Arabic, but all know and read Hebrew; they state the whole number of their sect to be five thousand, and call that they are the original stock of it. They call their ministers 'wise men,' and know not the name of rabbi."

We cannot quit this subject without advert- ing to the fulfilment of the prophecy in the thirty-fifth chapter of Jeremiah. "Thus saith the Lord of Hosts, the God of Israel, Jonadab, the son of Rechab, shall not want a man to stand before me for ever." A distinct people, answering to the description of the Rechabites, was discovered by Benjamin de Tudela in the neighbourhood of Mecca, and his testimony has been wholly confirmed by the recent publication of Wolff. They were mentioned to him both by Mahometans and the Jews of Yemen.

"And once, as he was making inquiries respecting them of some Jews, whom he found leading an Arab life in the desert, one of them exclaimed,

"See, there is one of them; and turning his eyes where he was directed, he saw a man standing by his horse's head, dressed like an Arab, but having a more lively countenance than the Arabs; he accepted courteously the whole Bible in Arabic and Hebrew, reading in both, but answered all questions in a voice of thunder. When asked who he was, he read aloud the whole of the thirty-fifth chapter of Jeremiah, saying at the close of it, "I am a son of Rechab."

"He invited the missionary to visit his people, who, to the number of sixty, and live in three oases in the neighbourhood of Mecca, but, like their brethren, dwell in tents, and neither sow seed nor plant vineyards; and he begged him to bring more Bibles with him. He then mounted his horse, and vanished at full speed. It appears that they are circumcised; profess pure Judaism; and possess the Pentateuch and the books of Samuel, Kings, Isaiah, Jeremiah, and the smaller prophets. They say, that they always abide in the desert where they now are, except when they repaired to Jerusalem, for the cause stated by Jeremiah; they speak Arabic, but all know Hebrew. They attacked Mahomet in the

name of the law of Sinai, but were defeated; and there is a tradition that he was poisoned by a girl of that nation. The Arabs spoke to the missionary, in animated and picturesque language, in praise of the Rechabites as admirable horsemen, whose movements were most rapid and decisive. They painted the Rechabite cavalier as appearing suddenly, as depicted by his tribe, before the Mahometan caravans on their approach to Mecca, receiving the accustomed tribute or its refusal, and in either case, vanishing like lightning—but in the latter, as the certain omen of a storm of cavalry soon to burst with resistless fury on the head of the Moslem. The Jews generally are persuaded that these Beni Rechab are destined to succeed them powerfully on their return to Palestine."

I. S.

FOR THE FRIEND.

SKETCH OF HAYTI.

(Concluded.)

To return to our narrative. Immediately on the death of Christophe, Boyer marched into his territories with a powerful army. The insurrectionary leaders were unwilling at first to admit his pretensions to the chief command of the island, and attempted an independent government, with Paul Ronaine, the former prince of Limbé, as its head. They were soon obliged, however, to submit with the best grace possible, and the Spanish part of the island, which had been in an unsettled state, also submitting to Boyer, he soon found himself the political chief of the whole of Hayti.

From the union of the whole island under one head, the most propitious results might naturally have been expected, provided the government was administered with firmness and ability, and with a due regard to its present exigences and future prospects; but we are sorry to believe, that although Boyer has wanted neither the talents nor inclination requisite to improve the condition of his people, yet, that, from a combination of causes to which we shall presently advert, the Haytiens have rather retrograded than advanced in the scale of civilization and happiness.

By the aid of information derived from an intelligent friend who visited the island in the year 1824, we shall be enabled to give our readers an idea of the present condition and future prospects of Hayti.

The constant apprehension of revolts at home and invasions from abroad, have furnished a pretext for maintaining a standing army far more numerous than the population of the country or the state of the finances would at all justify. From this source have flowed many evils. The constant exhibition of warlike pomp and parade has cherished the remembrance of the fierce struggles and sanguinary practices of the revolution—has checked the increase of the arts and habits of peace, and has rendered the government, though nominally free, a mere military despotism, the laws being proclaimed with the roll of the drum, and enforced at the point of the bayonet.

Instead of parceling out the land into plantations of a moderate size, and selling them in fee simple to the actual cultivators, (thus creating a middle class amongst the people,) the military chiefs have retained in their own hands the most valuable portions of soil. Boyer, for

instance, owns one thousand coffee plantations; his secretary six or seven hundred, and many of the generals nearly as large a number.

The consequences of this system are exceedingly unhappy: the cultivators being nothing more than hired labourers, are poor and degraded—the agriculture is of the most rude and inefficient kind, and a large portion of the country exhibits even a more desolate picture than that already described as existing at the close of the revolutionary war.

The large drafts necessarily made to fill the ranks of the army, abstract the most effective portion of the labouring people, thus rendering it impossible, under any system, to cultivate more than a comparatively small portion of the surface of the island.

The most efficient cause, however, in regarding the improvement of Hayti, is the low state of morals now existing among the people, the worst habits which they derived from revolutionary France being still operative. In the whole dark catalogue, none are more conspicuous than the want of chastity which pervades every class of people. In Hayti it is, that philosophers attached to the school of Robert Owen and Fanny Wright, may find a perfect exemplification of the practical effects of their abominable principles.

We do not wish, however, to be understood as asserting that there are not among the subjects of Boyer honourable exceptions from the habits and practices to which we have alluded. There are many moral, well educated people, including several of the senators, who are deeply affected with the degraded condition of their brethren, and are extremely desirous to effect a reformation, but they find many obstructions to their benevolent schemes.

In addition to the former obstacles to improvement, a new and formidable one has been thrown in their way, by the large debt contracted with France, in payment for the acknowledgement of Haytien independence granted by that power in 1825.

After many fruitless negotiations upon the subject, and after steadily refusing for several years to acknowledge the supremacy of France, Boyer was induced, by the presence of a large French fleet in the harbour of Port au Prince, and by an unwillingness to incur the hazard of rejecting what he probably considered as final overtures, to accept an acknowledgement of Haytien independence by the French king, on such terms as would seem to admit, that, in the failure of compliance with the stipulations of the treaty, the island was again to be considered as a colony of France.

In addition to a grant of exclusive commercial privilege, Boyer agreed to pay to the cédant mother country for this unequal boon, thirty millions of dollars in five annual instalments, thus incurring a debt which it has since been found impossible to pay, and which has, we fear, impoverished the people, and diverted the entire revenues of the government from the legitimate purposes of domestic improvement.

The Haytien people were indignant at this treaty; they conceived it to be a grievous burden upon their industry and resources without

any adequate equivalent; they alleged, that, being independent in fact, it was unnecessary to pay so largely for an empty name, and it, we must confess, a very strange circumstance, with all the explanations which have been given, that Boyer and his chiefs should not have rejected the demands of the French as they hitherto had done, and have endeavoured to extend their commercial relations with England and with other powers who were anxious to augment their intercourse with them. By these means a rational hope might have been entertained of increasing the industry and happiness of the people, and of procuring, in a few years, the acknowledgement of their independence by those nations with whom they had thus opened commercial intercourse. The probability in this case would have been, that, for the sake of a participation in this trade, France would have relinquished her claims, and would voluntarily have acknowledged the independence of the island.

The most probable conjecture that we have been able to form on the subject is, that Boyer was desirous of securing a recognition of Haytian independence by the former mother country, for the purpose of taking away any fear of invasion from that quarter, and that he thus might be enabled to disband a large part of his military force. The size of his army, and the turbulence, insincerity, and selfishness of the military officers, have continually interrupted the execution of all the president's plans of reformation.

In bringing our protracted sketch to a conclusion, our readers (most of whom, we doubt not, are deeply interested in the welfare of the descendants of Africa) will naturally expect some opinion to be given as regards the future prospects of Hayti. They will desire to know whether the fond hopes which have been indulged by philanthropists, of seeing on this island a free, a civilized, and a virtuous population, are to be entirely blasted—whether we are to confess, after a painful experiment, that negroes have neither the talents, nor the virtues requisite for self-government—whether, in short, the garden spot of the West Indies, formerly the abode of a rich and thriving population, is to be converted into a barren wilderness, inhabited by hordes of fierce and cruel savages.

These, we know, are the fears of some of the friends, and the expectations of most of the enemies of the blacks; but we must confess, that amid all the discouragements which belong to the subject, we are not without sanguine hopes, that brighter prospects, and better days, will yet dawn upon this afflicted island.

The generation which has received its habits and training first in a state of degrading slavery, and next in the awful scenes of a protracted series of revolutions, is rapidly passing away, and now is the time, of all others, the most favourable for the education of a new and better race. Something has already been done, by Boyer, towards a system of public instruction; and if he is supported by his associates in the government, we have no doubt that he will extend his school system throughout the island; and it is to this means, under the blessing of Providence, that we confidently look for the moral regeneration of Hayti. A better

disposition of the landed property, an improved agriculture, a more extended commerce, stricter morals, and a greater diffusion of religious knowledge and practice, will all, we have no doubt, follow as the necessary consequences of the zealous prosecution of an efficient system of public instruction.

Under these views, we cannot but hope that there are those now living, who shall behold the day when the barren wastes of Hayti shall become fruitful fields; when peace, and order, and happiness shall reign throughout her borders, and when pagan superstition shall be lost in the purifying practice, and French infidelity forgotten, in the blessed precepts of the gospel of Christ, our Redeemer.

THE ENGLISH CLASSIC, NO. 15.

THE SPECTATOR, NO. 453, September 13th, 1712.

BY ADDISON.

Never presume to make a God appear,
But for a business worthy of a God. *Roscommon.*

WE cannot be guilty of a greater act of uncharitableness, than to interpret the afflictions which befall our neighbours, as *punishments and judgments*. It aggravates the evil to him who suffers, when he looks upon himself as the mark of divine vengeance, and abates the compassion of those towards him, who regard him in so dreadful a light. This humour of turning every misfortune into a judgment, proceeds from wrong notions of religion, which, in its own nature, produces good-will towards men, and puts the mildest construction upon every accident that befalls them. In this case, therefore, it is not religion that sours a man's temper, but it is his temper that sours his religion: people of gloomy, uncheerful imaginations, or of envious, malignant tempers, whatever kind of life they are engaged in, will discover their natural tincture of mind in all their thoughts, words, and actions. As the finest wires have often the taste of the soil, so even the most religious thoughts often draw something that is particular from the constitution of the mind in which they arise. When folly or superstition strike in with this natural depravity of temper, it is not in the power, even of religion itself, to preserve the character of the person who is possessed with it from appearing highly absurd and ridiculous.

An old maiden gentlewoman, whom I shall conceal under the name of Nemesis, is the greatest discoverer of judgments that I have met with. She can tell you what sin it was that set such a man's house on fire, or blew down his barns. Talk to her of an unfortunate young lady that lost her beauty by the small-pox, she fetches a deep sigh, and tells you, that when she had a fine face, she was always looking on it in her glass. 'Tell her of a piece of good fortune that has befallen one of her acquaintance, and she wishes it may prosper with her; but her mother used one of her nieces very barbarously. Her usual remarks turn upon people who had great estates, but never enjoyed them, by reason of some flaw in their own, or their father's behaviour. She can give you the reason why such an one died childless; why such an one was cut off in the flower of his youth; why such an one was unhappy in her marriage; why one broke his

leg on such a particular spot of ground; and why another was killed with a back-sword, rather than with any other kind of weapon. She has a crime for every misfortune that can befall any of her acquaintance; and when she hears of a robbery that has been made, or a murder that has been committed, enlarges more on the guilt of the suffering person, than on that of the thief or assassin. In short, she is so good a Christian, that whatever happens to herself, is a trial, and whatever happens to her neighbours, is a judgment.

The very description of this folly, in ordinary life, is sufficient to expose it; but when it appears in a pomp and dignity of style, it is very apt to amuse and terrify the mind of the reader. Herodotus and Plutarch very often apply their judgments as impertinently as the old woman I have before mentioned, though their manner of relating them makes their folly itself appear venerable. Indeed, most historians, as well Christian as pagan, have fallen into this idle superstition, and spoken of ill success, unforeseen disasters, and terrible events, as if they had been let into the secrets of Providence, and made acquainted with that private conduct by which the world is governed. One would think that several of our own historians in particular had many revelations of this kind made to them. Our old English monks seldom let any of their kings depart in peace, who had endeavoured to diminish the power or wealth of which the ecclesiastics were in those times possessed. William the Conqueror's race generally found their judgments in the New Forest, where their fathers had pulled down churches and monasteries. In short, read one of the chronicles written by an author of this frame of mind, and you would think you were reading an history of the kings of Israel or Judah, where the historians were actually inspired, and where, by a particular scheme of Providence, the kings were distinguished by judgments or blessings, according as they promoted idleness or the worship of the true God.

I cannot but look upon this manner of judging upon misfortunes, not only to be very uncharitable in regard to the person on whom they fall, but very presumptuous in regard to him who is supposed to inflict them. It is a strong argument for a state of retribution hereafter, that in this world virtuous persons are very often unfortunate, and vicious persons prosperous; which is wholly repugnant to the nature of a Being who appears infinitely wise and good in all his works, unless we may suppose that such a promiscuous and undistinguishing distribution of good and evil, which was necessary for carrying on the designs of Providence in this life, will be rectified and made amends for in another. We are not, therefore, to expect that fire should fall from heaven in the ordinary course of Providence; nor when we see triumphant guilt or depressed virtue in particular persons, that Omnipotence will make bare its holy arm in the defence of the one, or punishment of the other. It is sufficient that there is a day set apart for the hearing and requiring of both according to their respective merits.

The folly of ascribing temporal judgments to any particular crimes, may appear from

several considerations, I shall only mention two: first, That generally speaking, there is no calamity or affliction, which is supposed to have happened as a judgment to a vicious man, which does not sometimes happen to men of approved religion and virtue. When Diogoras, the atheist, was on board one of the Athenian ships, there arose a very violent tempest; upon which the mariners told him, that it was a just judgment upon them for having taken so impious a man on board. Diogoras begged them to look upon the rest of the ships that were in the same distress, and asked them whether or no Diogoras was on board every vessel in the fleet. We are all involved in the same calamities, and subject to the same accidents; and when we see any one of the species under any particular oppression, we should look upon it as arising from the common lot of human nature, rather than from the guilt of the person who suffers.

Another consideration that may check our presumption in putting such a construction upon a misfortune, is this, that it is impossible for us to know what are calamities, and what are blessings. How many accidents have passed for misfortunes, which have turned to the welfare and prosperity of the persons to whose lot they have fallen? How many disappointments have, in their consequences, saved a man from ruin? If we could look into the effects of every thing, we might be allowed to pronounce boldly upon blessings and judgments; but for a man to give his opinion of what he sees but in part, and in its beginnings, is an unjustifiable piece of rashness and folly. The story of Biton and Citobus, which was in great reputation among the heathens, (for we see it quoted by all the ancient authors, both Greek and Latin, who have written upon the immortality of the soul,) may teach us a caution in this matter. Those two brothers being the sons of a lady who was priestess to Juno, drew their mother's chariot to the temple at the time of a great solemnity, the persons being absent who by their office were to have drawn her chariot at that occasion. The mother was so transported with this instance of filial duty, that she petitioned the goddess to bestow upon them the greatest gift that could be given to men; upon which they were both cast into a deep sleep, and the next morning found dead in the temple. This was such an event as would have been construed into a judgment, had it happened to the two brothers after an act of disobedience, and would doubtless have been represented as such by any ancient historian who had given us an account of it. O.

LOUIS BONAPARTE.

We have never chimed in with the plaudits so lavishly bestowed by many on the Bonaparte family, but we would not be implicated in a blind and indiscriminate reprobation of all the branches of it. Unquestionably, in their capacity of under agents, subservient to the mad projects, to the criminal and destructive career of Napoleon, they became answerable for the crimes and the mischiefs perpetrated, but in different degrees; and a greater or less proportion of commendable traits, no

doubt, were blended in the character of each. That of Louis, in particular, according to Walter Scott, was not without a considerable admixture of good. "By every account," says that admirable writer, "which we have been able to collect, Louis was an amiable, well-intentioned, and upright man, of a romantic disposition, and a melancholic complexion, which he had increased by studying the sentimental philosophy of Rousseau." But he was, in his brother's language, an ideologist; that is, one who is disposed to do that which is right, according to principle, rather than that which circumstances render expedient." In his Life of Napoleon, Scott has employed several pages of the work on the conduct of Louis while king of Holland. Louis, in his turn, has recently published a pamphlet, entitled "Réponse à Sir Walter Scott," designed, in part, to correct some errors with which he considers Sir Walter Scott to be chargeable. Our inducement in bringing the ex-king into view at the present time, is, the introduction of a short extract from the pamphlet to which we have alluded. It appeared to us worthy of being held up to consideration, as containing emphatic testimony on the subject of war and capital punishments—declarations the more to be regarded, as coming from one who had borne a conspicuous part, and been deeply initiated in the secrets of events, marked with the most appalling features of the horrible trade of war and bloodshed exhibited on the page of history.

In reciting a number of particulars wherein he differed in his views from those of Napoleon, Louis thus proceeds:—

"I wished, as a great state ought necessarily to exercise a great influence on others, that this influence should be the result of friendship, of good treatment, of reciprocal inclinations, and of the protection of the greater to the smaller, so that the influence of the latter should agree with its inclination.

"I was wrong on the subject of war and the conscription, as I have avowed on these points, ever since infancy, exaggerated ideas, which, unhappily, experience, far from destroying, had tended to confirm.

"I have been as enthusiastic and joyful as any other after a victory, but I avow that, even then, the sight of a field of battle not only appeared horrible to me, but even wounded me to the heart; but now that I am advanced in life, I think, as I did at fifteen, how beings who call themselves reasonable, can employ this short existence, not to love and assist each other to pass through life with the greatest sense of happiness, but, on the contrary, to destroy each other, as if time did not perform that care with sufficient rapidity.

"What I thought at fifteen I think now—that war and the punishment of death, which society attributes to itself, are not only organized barbarisms, but an heritage of the savage state, disguised and augmented by ingenious institutions and a false eloquence.

"I maintained the just ideas of the Hollanders on commerce and the rights of nations, and I wished for the liberty of the former, and facilitated it by all the just means in my power; I thought with regard to the second, that amity

and treaties ought to be fixed on a reciprocal utility, without considering the difference of the strength and power of the contracting parties."

From the *Westeyan-Methodist Magazine*.

THE ILLUMINATED CITY.

BY FELICIA HEMANS.

The hills all glow'd with the festive light,
And the royal city rejoic'd by night;
There were lamps hung forth upon tower and tree;
Banners were lifted, and streaming free;
Every tall pillar was wreath'd with fire;
Like a shooting meteor was every spire;
And the outline of many a dome on high
Was trac'd as in stars, on the clear dark sky.

I pass'd through the streets; there were throngs on throngs,—

Like sounds of the deep were their mingled songs;
There was music forth from each palace borne,—
A peal of the cymbal, the harp, and horn;
The forests heard it, the mountains rang,
The hamlets wail'd to its haughty clang;
Rich and victorious was every tone,
Telling the land of her foes overthrow.

Didst thou meet not a murmur for all the slain?
Thousands lie dead on their battle plain!
Gallant and true were the hearts that fell,—
Grief in the homes they have left must dwell;
Grief o'er the aspect of childhood spread,
And bowing the beauty of woman's head:
Didst thou hear, midst the songs, not one tender moan,
For the many brave to their slumbers gone?

I saw not the face of a weeper there,—
Too strong, perchance, was the bright lamp's glare!
I heard not a wail 'midst the joyous crowd,—
The music of victory was all too loud!
Mighty it rolled on the winds afar,
Shaking the streets like a conqueror's car;
Through torches and streamers its floods swept by—
How could I listen for moan or sigh?

Turn then away, from life's pageants turn,
If its deep story thy heart would learn!
Ever too bright is that outward show,
Dazzling the eyes till they see not woe.
But lift the proud mantle which hides from thy view
The things thou shouldst gaze on, the sad and true;
Nor fear to survey what its folds conceal—
So must thy spirit be taught to feel!

Improvement of the light from oil.—An English paper says that if persons who are in the habit of burning oil in their families would take the trouble to filter it, previous to use, *through charcoal*, it would be found to burn equal in brightness to our best gas. The French, it is said, do this uniformly, and hence arises the admitted superiority, in splendour and brilliancy, of the lamps by which their saloons and public rooms are lighted.

Rapidity of Speech.—A short-hand-writer of the House of Commons, on inquiry, informed me, that a rapid orator may pronounce from 7,000 to 7,500 words in an hour. The medium number is about 7,200, which will give 120 words in a minute, and two in a second. This, of course, relates to the English language, and will differ in other tongues according to the facility with which they may be pronounced.

Lord Sheffield.

FOR THE FRIEND.

HICKSITES IN THE WEST.

It appears, from the subjoined extract, that the followers of Elias Hicks in Indiana are pursuing the same unchristian and lawless practices in getting possession of the meeting-houses of Friends, as have marked their conduct in this section of the country. There could scarcely be a more absolute contrast between any two things than exists between the high professions of brotherly love, of liberality, and tolerance, which the Hicksites have so long and so pompously made, and the disgraceful practices they have pursued, in order to wrest from the Society the property which it has long held in undisturbed and peaceful possession. Yet, while perpetrating these acts, and oppressing Friends with heavy sufferings and trials by their unrighteous conduct, they pretend that *they are the persecuted and afflicted*; that all the property, and every thing else connected with the Society, is *theirs*; and that it is of their mere clemency that Friends are permitted to enjoy the few remnants of property which remain in their possession. Such false and hollow professions may deceive for a time, but the period must ere long arrive when they will receive the measure of reprehension and contempt which they justly merit.

Extract from a letter, dated "Salem, Indiana, 2d mo. 7th, 1829.

"Since Elias Hicks, Amos Peisley, and Elisha Dawson were in the western country, their followers have become much more turbulent. After their yearly meeting at Miami (Waynesville), they pretended to hold a quarterly meeting at our meeting-house, though they had no other monthly meeting to constitute it but their self-styled one at Blue River. Elisha Dawson attended this pretended quarterly meeting with them, and they then took possession of our meeting-house; and Friends, after making an unsuccessful demand of their own property, had to remove our meeting to a school-house, where meeting for worship has been held ever since, and the preparative meeting is held at a Friend's house. Our quarterly meeting coming on, they held theirs one week sooner, under a pretence of giving Friends the liberty of the house; but, in the time of their quarter, they fixed a lock on the door, and a few days before our meeting, they placed a guard in and out of doors. At one time, when Friends went to the house, they found six persons in the yard and three in the house; but on 7th day, the morning of the quarterly meeting, when Friends went to the meeting-house, the guards were all inside, with the doors fastened, and the blinds hung over the windows to prevent Friends from seeing who they were. The door which had the lock on it, had also a strong hasp put on by them, to make it more secure. Friends, however, identified several of the guard, and one Friend, on behalf of the quarterly meeting, called one of them by name, and demanded admittance, but received no answer. Our meeting was then held in the yard, Friends standing on the cold ground, where the Master's presence was evidently felt, to the encouraging of many minds; and after the meeting was opened and organized,

Friends adjourned to Nathan Trueblood's mill house, about one and a half miles from the meeting-house, where we had a very favoured meeting, and Friends were very nearly united to each other in this time of sore trial. There are several monthly meetings belonging to our quarter, all nearly clear of Hicksism—the Hicksites have been mostly disowned, or are under dealing—they do not hold any meetings as yet, except within the verge of Blue River monthly meeting."

"We understand from good authority, that they kept up the guard day and night at our meeting-house for about five days, in which unchristian conduct, one of their overseers and the clerks of their monthly and quarterly meetings were engaged; and one of their ministers has since acknowledged that he was consenting to the house being locked and guarded—thus we see the fruits of that love of which we have heard so much from them. When Friends went to demand admittance to hold the select quarterly meeting, they said, if we would engage to compromise with them, we might go into the house; or, if we were not ready to do that, we might give them a bond for five hundred dollars, binding ourselves to deliver the house to them as good as we found it, after our quarterly meeting was over."

The foregoing statements exhibit an instance as flagrant injustice on the part of the Hicksites, as any thing we have yet witnessed. Their pretended claim to the property of Friends is destitute of any colour of plausibility in Indiana yearly meeting. In that portion of the Society they are a *very small minority*; so that their doctrine of majority gives the right to property is directly against them; and upon their own publicly professed principles, they ought either "quietly to submit to the general sense of the great body of Friends," or entirely withdraw themselves from the meetings and meeting-houses of the Society. They have, moreover, violated the discipline of the yearly meeting, disregarded its regular organization, and set up a yearly meeting of *their own*, held at a *different time and place* from the yearly meeting of FRIENDS of Indiana. This irregular yearly meeting, it appears, was set up by certain individuals who had constituted themselves into a pretended quarterly meeting, and assumed the name of Miami quarterly meeting of Friends. The address by which it was convoked, is dated eighth month, 20th, 1828, and emanates from six individuals, on behalf, as they say, of some committee; but there is no official record, signed by the clerk of any meeting, throughout the whole document, nor any thing that characterizes it as the act of any meeting of a religious society. We are informed that their pseudo yearly meeting, thus irregularly convened by half a dozen persons, consisted of about as many *hundreds* of individuals as Friends' yearly meeting did of *thousands*—in other words, was about one-tenth the size of Friends' meeting. Indeed, so small was the number who thus separated from the body, that the yearly meeting of Friends was not sensibly diminished by their secession; and by many competent judges it was esteemed the largest yearly meeting ever held in that state.

In the quarterly meeting, where the Hicksites have thus violently wrested their meeting-house from Friends, they have only *one* monthly meeting, and that "but a small fractional part" of a meeting, while Friends have no less than *seven*. They hold no meetings of any sort, except within the limits of that *one* monthly meeting; and yet, with all these circumstances against them, they have so little regard to equity or consistency, as to effect an entry into the meeting-house of Friends, and then forcibly keep possession by a guard and locks. It seems as if some faint traces of shame were discoverable in the guard, when, conscious of the disgraceful and unjust act in which they had engaged, they hung blinds to the windows to hide themselves from the observation of those without. Perhaps some of them recollected the following "smooth and loving passage," contained in an epistle which they issued from their yearly meeting last 9th month, viz.

"We desire, that, on *all occasions*, we may be actuated by a spirit of *tenderness and love*, towards those who have gone from us, and that our *conduct* may give *evidence* that we are governed by those *truly Christian principles*, under the influence of which, we cannot render railing for railing, but contrariwise, blessing." &c.

After the striking *practical* comment upon these *professions* which we have just detailed in the extracts from the letter, it is unnecessary for us to say any thing to enforce what must be obvious to every reader. "By their fruits shall ye know them—a *corrupt tree cannot bring forth good fruit.*" G. R.

From E. Bates's Miscellaneous Repository.

SEPARATION IN THE WEST.

(Continued from page 37.)

In bringing up the account of the transactions which have taken place in connection with the Society of Friends, it seems proper to notice those *first* which have taken place within the limits of Ohio yearly meeting. Whatever (beyond those limits) is important, as a part of the present history of the Society, will be noticed in as rapid succession, as circumstances will admit.

With this arrangement in view, it will be necessary to go back to the time of our last yearly meeting, and notice some palpable misstatements of facts, which have been made by the Hicksites. For though "The Friend" has ably met the distorted and perverted representations which have been made by some, whose sole object seemed to be to impose on the public, yet there are some particulars, more immediately proper for me to notice.

The first to which I shall advert, is what M. T. C. Gould has given in his Quaker, as the "speech of Elisha Bates." In that report, the stenographer has not preserved my language in a number of instances. In some, the force of the expressions is diminished, in others the meaning is changed. It is not my intention, at the present time, to go into a critical review of the article, as I readily admit that I did bring into view the *subjects* which he has reported. And the readers of the Quaker are

heartily welcome to the best use they can make of the consideration of those subjects.

They may reflect, if they please, on the general consent of Christendom, so far to regard the rights and privileges of the different religious societies into which it is divided, as not to obtrude on the meetings of each other. They may remember, that they themselves have declared, in their official documents, the propriety and necessity of withdrawing from us, and setting up meetings of their own—and that they never can reconcile these declarations with their coming into our meetings, and by an incongruous mixture of preaching and lawless violence, trampling both our privileges and persons under their feet. The standing, too, of Elias Hicks, as regards the Society of Friends—the testimonies which have been issued against him and his peculiar doctrines, may also claim a portion of their serious consideration.

It is true that, while I was speaking, the meeting became greatly unsettled and disturbed, and the followers of Elias Hicks should, in justice, take the whole *credit* of this to themselves. There were much moving and shuffling among them. His warm admirers did what they could to do “embarrass” me, by staring me in the face, shaking their heads, and distorting their countenances, by broad grins and furious frowns in rapid succession. I was thankful, however, to feel my mind raised above both him and them.

It is also true that the meeting broke while he was on his feet. What he *intended* to say, it is difficult for us to know; but he did say, that that was not a place for discussion; and he publicly declared his assent to the breaking of the meeting before I had any agency in breaking it.

But surely the followers of E. Hicks must be very short-sighted, to complain of Friends for breaking the meeting on that day when they did. He had already occupied a large proportion of the time, without having any right to let his voice be heard there at all. He acknowledged connection with another society; and Friends, from one end of the continent to the other, had declared their disunity with his doctrines; and it was an act of high-handed imposition for him to interfere in our religious meetings. But this is not all; but a few days before this, he had intruded into two of our regular meetings—not meetings of his own appointment, but the meetings in course; and in the last of which, after making personal charges on an individual then present, broke the meeting, so far as was in his power, and *walked off*, while the individual with whom he had come in direct conflict was on his feet, and entreating the people to have a few moments' patience. Surely his followers must have faces incapable of blushing, to complain after this of the breaking of the meeting on first day.

But it is intimated, that if the rejoinder would not broken when it did, a terrible riot had been followed. But the meeting was broken by Thomas Shillito, who had taken no part in the public testimonies which had been delivered, and who on that ground had nothing to fear. E. H. had been met in *two*

public meetings, just before the yearly meeting—in both of which he had taken all the time he wanted, and in the last actually retreated. In both of the meetings alluded to, he was completely convicted of holding the doctrines charged upon him; and it was equally proved, that they were totally at variance with those of our early Friends, as held forth by Robert Barclay and William Penn. He did, in the first instance, attempt a palpable prevarication, in regard to his doctrines, by saying that the quotations attributed to him in the Indiana testimony, were taken from vague reports—that he had never been in Indiana, and what did they know of his doctrines but from vague report? But when it was shown that the quotations alluded to were taken from his letters, which had been circulated by his friends, and which he had never disavowed, and from sermons which, in a letter to the stenographer, he had acknowledged to be very correct, he shifted his ground—acknowledged that the sermons were as correct as it was possible for them to be taken, and claimed a large majority of the Society as being in his favour. At the second meeting, he did not deny the doctrines charged upon him, nor pretend that they were in accordance with the doctrines of our early Friends; but claimed a majority in his favour, and insisted that the majority must govern. Under these circumstances, what, I would ask, was there to dread from his rejoinder?

But, though the meeting on first day was broken at a time that saved him the exposure of *walking off* a second time, and gave his followers an opportunity of exulting in what he *would have done*; it has so happened that his reply is not left to the fertile imaginations of his admirers—we have it in full.

On fifth day, after they had by violence driven Friends from the meeting house, though they were vastly in the minority, (I use the term *minority* as one very familiar to them,) they held a public meeting, in which Friends gave them no interruption, not even by being present.

In that meeting, Elias Hicks, with the assistance of his friends, undertook a formal reply to what was charged upon him on first day; and as he had the opportunity of *four days'* reflection, and all the counsel of his friends, it was not to be supposed that it fell short of what it would have been on first day, if he had had all the time, and met with no further difficulty. With all these advantages, he undertook to vindicate his *certificate*—but not his *doctrines*. He proved, in his own way, that he was in high esteem with the *Hicksites*, but in disunity with *Friends*. But he knew that he could not deny holding the doctrines charged upon him, nor pretend that these were in accordance with the doctrines of our early Friends, without subjecting himself to the charge of falsification. This, therefore, was a species of drudgery, which he left to others, and which has not been neglected. What Elias Hicks could not *dare* to do, when the charges of false doctrine were three times exhibited against him, before hundreds, and indeed before thousands, M. T. C. Gould, *his stenographer and advocate*, has done, with

all the smoothness and confidence necessary to please his employers.

The close of the meeting has been grossly misrepresented by Gould, in his “*Advocate* [not] for Truth.” In immediate connection with his representation, that “the eyes of almost the entire audience were turned to the galleries, and apparently waited with much anxiety to know whether Elias would be permitted to proceed,” he adds: “Elisha Bates, in a loud and authoritative manner, requested the people to withdraw immediately, so that the care-takers might close the house,” &c.—*Advocate*, p. 252.

The true state of the case is, that I kept my seat, and did not even shake hands with any one, or in any way promote the closing of the meeting, till Elias Hicks publicly declared his assent to the breaking up of the meeting. It is true that, after this period, observing that the crowd appeared to be thrown into some confusion, (probably expecting a public debate, or some other events which might gratify curiosity,) and were not leaving the house, I did request them to withdraw. This it was my duty to do, as I was the keeper of the house, which charge had been placed in my hands almost two years before. As to the loudness and authority with which I spoke, it may be simply remarked, that such was the noise in the house at that time, that it required an elevation of voice to be heard. He proceeds to say: “It is understood, however, that it has never been the practice to close the house between morning and afternoon meeting,” &c. Whether his *understanding* or his informants are to blame is immaterial. In point of fact, his statement is untrue. The house was closed between the meetings on first day, at the time of the yearly meeting in 1827, and it was then understood as a practice to be observed in future. I state this on my own knowledge; for having the care of the house at the time, it was closed under my immediate direction.

He goes on; “Elisha Bates exclaimed, ‘Amos Peasley, go out!’ ‘Elisha Dawson, go out!’ ‘Wm. B. Irish, go out!’ to which Wm. B. Irish replied, ‘Elisha Bates, go out!’ During this time, Elias had stood upon his feet, as if wishing to address the meeting, but, discovering the state of confusion which prevailed, shook hands with those near him, and walked quietly out of the house, and the great body of the meeting followed his example.”—*ib.*

In this extract there are several mis-statements, both in the order of events, and in the facts themselves. The conversation which took place between me, and Amos Peasley, and others, was not while Elias was on his feet, as if wishing to address the meeting. He had left the place he had occupied, and my impression is that he was not in the house. The door near where he had been was opened, and a number, both Friends and Hicksites, had gone out at it, and, as I passed to that door myself, I met A. P., E. D. and others, coming from the opposite direction, and passing by the place where E. H. had been. On meeting them, I was drawn into a conversation with them, for a few minutes, and observing a disposition on their part, to enter into discussion, I requested them

to go out, that the company might not be detained in the house. My language, as nearly as I can recollect, was, after stating that we wished to close the house: "Amos Peasley, please to walk out. Elisha Dawson, please to walk out." &c.

The Advocate proceeds: "About the time he [E. Hicks] was passing out the door, Elisha Bates, having held some consultation with those near him, who had filled the high seats, gave notice that it was expected all would retire except *Friends*, (meaning the orthodox only,) and the care-takers. But this *bare-faced* artifice, did not, however, succeed to the full extent contemplated," &c.

The *bare-faced* artifice, is, here, exclusively his own. The statement is palpably untrue. I requested *Friends*, as well as others, to leave the house. This the Hicksites refused to do. Not only did a number of young men of their party, as Gould plainly acknowledges, stay in the house, to secure high seats for their favourites, but, as if these young men could not be trusted alone, in this important business, a number of the Hicksite females determined to bear them company in this disorderly conduct; though they were expostulated with in the most respectful manner. And when some of the younger class discovered a degree of agitation on the occasion, they were rallied by one of the veteran matrons, who reproached them with cowardice, and told them they were not good *soldiers*.

As the Hicksites seemed thus determined to take possession of the house, James Heald, who had been put in charge of the property, by the trustees, thought it proper to remain in the house—not to use force—but to remain in the possession of the property, unless the Hicksites used force to dispossess him.

And here, I will notice a charge, which has been industriously circulated against *Friends*—that they intended to keep the house for the *Orthodox* alone. This charge, totally destitute of foundation, has been raised and circulated with a knowledge of its being such. It never was intended by *Friends* to exclude the Hicksites, generally, from the meeting for business—but only such as had no right, by the discipline, to attend—such as persons under dealing or disowned.

It is not necessary for me, at the present time, to trace through the tissue of misrepresentations, which this Advocate for E. Hicks and his followers, and his coadjutor, H. Jackson, have woven as a cover for the disgraceful and lawless conduct of which they were guilty on that occasion. I will, however, notice a few more facts, and leave the subject for the present.

Both Gould and H. Jackson notice the postponement of the trial of D. Hilles, and I. James, from the 11th of the 9th month, to the 15th of the 10th. It will be recollected, that in moving for this postponement, Hilles and James stated in their affidavit, to which they subscribed before the judge, that thirteen individuals, whom they named, were material and important witnesses for them, without whose testimony they could not safely go on to trial; that they had used due diligence, but could not procure their attendance; and, finally, that this

application was not for delay, but to obtain justice. But, though Gould and Jackson could not have known, when they wrote their respective articles, that only three or four of these witnesses were examined on the trial, though others were in the court at the time; yet it would seem that they did not believe one word of the affidavit. They seemed to have no idea that the defendants had used due diligence, and could not procure the attendance of material and important witnesses, without whose testimony they could not safely go on to trial—and that the application was *not for delay*, &c. Gould says:—"This *delay* was probably suggested by the defendants, in order that they might return to the discharge of the remaining duties of the meeting;" &c.—p. 200. And H. Jackson says:—"from a desire to attend to the remaining service of the yearly meeting, they got the matter postponed till the 15th of the 10th month,"—*Ib.* 275. They understood each other, and we too may understand them.

Another circumstance to which I will advert, is, the absence of Elias Hicks from the yearly meeting, on the day when his followers committed the riot. Halliday Jackson says he was "engaged in writing to his friends at home, and especially, in replying to some novel communications, he had lately received from Long Island;" and Gould gives this *reply* alluded to by Jackson.

But that Elias Hicks, after travelling four hundred miles to attend this yearly meeting—knowing that his party were so anxious in regard to the first sitting of that meeting, as to hold a number of conferences to conclude what was best to be done—one of which he had attended himself—and especially, if what they say is true, that it was *concluded* not to conclude upon any thing—but to wait for direction what to do at the time—that in this state of anxiety, and difficulty, and perplexity, in which his followers were involved, he should stay at his lodgings to write letters—when there was no mail to leave Mountpleasant for *four days*—is what few, I should expect, would seriously believe. The mind is naturally led to ascribe this conduct to a very different motive. He must have known what was intended, and wished to avoid the disgrace of that day's proceedings. But this odium he cannot escape; because, after the meeting had been manufactured as it was—he came into it and owned it—and his own doctrine of slave labour, will make him accountable for all the outrage that was committed on that occasion.

Gould gives E. Hicks' letter to Gideon Seaman, which Jackson says was in reply to some novel communications, by which it would seem that E. H. replied to more than one communication. As it is a fact, that he did receive more than one—and as Gould has given but one—I think it will be but placing the subject in a fair point of view, for me to publish what E. H. has suppressed. This was a letter from Gideon Seaman, his old friend, and former companion, who addressed a letter to him, accompanying the document of his monthly meeting.* I shall, therefore, insert the docu-

ment from the monthly meeting, and the letter from G. Seaman—both of which I presented to Elias Hicks—as well as E. H.'s reply. By which, it will appear, that though he professes to have staid from the Y. M. on second-day, to write to G. S. he does not think proper to deny one very serious charge—a charge that amounts to absolute atheism! In the letter referred to, G. S. reminds E. H. of his having declared that the mass of evil that exists, makes the devil, and the whole mass of good that exists, makes God! While E. H. is publishing to the world, the letter he wrote to G. S., at the very time that his followers were converting the yearly meeting into one of the most awful scenes of riot, and confusion, and violence, he pockets this charge, with several others of a very serious nature—as not being prepared, even to apply to them his familiar phrase—"It is a great falsehood."

FOR THE FRIEND.

On a recent examination of a volume entitled "Extracts from the Minutes and Advances of the Yearly Meeting of Friends held in London, from its first institution," and published by direction of that yearly meeting, I was struck with the evidences of religious care and prudent foresight exercised by that body at various periods, to guard against innovations in faith and doctrine. I have transcribed several paragraphs, the revival of which, as being clear and full on those points, I thought would be useful at the present time. We have heard much outcry against the spreading of pamphlets, &c. in reference chiefly to the exertions which have been made in the republication and distribution of selections from the writings of our ancient Friends, calculated to exhibit correctly their doctrinal views. This has been held up as not only highly reprehensible, but as if it were something new and unexampled in the Society; whereas, it appears, that so early as 1697, our honourable predecessors believed it required of them, not only "to be diligent" in doing very much the same thing, but were concerned that it "be done in due time, and not delayed till the service is partly over."

"If there be any such gross errors, false doctrines, or mistakes, held by any professing truth, as are either against the validity of Christ's sufferings, blood, resurrection, ascension, or glory in the heavens, according as they are set forth in the scriptures; or any way tending to the denial of the heavenly man Christ; such persons ought to be diligently instructed and admonished by faithful Friends, and not to be exposed by any to public reproach; and where the error proceeds from ignorance and darkness of their understanding, they ought the more meekly and gently to be informed: but if any shall wilfully persist in error in point of faith, after being duly informed, then such to be further dealt with according to gospel order; that the truth, church, or body of Christ, may not suffer by any particular pretended member that is so corrupt." 1694.

Friends are desired to be diligent in spreading Friends' books, which are answers to adversaries, and to get them exposed to sale,

* This letter of Gideon Seaman has already been inserted in "The Friend," at page 127.

where the adversaries' books are sold; and this to be done in due time, and not delayed till the service may be partly over." 1697.

"This meeting, considering that some in the present age do endeavour, as well by certain books, as a licentious conversation, to lessen and decry the true faith in our Lord and Saviour Jesus Christ; even that precious faith once delivered to the saints, which by the mercy of God is also bestowed upon us; doth therefore earnestly advise and exhort all parents, masters and mistresses of families, and guardians of minors, that they prevent, as much as in them lies, their children, servants and youth, under their respective care and tuition, from having or reading books or papers that have any tendency to prejudice the profession of the Christian religion, to create in them the least doubt or question concerning the truth of the holy Scriptures, or those necessary and saving truths declared in them; lest their infant and feeble minds should be poisoned thereby, and a foundation laid for the greatest evils." 1723.

"Advised that ministers, in all their preachings, writing and conversing about the things of God, do keep to the form of sound words, or scripture terms; and that none pretend to be wise above what is written, and in such pretending wisdom go about to explain the things of God, in the words which man's wisdom teaches." 1726.

From the Christian Advocate and Journal and Zion's Herald.

A CHRISTIAN'S GRIEF.

To see his harp—once tuned harp—
On weeping willows hung;
Its tones of joy for sorrow changed,
And all its chords unstrung;
And then to hear the scoffing say,
"Now, where's the mighty Chief,
Strong to deliver and redeem?"
This is a Christian's grief.

To see the thoughtless sinner stand
On ruin's slippery brink,
Assured that down the dreadful gulf
His guilty soul must sink;
And yet unmindful of the hand
Stretch'd out to give relief—
The voice that faint would win him back;—
This is a Christian's grief.

To watch the strange misguided step
Of him who once bid fair
To tread the hallow'd courts on high,
And dwell with angels there;
To think the heart that once made God
Of all its joys the chief,
Should e'er forget a Saviour's love;—
This is a Christian's grief.

To mark with tears—with aching heart,
The ways of Zion mourn;
To see how few her feasts attend,
How many wisdom spurn;
To see her gates left desolate,
And sin and unbelief
Their fearful, dreadful inroads make;—
This is a Christian's grief.

But when his overwhelming grief
Would seem almost despair,
"To lift the eye of faith to heaven,"
And say my Saviour's there;
This calms the anguish of his soul,
This yields his heart relief,
Untill through faith, his heaven-born joy
O'ercomes his widest grief. U. U. B.

"God's presence was formerly manifested by visible signs, as the cloud, fire, and brightness; but though we cannot expect these, yet we have the same especial presence of God with us; and whenever by faith we attain any lively apprehensions of it, how solemn, profitable, and delightful do they make the worship of God! With what joy do they bring us to the public assemblies! and how unwilling are we to be kept from them, when we have this expectation from them! And finding our expectation in this respect answered, how devoutly do we behave ourselves in them! And how joyfully do we return home, as they who have seen God and conversed with him!"

Lady Elizabeth Brooke.

"Solitude is no burden to a real Christian. He is least alone when alone. His solitude is as busy and laborious as any part of his life. It is impossible to be religious, indeed, and not in some measure to love solitude; for all duties of religion cannot be performed in public. It is also a thing as noble as it is necessary, to love to converse with our own thoughts. The *rain* mind does not more naturally love company, than the *divine* mind doth frequent retirement. Such persons have work to do and meat to eat, the world knows not of. Their pleasures are secret, and their chief delight is between God and themselves. The most pleasant part of their lives is not *in*, but *out* of the world."—*Ibid.*

"God is nearer to the true Christian than he is to others; for there is an inward feeling, an intellectual touch, which carnal men have not. And herein lies the very soul of religion and the quintessence of it, that it unites us in a nearness to God, and gives us already to enjoy him."—*Ibid.*

"Put a due value upon your name and reputation, but be not over solicitous about it, for that discovers some unmortified lust at the bottom."—*Ibid.*

THE FRIEND.

SECOND MONTH, 28, 1829.

It has always been, in our estimation, an object of importance, in the direction of this journal, to make it, so far as is practicable, a correct depository for every thing of interest relative to the rise and progress of the schism in our religious Society. With this view, we have, at different times, copied from Elisha Bates' Miscellaneous Repository, such parts respecting the separation in the west, as were in concurrence with our plan. For some time the continuation has been intermitted, but is resumed to-day, with intention of giving the remainder in succession. If, in doing this, it may seem in part, like going over ground previously traversed, yet the advantage of preserving the series unbroken, it is hoped, will be a sufficient justification.

We ought sooner to have noticed the reception of two contributions from different indi-

viduals, but both from Stanfordsville, New York, and one from Charlotte, Vermont—these severally are on file, and will be duly considered.

The communication by "An Eye Witness" will be held in reserve for the present. If the occasion become more urgent, we may avail ourselves of it.

So far as true greatness can harmonize and be sustained in combination with the different relations of *soldier*, statesman, and the practice of the Christian virtues—things, by the way, which must ever remain irreconcilable, it is doubtful whether any example, in ancient or modern times, is calculated to exhibit a sublimer spectacle, every thing considered, than that of our illustrious countryman, George Washington. The following fine picture of him in his retirement, is from one of his own letters.

"I am just beginning to experience the ease and freedom from public cares, which, however desirable, it takes some time to realize; for, strange as it may seem, it is nevertheless true, that it was not until lately I could get the better of my usual custom of ruminating, as soon as I awoke in the morning, on the business of the ensuing day; and of my surprise on finding, after revolving many things in my mind, that I was no longer a public man, or had any thing to do with public transactions. I feel, as I conceive a wearied traveller must do, who, after treading many a painful step, with a heavy burden on his shoulders, is eased of the latter, having reached the haven to which all the former were directed, and from his house top is looking back, and tracing, with an eager eye, the meanders by which he escaped the quicksands and mires which lay in his way, and into which none but the all-powerful Guide and Dispenser of human events could have prevented his falling. I have become a private citizen on the banks of the Potomac; and under the shade of my own vine and my own fig tree, free from the bustle of a camp, and the busy scenes of public life, I am solacing myself with those enjoyments which the soldier who is ever in pursuit of fame—the statesman, whose watchful days and sleepless nights are spent in devising schemes to promote the welfare of his own, perhaps the ruin of other countries, as if this globe was insufficient for us all—and the courtier, who is always watching the countenance of his prince, in the hope of catching a gracious smile, can have very little conception. I am not only retired from all public employments, but am retiring within myself, and shall be able to view the solitary walk, and tread the paths of private life, with heartfelt satisfaction. Envious of none, I am determined to be pleased with all; and this, my dear friend, being the order of my march, I will move gently down the stream of life, until I sleep with my fathers."

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JOHN RICHARDSON,

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FOR THE FRIEND,

EGYPTIAN RUINS.

Notices of the history, antiquities, and language of Egypt have already been given in the pages of "The Friend," to a considerable extent; but believing that even a minute consideration of the former splendid condition, and the present faded and melancholy grandeur of this most ancient and renowned kingdom, cannot fail to prove profitable and interesting, we are induced to give a further description of those enduring monuments of human art, which lay strewn like mighty wrecks along the shores of time.

The American Quarterly Review for the present month contains a notice of the celebrated "Description de l'Egypte," and of another French work on the same subject. To this article, and to the large quotations which its author has made from the French writers, we derive the subsequent descriptions of some of the most famous Egyptian ruins; and by a reference to the sketches of Egypt over the signature of Z., in the early part of the second volume of "The Friend," any historical allusion we may now make will be rendered intelligible.

With regard to many nations, their antiquity (if we may use the paradox) is of so recent date as to enable us to trace with precision their gradual advancement from rude nature to refined art, in the production of the various necessities and luxuries of human existence; we can show with great clearness the exchange of caves for huts, of huts for houses, and of houses for palaces of the most perfect architectural finish. But with regard to Egypt, the case is widely different; for although we are forced to conjecture that the progress in the arts in this country was similar to that of others, yet we have no certain tradition upon the subject; for even at the very dawn of profane history, and before the foundation of the Jewish state, there existed in the valley of the Nile a numerous and civilized people, who had constructed edifices of the most grand and imposing character, which have survived the foam of time and the ravages of war for thousands of years, and which yet promise to stand when our most enduring monuments are crumbled into dust. In examining the rise and progress

of the early arts of Egypt, we must therefore rely very much upon a consideration of the peculiar physical constitution of the country, and the singular nature of its climate. By advertising to the absence of rain, and the consequent heat and dryness of the Egyptian climate, we shall be able to explain, not only the perfect preservation of her edifices of stone, and of articles of a much more perishable substance, but also of several other curious phenomena. The valley of the Nile is confined on each side by mountains, and the intermediate space being overflowed by the annual rise of the river, affords no secure position for human habitations. These hills are composed of stratified limestone, perforated in every direction by natural caverns; all of which, however, have been smoothed and enlarged by human art, and were doubtless the dwelling places of the earlier races which inhabited the country. When the population became more dense, and considering the extraordinary fertility of the soil, which enabled the husbandman to have three crops of grain in the year, this increase must have been exceedingly rapid, they then began to leave their caves, to construct private edifices on the surface of the ground, and finally to erect those enormous palaces and temples which remain the wonders of the world. To the great density of the population, and to the uncontrolled powers of the monarchs over the lives, the time, and the industry of their subjects, are we to attribute the enormous amount of labour performed upon public works, so far exceeding any thing which could now be achieved in a nation of equal size, even with the vast modern improvements in the arts and sciences.

Owing to the peculiarity of their soil, the Egyptians were also forced into the most singular habits, with regard to the rites of sepulture. Having no fuel to construct funeral piles, and the inundation of the valleys and the unstable nature of the sands of the desert forbidding interment, they were forced to preserve, by the use of antiseptic substances, those remains of mortality which they could neither conceal nor destroy. For a long time, the bodies of the dead thus preserved occupied the same dwellings with the living; but with the increase of population, and consequently of deaths, the caves hitherto affording the promiscuous residence of present and past generations, were deserted by the former; and those mountain habitations became vast houses of the dead.

When necessity compelled the Egyptians to form abodes of a purely artificial character, instead of making use of wooden material, as is the general custom in the infancy of architecture, they were obliged at once to resort to the very scutelle and easily wrought stone, of

which their mountains afforded an inexhaustible supply, and in the cutting of which they had acquired much skill, when forming their semi-artificial abodes in the rocks. Although most of the public edifices were constructed of these imperishable materials, which have preserved them to our times, yet, for their private houses, in common with the inhabitants of the Chaldean plain, the Egyptians also made considerable use of unburnt bricks, rendered more adhesive by a mixture of cut straw. From a knowledge of this fact, we have an explanation of the reason why the children of Israel demanded straw, for the performance of the work assigned them by their cruel taskmasters.

The style of Egyptian architecture is unique, and remarkable for the sameness of its general outlines and design. All the edifices are massive and solid, and evidently show that they were modelled after the natural habitations in the rocks; being in themselves, if we may so speak, artificial caverns, with a few improvements upon the models of nature. Openings are rare; the interior is dark, and in general appearance resembling a cave; the pillars are of enormous size, looking like the masses left to sustain the roofs of mines and quarries. The porticos and doors are chiseled out of the block in such a manner as to bear a close resemblance to the entrance of a cavern; and the roofs are composed of vast stones placed horizontally from wall to wall, or from pillar to pillar;—vaulted ceilings, and indeed arches and circles, being unknown in this primitive architecture.

The quarries from which the stone was obtained, were generally situated so near the river as to enable the workmen to transport their materials by water; and the localities from whence these supplies were derived are still distinctly to be traced. The stone most generally used was a sand stone of light gray colour, cemented by a calcareous substance, and of so soft a texture as to be wrought with great ease; whilst its uniform density, and clearness from veins and fissures rendered it capable of being quarried in those immense single blocks, so indispensable for the formation of the roofs of edifices, and for the construction of those enormous monolith statues and obelisks which are scattered in profusion over the whole surface of the country. This stone is much more easily sculptured than marble; and from this circumstance it was comparatively easy to chisel upon it the immense amount of basso relievo and hieroglyphic sculptures which cover the face of all the monuments. Whilst the main portions of the temples and palaces were formed of the material we have noticed, their entrances were embellished with statues and obelisks compos-

ed of rose-coloured granite—a harder and more beautiful substance. Our reviewer, speaking of this kind of stone, remarks: “Of all the monuments now to be seen, there is not one, each block of which, even in the present advanced state of the mechanic arts, would not require years of labour to detach it from the quarry and to smooth its surface; much more would still be required when it is employed in the art of sculpture.”

Masses of this beautiful stone exist, of one hundred feet in length, polished, notwithstanding its hardness, in the most admirable manner, and in their whole surface exhibiting no natural flaw or fracture.

The Egyptian mode of building was very singular, differing from that of other ancient or modern nations. In constructing their walls and columns, only those edges of the stones which were to come into contact were dressed; the smoothing of the exterior and interior, and the sculpture of their ornaments, being all executed after the erection of the edifice. The courses of Egyptian masonry are completely level and horizontal, and the edges of the stones so perfectly dressed as to render the joints scarcely perceptible, and of consequence to require very little cement to unite them. They also took the additional precaution of uniting each course with the one above and below it by pins of wood let into the solid stone; and it is a remarkable proof of the preservative character of the climate, that after the lapse of thousands of years, this naturally perishable material exhibits, in these locations, no symptoms of decay.

With regard to the skill of the Egyptians in works of decoration, our reviewer makes the following remarks: “It is impossible to find in any buildings surfaces better dressed, columns better rounded, angles more sharp, or more tasteful and graceful curves. But this perfection of the chisel is still more marked in the sculptures. The foliage of the capitals and all the ornaments are cut with the greatest ease and purity. The figures are not less remarkable; their forms being graceful and easy, even when the outline is defective in truth. These figures being brought into relief by cutting the stone away around them, while their most projecting parts are in the plane of the wall, are but little raised; the details of the figure are also, as a necessary consequence, but faintly expressed; they appear as if they were enveloped in a veil, that conceals, and yet discloses their form.”

Since the discoveries of Champollion and Young, the reason of the great monotony in the forms and positions of the figures used in the architectural decoration of the Egyptians is entirely obvious. The sculptors were restricted in the number, character, and position of the devices, from the circumstance that, instead of merely furnishing tasteful decorations, they were also recording, in a fixed alphabet, the history of the edifices and their founders.

This is the only instance in the annals of architecture, of so singular a combination of fanciful ornament and practical utility.

The animals and men used as hieroglyphics are sculptured with the greatest fidelity, both

with regard to the specific distinctions of the former and the rank and office of the latter. In explanation of the very great perfection attained in this art, one of the authors of the “Description de l’Egypte” has the following remarks:—

“It may be conceived that the form of all the signs and of all the figures being determined for ages, they might have given each sculptor a single kind of object to execute, and thus employ a greater number of men at a time. But further, when we consider that in the same building all the heads of the gods and all those of the goddesses have an unique character—that the animals of the same species resemble each other perfectly—that, in fine, every class of objects has, in the same manner, its proper character constantly preserved—we are led to think even one whole figure was not intrusted to a single workman to begin and finish, but that several artists worked upon it successively. For instance, a figure was first marked out by him whose business this was; then came another, who carried it on a little farther; and thus successively, until the last, whose duty it was to finish it. The painters then arrived in their turn, and each applied the appropriate colour, according to established rules.”

Having thus given some general preliminary remarks upon the architecture of the Egyptians, our readers will better understand those descriptions of the “ruins” themselves which are to be the subject of future numbers.

Z.

(To be continued.)

SPEECH OF CHARLES MINER,

Of Pennsylvania, delivered in the House of Representatives, January 6 and 7, 1829, on the subject of slavery and the slave trade in the District of Columbia.

*House of Representatives,
Tuesday Jan. 6, 1829.*

Mr. Miner offered the following preamble and resolutions:—

“Whereas the constitution has given to congress, within the District of Columbia, the power of ‘exclusive legislation in all cases whatsoever,’

“And whereas the laws in respect to slavery within the District have been almost entirely neglected; from which neglect, for nearly thirty years, have grown numerous and gross corruptions.

“Slave dealers, gaining confidence from impunity, have made the seat of the federal government their head quarters for carrying on the domestic slave trade.

“The public prisons have been extensively used (perverted from the purposes for which they were erected) for carrying on the domestic slave trade.

“Officers of the federal government have been employed, and derived emoluments from carrying on the domestic slave trade.

“Private and secret prisons exist in the District for carrying on this traffic in human beings.

“The trade is not confined to those who are slaves for life, but persons having a limited time to serve are bought by the slave dealers, and sent where redress is hopeless.

“Others are kidnapped, and hurried away before they can be rescued.

“Instances of death, from the anguish of despair, exhibited in the District, mark the cruelty of this traffic.

“Instances of maiming and suicide, executed or attempted, have been exhibited, growing out of this traffic within the District.

“Free persons of colour, coming into the District, are liable to arrest, imprisonment, and sale into slav-

ery for life, for jail fees, if unable, from ignorance, misfortune, or fraud, to prove their freedom.

“Advertisements, beginning ‘We will give cash for one hundred likely young negroes of both sexes, from eight to twenty-five years old,’ contained in the public prints of the city, under the notice of congress, indicate the openness and extent of the traffic.

“Scenes of human beings exposed at public vendue are exhibited here, permitted by the laws of the general government, a woman having been addressed ‘to be sold at Lloyd’s tavern, near the Centre Market House,’ during all the month of December.

“A grand jury of the District has presented the slave trade as a grievance.

“A writer in a public print in the District has set forth, ‘that to those who have never seen a spectacle of the kind (exhibited by the slave trade),’ a description can give an adequate idea of its horrors.

“To such extent had this trade been carried, in 1816, that a member of congress, from Virginia, introduced a resolution in the house. ‘That a committee be appointed to inquire into the existence of an *inhuman* and *illegal* traffic in slaves, carried on in and through the District of Columbia, and report whether any and what measures are necessary for the putting a stop to the same.’

The house of representatives of Pennsylvania, at their last session, by an almost unanimous vote, expressed the opinion, that slavery within the District of Columbia ought to be abolished.

“Numerous petitions, from various parts of the Union, have been presented to congress, praying for the revision of the laws in respect to slavery, and the gradual abolition of slavery within the District.

“A petition was presented at the last session of congress, signed by more than one thousand inhabitants of the District, praying for the gradual abolition of slavery therein.

“And whereas the ten miles square, confined to the exclusive legislation of congress, ought, for the honour of republican government and the interest of the District, to exhibit a specimen of pure and just laws—

“Be it resolved, That the committee on the District of Columbia be instructed to take into consideration the laws within the District in respect to slavery; that they inquire into the slave trade, as it exists in, and is carried on through, the District; and that they report to the house such amendments to the existing laws as shall seem to them to be just.

Resolved, That a committee be further instructed to inquire into the expediency of providing by law for the gradual abolition of slavery within the District, in such manner that the interests of no individual shall be injured thereby.”

The consideration being called for, Mr. Miner demanded the yeas and nays; which being taken, it was resolved to consider, yeas 104, nays 70.

Mr. Wickliffe then moved to strike out the preamble.

Mr. Miner observed, that as doubts had been expressed of the correctness of the allegations set forth in the preamble, it became his duty to the house to show that they were well founded. His purpose in presenting the matter in this form was, to arrest the attention of the house, by concentrating, in the narrowest compass in his power, some general principles and striking facts, bearing upon the subject.

“In the first place,” said Mr. M., “I have set forth the constitutional power of congress over this District. On this point, I suppose, there can be no difference of opinion. In article 1, section 8, of the constitution it is declared that congress shall have power ‘to exercise exclusive legislation, in all cases whatsoever, over such district (not exceeding ten miles square) as may, by session of particular states and the acceptance of congress, become the seat of government of the United States.’ The words are full, clear, and explicit. The power extends to ‘legislation in all cases whatsoever.’ We, therefore, are the local, as well as general legislature here. Maryland has no longer any authority; Virginia has no longer any legislative power within the District. If evils exist, we alone can remedy them. If injustice and oppression prevail, we are alone responsible. And here, Mr. Speaker, I would earnestly impress upon the house that those who suffer evils, which

they alone have the power to prevent, are accountable for these evils. The legislature that permits bad laws to remain in force is not less responsible, before God and the world, for the injustice that results from the laws, than the legislature that enacts unjust laws, or the governor that perpetrates injustice. I am aware, sir, that the subject of slavery is one of great delicacy, exciting strong feelings whenever it is mentioned; but it exists here, and exercises a large influence in the District; yet, since the federal government was established in this place, it has been almost wholly neglected. Maryland, in the liberal spirit of the age, has softened the harsh features of her laws in respect to this class of persons. But the ameliorating influence in her statutes extends not within the limits she has ceded to us. The code of Virginia, I believe, has undergone salutary modifications. Our legislation has left the subject where we found it nearly thirty years ago. Gentlemen from the south did not feel it to be their duty to move in the matter; gentlemen from the north, seeing it created so much excitement wherever mentioned, have passed it by. In consequence of this neglect, as I shall show you, have grown numerous corruptions, leading to cruelty and injustice that ought no longer to be tolerated.

"And here, permit me to remark, sir, that the extreme sensitiveness, supposed to exist when slavery is mentioned, ought not, in my judgment, to prevail. It is a great political evil in the country, which the present eye of the statesman cannot fail to regard with interest. Confining myself to this District, slavery exists here, and, while it exists, must be regulated. Sooner or later it must become the subject of our legislation. Now, to my mind, there is nothing more clear than this, that every subject having a broad political horizon, in which it is our duty to regard the legislation of all the countries, connected with the freedom of debate, to be spoken of by members freely, familiarly, and without even the apprehension of giving pain or offence. Certainly this, like every other matter, should be discussed in a suitable temper, and with a proper deference for the opinions, and delicacy for the feelings, of those who entertain different sentiments. As it regards slavery and the slave trade, as they prevail within this District, having examined the subject with care, having visited your prisons, and other scenes of wretchedness, as one of the local legislature, I have felt it my duty to bring the subject to your notice, in a manner best calculated to awaken your attention to the evils that exist.

"Among the allegations in the preamble, are these: That slave dealers, gaining confidence from impunity, have made the seat of the federal government their head quarters for carrying on the domestic slave trade; That the public prisons have been extensively used for carrying on the domestic slave trade; and, That officers of the federal government have been employed, and derived emoluments from carrying on this traffic. By papers furnished me by the keeper, it appears that they were well understood, for sale, and imprisoned as runaways:

	Safe keeping.	Taken up as runaways.
In 1824,	124	52
1825,	126	101
1826 and 1827, 156		104
1828,	91	79
	452	290

"Debtors, and persons charged with criminal offences, of course, are not included in this statement. So that it would appear, in the last five years, more than four hundred and fifty persons had been confined in the public prison of the city—a prison under the control of congress, and regulated by its laws—for sale—in the process of the slave trade. Such," said Mr. M., "is not the intention for which the prison was erected, and it is not for which it is purchased, and her means are appropriated to repair and keep up the prison. I am confident in saying, does not, and never has intended, that it should be used for this purpose. On a former occasion, duty led me to make some statements respecting this matter before the house, which it may be proper to bring to

mind. Visiting the prison in 1826, and passing through the avenues that lead to the cells, I was struck with the appearance of a woman having three or four children with her—one at the breast. She presented one aspect of woe, that I could not help inquiring her name, and the name of the slave. She was a slave, but had married a man who was free. By him she had eight or nine children. Moved by natural affection, the father laboured to support the children, but as they attained an age to be valuable in market, perhaps ten or twelve, the master sold them. One after another was taken away, and sold to be no longer profitable to the master. She then had separated her from her husband and all the associations of life, and sent her and her children to your prison for sale. She was waiting for a purchaser, and seemed to me to be more heart-broken than any creature I had ever seen. I am free to say, sir, and I would appeal to every gentleman who hears me, to say, if it is proper that the public prisons under our jurisdiction should be used to carry on a traffic which exhibits scenes like this. Of two hundred and fifty others, I know nothing. I see no reason to suppose that there were not many cases of equal cruelty. Of the two hundred and ninety committed as runaways, many were delivered to their masters; some were sold for want of proof that they were free; and some proved their freedom, and were discharged. Some were sold as hard labour, to persons born free in New York, Pennsylvania, or elsewhere, who perhaps never thought of a certificate of freedom, should, without any charge of crime, if they come within this District, be thrown into prison. Some proof, at least, ought to be made, raising a presumption that they are runaway slaves. A free man, woman, friendless, and ignorant, arrested and confined in a cell of little more than ten square feet, without any proof of their being slaves, were sold for their jail fees and other expenses. I could wish, sir, we knew what they sold for, and what became of the money. It will be seen, on a moment's reflection, how strong the motive would be on the part of the slave traders, and those who find it their interest to aid them, to seize upon persons who come into the District, to confine them closely in prison, to intercept their letters, to permit them to be sold, and to buy them in. The system naturally leads to fraud and injustice; in some instances to great cruelty. In August, 1824, a black man was taken up and imprisoned as a runaway. He was kept confined until October, 1824—465 days. In this time, vermin, disease, and misery had deprived him of the use of his limbs. He was rendered a cripple for life, and finally discharged, as no one would buy him. Turned out upon the world, a miserable pauper; disabled by our means from gaining subsistence, he is sometimes supported from the poor house; sometimes craves charity in your streets. I cannot think that these things are consistent with the principles of a government compatible with our duty, and the principles of justice and the rights of humanity.* For their services, it cannot be supposed that the marshal, and his deputies, the keepers of the prisons, go unrewarded. They are, I take it, federal officers, deriving their powers from the federal government. What is the amount of their fees and their perquisites. I have no means of knowing. Suppose ten and commissions on each person of twenty dollars—that would amount to \$9,040, upwards of nine thousand dollars in five

years. Half that sum would be something considerable. Double this amount, if the prison at Alexandria should yield as much more, would be a large sum. The same amount on persons imprisoned as runaways would make a large addition to their receipts. If a free man is sold for jail fees, if those fees amount to fifty dollars, and he sells for three hundred, does the marshal retain the balance of three hundred, or does it go into the public treasury? I see no such item in the account of receipts. I mean not, by any remarks I make, to impeach, or cast a reflection upon the marshal, or any officer under him. The marshal I have not the pleasure to know, and have no intention to censure, and his system is, I presume, to be found in the system of the other responsible; and if there is blame, it rests mainly at our doors. Of the keeper of the prison, I am bound to say, that his department has been uniformly correct, so far as it has come to my knowledge. While he is faithful, he is yet humane. Since my remarks on a former occasion, the prison and its discipline appear to be much improved, and the miseries of the wretched inmates alleviated as far as circumstances would admit.

"Mr. Speaker, I have another case of hardship to bring to your notice. A man was taken up as a runaway, and advertised for sale. He protested that he was a freeman. No proof to the contrary appeared. As the time of sale appeared, a good deal of interest was excited for him, and two respectable citizens interposed in his behalf. They asked the delay of a short time, that the rights of the man might be ascertained. They went so far as to offer security for the payment of the fees, if the sale could be delayed. But I will read the evidence of what I state. [Here Mr. M. read the following:—

"DISTRICT OF COLUMBIA,
Washington County, } ss.

"Appear before me, a justice of the peace in and for this county, Ezekiel Young and Josiah Bosworth, two respectable witnesses, and make oath, in due form of law, that, in the last summer, they were at the jail of the county of Washington, in the said district, in behalf of a black man called James Green, who stated that he was free, and could prove his freedom, and had written on for the purpose: That his delay in capturing with deputy marshal of this District to postpone the sale, and offered security for the fees; yet the said deputy marshal said he could not postpone the sale. He was then sold to a man who acknowledged himself a slave dealer, but did not. He was sold without any limitation of time of service, and no security was required of the slave dealer to retain him in the district.

"Given under my hand and seal, this 28th January, 1825.

JOHN CHALMERS, J. P. [L. S.]

"So the man was sold, and sent off by the slave dealers into hopeless bondage, though probably having as much right to freedom as we have. Will any one doubt but our laws need revision? Can any one who hears me question but that this whole matter needs to be looked upon with a searching eye? If this event had happened in a distant country, how strongly would it have affected us? There is, in the public prints, an advertisement of a woman, as a runaway, and that she will be sold for her jail fees. She is a yellow woman of about nineteen. She seems intelligent and to have been well brought up. Her story is, she is entitled to her freedom at twenty-five; but that she was sold to a master, who is slave dealer, is trying to make her a slave for life. In this case, I do not think the confinement is intended to aid him. But it will be seen in a moment that when the subject passes by unheeded, a dealer, owning a servant who has two or three years to serve, may cause him to be arrested as a runaway, let him be sold for jail fees, have a trusty friend to buy him in, and thus convert a servant for a term of years into a slave for life. A more expedient mode of proceeding, by which persons having a limited time to serve are deprived entirely of their rights, is thus: They are purchased up at cheap rates by the slave traders. They remove them to a great distance. It will be

"I was told that a lady and family from New York, were passing through the District a year or two ago, on a visit to some southern Friends. A yellow woman accompanying her fell ill in the District, and she was obliged to leave her. On her recovery, and being attended by an agent of the slave dealers, and imprisoned as a runaway; and was finally, by some process, either by sale or by some other claiming or pretending to claim her, made a slave of. This impression on my mind was, that gross injustice had been done, but I could not trace the facts so clearly as to warrant my mentioning the case to the house.

easily seen how small the chance that such persons would be able to preserve the proofs of their freedom, and how little would their protestations be heeded, without proof. They are carried where redress is hopeless. Thus the slave trade, as it exists, and is carried on here, is marked by instances of injustice and cruelty, scarcely exceeded on the coast of Africa. It is a mistake to suppose it as a mere purchase and sale of acknowledged slaves. The District is full of complaints upon the subject, and the evil is increasing. So long ago as 1802, the extent and cruelty of this traffic produced from a grand jury at Alexandria a presentment, so clear, so strong, and so feelingly drawn, that I shall make no apology for reading the whole of it to the house. Here Mr. M. read the following presentment of the grand jury :

We, the grand jury for the body of the county of Alexandria, in the District of Columbia, present, as a grievance, the practice of persons coming from distant parts of the United States into this district, for the purpose of purchasing slaves, where they exhibit to our view a scene of wretchedness and human degradation, disgraceful to our characters as citizens of a free government.

True it is, that those dealers in the persons of our fellow-men collect within this District, from various parts, numbers of slaves, and lodge them in some place of confinement until they have completed their numbers. They are then turned out in our streets and exposed to view, loaded with chains, as though they had committed some heinous offence against our laws. We consider it a grievance, that citizens from distant parts of the United States should be permitted to come within this District, and pursue a traffic fraught with so much misery to a class of beings entitled to our protection by the laws of justice and humanity; and that the interposition of civil authority, cannot be had to prevent parents being wrested from their offspring, and children from their parents, without respect to the ties of nature. We consider those grievances demanding legislative redress; especially the practice of making sale of black people, who are, by the will of their masters designed to be free at the expiration of a term of years, who are sold, and frequently taken to distant parts, where they have not the power to avail themselves of that portion of liberty "which was designed for their enjoyment."

(To be continued.)

NATURE.

The fair smile of morning,
The glory of noon,
The bright stars adorning
The path of the moon,
The mist cover'd mountain,
The valley and plain,
The lake and the fountain,
The river and main,
Their magic combining,
Illume, and control
The care and repining
That darken the soul.

The timid spring, stealing
Through light and perfume;
The summer's revealing
Of beauty and bloom;
The rich autumn glowing
With fruit treasures crown'd;
The pale winter, throwing
His snow-wreaths around;—
All widely diffusing
A charm on the earth,
Wake holier musing
And holier mirth.

There is not a sorrow
That hath not a balm,
From nature to borrow
In tempest or calm;
There is not a season,
There is not a scene,
But fancy and reason
May gaze on serene,

And own it possessing
A zest for the glad,
A solace and blessing
To comfort the sad!

From the Pulpit.

THE FRIEND.

THIRD MONTH, 7, 1829.

Impelled by the desire of being useful to the cause of truth, as professed by our religious Society, at a period of peculiar difficulty, when the winds and the waves seemed vehemently to beat against it, the conductors of this journal ventured upon the attempt, and, in fact, printed the first number without the signature of a single subscriber. For twelve months we persevered in our exertions, resting our hopes of success almost exclusively upon the rectitude of our views, and a voluntary and unsolicited patronage. In these hopes we were not disappointed; subscriptions flowed in upon us with a rapidity exceeding expectation; and long before the termination of the first volume, it became necessary to enlarge the edition, in order to meet the increasing demand. In compliance, however, with frequent intimations, that a wider circulation, and the facility of intercourse between distant subscribers and the publisher, would be promoted by the appointment of agents in different convenient locations, this measure was at length adopted, and a list of the agents appointed, inserted in the first number of the current volume. The propriety and advantage of this step were soon obvious by a fresh and more rapid accession to our subscription roll; and we have reason to acknowledge the obligation we are under to those agents for the zeal and activity thus evinced. More recently it has been repeatedly suggested that the number of agents was insufficient, and that additional appointments were required, by the continually increasing interest in the publication in various sections of the country. We have, therefore, made a considerable enlargement of the number, as will appear by the corrected list inserted in this day's paper. Our subscribers, therefore, and those who may incline to become so, are referred to those agents in their respective neighbourhoods, as duly authorized to receive subscriptions, and to receipt for the same.

It will be recollected, that, in order to satisfy the solicitude of numerous subscribers to be in possession of a complete copy of the first volume, we were, in the course of the past year, induced to reprint several of the earlier numbers. Even this measure proved inadequate to the accumulating demand, so that subsequently, we conceived ourselves justified by circumstances, in offering proposals for a reprint of the entire volume. We have now the satisfaction to announce to those interested, that the work is actually in the hands of the printer, and that the edition will probably be ready for delivery in about three months. As the number to be printed will probably be restricted, as nearly as may be, to the actual amount of the demand, those persons who wish to secure copies, and have not yet forwarded their names, are recommended to attend to it

early, lest disappointment be the consequence. We certainly feel no disposition like boasting, but the fact of such an edition being called for is truly encouraging, not only as unequivocal evidence of approbation of our labours, and as indicating the prospect of a permanent establishment of the work, but what is of vastly greater importance, as evincing an increasing conviction of the intrinsic excellency and indispensable obligation of those principles and doctrines, which it has been our humble endeavour to advocate and defend.

We have commenced to-day the publication of the speech (a paragraph or two excepted) recently delivered in the hall of the house of representatives at Washington, by our worthy fellow citizen, Charles Miner. With the members of our religious Society, both in Europe and America, the cause of the abused African has ever been one of the deepest and liveliest interest; and as editors of a paper attached to the principles and testimonies of the Society, we have been desirous that a portion of our columns should occasionally be occupied with well written articles on the subject of slavery and the slave trade, whether at home or abroad. The speech now introduced will well repay an attentive perusal—it is a plain, temperate, and unaffected, but manly and nervous expression of the feelings of an honest upright mind upon a subject, which, it is evident, had deeply occupied its attention, and develops scenes of abomination which few of our readers would ever have imagined could exist within the district of Columbia.

By at once making room for the article "Egyptian Ruins," we have given to the intelligent author decisive proof of our approbation.

The very agreeable sketch of the worthy old angler, by P. Q., and the article entitled "The Hebrews," from another approved correspondent, will have an early insertion.

We have also to acknowledge the reception of two sets of excerpts by different hands, but both from New Jersey. Likewise an acceptable communication from Macedon, N. York; all which are entitled to our thanks.

A Stated Annual Meeting of the Contributors to the "Asylum for the Relief of persons deprived of the use of their Reason," will be held at Friends' Meeting-house, on Mulberry Street, on Fourth day, the 13th instant, at 3 o'clock in the afternoon.

THOMAS KIMBER, Clerk.
Philadelphia, 3d mo. 2d, 1829.

In "The Annual Monitor" for the present year, published at York, England, we find an authentic statement of the late sickness at Ackworth School, (which we have before noticed,) whence it appears, that of one hundred and seventy cases of illness from fever, &c. "the whole mortality by the fever is three girls and two assistants."

ERRATA.
At page 145, article "The Jew," second column, twenty-second line from the bottom, for "look unto us," read "we unto us." Third column, fifth line from top, for "Yunes," read "Yemen;" and fifth line from the bottom, "forcibly" should be "preferably."

FOR THE FRIEND.

WILLIAM LEDDRA.

The records of the Society of Friends present us with many instances of sincere and fervent devotion to the cause of Christ and the promotion of his kingdom. No earthly enjoyment was esteemed too precious to sacrifice, when it stood in competition with this great object. With a zeal becoming those who are fully redeemed from the love of the world, they faithfully followed their dear Lord to prison and to death. To win souls to Christ was their chief engagement; and for this purpose they travelled and laboured assiduously, and sustained with cheerfulness the bitter reproaches and the cruelties which were dispensed by wicked men. The conditions prescribed by their divine Master were literally complied with, in them; they forsook houses and brethren, sisters and fathers, mothers, wives, children and lands for his name sake; and accordingly received the promised reward of an hundredfold of his divine presence and support, and, in the end, everlasting life. Of this description, none presents a more affecting and interesting instance than William Leddra. In one of his imprisonments, he was so closely shut up, and allowed so little sustenance, that it appeared to be the design of his persecutors to terminate his existence by suffocation or famine. After thus treating him with singular inhumanity, they whipped him in a very cruel manner, and banished him from the country. Apprehending, however, that it was his religious duty to return, in order to visit his friends in prison, he was again confined in an open jail, locked in chains, and fastened to a log of wood, night and day, during one of the most inclement winters. He was brought into court, in the first month 1861, and without the requisite forms of trial, sentence of death was passed upon him, on the charge that "he had owned those who had suffered before him, refused to put off his hat in the court, and said *thee* and *thou* to the magistrates." In a few days after, his chains were knocked off, and taking an affectionate leave of his companions in tribulation, he was led to the place of execution, resigned in the will of God and in the meekness of his crucified Lord, to seal his testimony with his blood. Just before his exit, he said to one of his friends, "All that will be Christ's disciples, must take up his cross." To another, "Know that this day I am to offer up my life for the witness of Jesus." Being asked if he had any thing to say to the people, he addressed them thus: "For bearing my testimony for the Lord, against deceit and the deceived, am I brought here to suffer." As preparation was making for his execution, he said, in the spirit and gentleness of his Redeemer, "I commit my cause to thee, O God. Lord Jesus, receive my spirit."

The day previous to the final event, he penned the following epistle to his friends, which breathes a spirit raised beyond the reach of all fear and pain, and containing deep and excellent counsel, worthy of being transmitted to the latest period of time.

"To the society of the little flock of Christ, grace and peace be multiplied.

"Most dear and inwardly beloved:

"The sweet influences of the morning star, like a bath distilling into my innocent habitation, hath so filled me with the joy of the Lord, in the beauty of holiness, that my spirit is as if it did not inhabit a tabernacle of clay.

"Alas, alas! what can the wrath and spirit of man, that lusteth to envy, aggravated by the heat and strength of the king of the locusts, which came out of the pit, do unto one that is hid in the secret places of the Almighty, or unto them that are gathered under the healing wings of the Prince of peace?—under whose armour of light they shall be able to stand in the day of trial, having on the breastplate of righteousness, and the sword of the spirit, which are their weapons of war against spiritual wickedness, principalities and powers, and the rulers of the darkness of this world, both within and without. Oh! my beloved, I have waited as a dove at the windows of the ark, and have stood still in that watch which the Master, without whom I could do nothing, did at his coming reward with fulness of his love, wherein my heart did rejoice, that I might, in the love and life of God, speak a few words to you, sealed with the spirit of promise; that the taste thereof might be a savour of life to your life, and a testimony in you of my innocent death. And if I had been altogether silent, and the Lord had not opened my mouth unto you, yet he would have opened your hearts, and there have sealed my innocency with the streams of life, by which we are all baptized into that body which is in God, with whom, and in whose presence, there is life; in which as you abide, you stand upon the pillar and ground of truth. For the life being the truth and the way, go not one step without it, lest you should compass a mountain in the wilderness; for unto every thing there is a season. As the flowing of the ocean doth fill every creek and branch thereof, and then retires again towards its own being and fulness, and leaves a saviour behind it, so doth the life and virtue of God flow into every one of your hearts, whom He hath made partakers of his divine nature; and when it withdraws but a little, it leaves a sweet savour behind it, that many can say they are made clean, through the word that he hath spoken to them. In which innocent condition you may see what you are in the presence of God, and what you are without him. Therefore, my dear hearts, let the enjoyment of the life alone be your hope, and joy, and consolation; and let the man of God flee those things that would lead the mind out of the cross, for then the savour of the life will be buried. And although some may speak of things that they received in the life, as experiences, yet the life being veiled, and the saviour that is left behind washed away by the floods of temptation, the condition that they did enjoy in the life, boasted of by the airy mind, will be like the manna that was gathered yesterday, without any good scent or savour. For it was only well with man while he was in the life of innocency; but being driven from the presence of the Lord into the earth, what can he boast

of? And although you know these things, and many of you much more than I can say, yet for the love and zeal I bear to the truth and honour of God, and tender desire of my soul to those that are young, that they may read in that from which I write to strengthen them against the wiles of the subtle serpent that beguiled Eve, I say, stand in the watch within, in the fear of the Lord, which is the very entrance of wisdom, and the state where you are ready to receive the secrets of the Lord. Hunger and thirst patiently; be not weary, neither doubt; stand still, and cease from thy own working; and in due time thou shalt enter into the rest; and thy eyes shall behold his salvation, whose testimonies are sure and righteous altogether. Let them be as a seal upon thine arm, and as jewels about thy neck, that others may see what the Lord hath done for your souls. Confess him before men; yea, before his greatest enemies. Fear not what they can do unto you; greater is he that is in you than he that is in the world. For he will clothe you with humility; and in the power of his meekness you shall reign over all the rage of your enemies, in the favour of God; wherein as you stand in faith, you are the salt of the earth; for many seeing your good works, may glorify God in the day of their visitation. Take heed of receiving that which you saw not in the light, lest you give ear to the enemy; bring all things to the light, that they may be proved, whether they be wrought in God. The love of the world, the lust of the flesh, and the lust of the eye, are without the light in the world; therefore possess your vessels in all sanctification and honour; and let your eye look at the mark. He that hath called you is holy; and if there be an eye that offends, pluck it out, and cast it from you. Let not a temptation take hold; for if you do, it will keep from the favour of God, and that will be a sad state; for without grace possessed, there is no assurance of salvation. By grace you are saved; and the witnessing of it is sufficient for you; to which I commend you all, my dear friends, and in it remain

"Your brother,

"WILLIAM LEDDRA."

The following account of Lindley M. Dorlan of Utica, who deceased a few months since, aged about twenty, is forwarded for insertion in "The Friend," in the belief that it may be profitable to survivors. Taken down by his nurse.

"A few days after he had returned to his father's house from that of a neighbour, where he had been for about two weeks, I observed to him that I had felt very uneasy about him since I understood those people were Unitarians, lest he might become infected with their erroneous doctrines. He said, 'Don't be afraid of that; I hope I have escaped that snare;' and added, 'when I returned from Poughkeepsie, I was as strong in that belief as N. H. (one of the separatists).' This surprised me much, not having any intimation of the kind before. I inquired of him as to the means which had effected a change in his opinions, with regard to the divinity of Christ.

He answered, 'I searched the Scriptures, and it appeared to me that Jesus Christ was the Son of God; and from conversation that I frequently had with Z. C., and some books that he gave me to read, I was fully convinced that he was the Saviour of the world, and the only hope of sinners. I am not only convinced by reading and conversation, but I feel that He is my Saviour, and an all-sufficient one, and I find I have no where else to go to him, and I know if I call upon him in sincerity he will hear me.' A few days after this, I had been reading to him. I think, in John's gospel, and after the book was closed, he said, 'how plain it is that Christ is equal with the Father, and that they are one. Oh! how dare any person deny it. I am frightened when I look back at the gulf I have escaped, and Oh how I pity those deluded Unitarians.' At another time, he exclaimed, 'precious Jesus, thou Lamb of God, how I love thee! Oh, dearest Jesus, how kind thou art to me, although so unworthy of the least favour; it is impossible for me to express the love I feel to the blessed Jesus. O how kind my heavenly Father is to me, and how kind he is to my dear friend. If it were not so, thou wouldst not do as thou hast done for me. It is true that his mercies are over all his works.' An allusion being made to the circumstance of his hair coming out in consequence of the fever, in reply, he said, 'I rejoice that the hairs of my head are all numbered, and that nothing takes place without the knowledge of my heavenly Father.' Several other expressions were uttered by him at different intervals, evincing the fervency of his love to the blessed Redeemer, and that he felt him to be near, saying, 'he is altogether lovely—he is all my hope.' Four or five days before his death, he wished that the family might be called, particularly his dear sisters, whom he wished once more to embrace. I asked him if he felt he should leave us soon. He said, 'I can stay with you but a short time.' The family were called, except his father, who was sick in bed. As soon as his sisters entered the room, he expressed his wish that they should come and receive their brother's last embrace, and putting his arms about their necks, he said, 'O how I love you! but I love heaven and my Saviour better than all this world; and I am ready to go this hour if he pleases, and I hope you will be prepared to meet me in that happy world, where there is no more sickness nor sorrow; and Oh, do seek the Lord, and don't put it off, and don't mourn for me, but be composed; be plain in your dress, and circumspect in your conduct, as our dear sister E. was, and then you will be happy. And my dear brother J. I hope thou wilt be a good boy, and will be kind and obedient to our dear mother and sisters, and always go to meeting. Oh, do remember, my dear brother, what I say, for thou wilt soon be left without a father.' He further remarked, that Jesus had made his dying bed easy to him, adding, 'and he will support me with his own arm, for he is the good shepherd, and will take care of the lambs of his flock. There is nothing that I can conceive of that appears to me half so lovely and so beautiful as the blessed Jesus; and

again, 'I shall but a few hours to stay with you—I have soon to be with my heavenly Father, and I then shall be happy for ever and ever.' At another time, he remarked, that death had no sting for him, and the grave no victory; and further said, 'how delightful it will be to me to meet all those I so dearly love in heaven, where we shall part no more for ever.' Fifteenth of sixth month, 1828, the family and nurse being in the room, he spoke of the confused state of our Society—of the probability that the meeting-house at Utica would be taken possession of by the separatists, and lest that should be the case, signified his desire that his poor body might not be laid there, 'but I desire my friends would bury me at Bridgewater, and the funeral to be there, and in a plain pine coffin, and may we be favoured to meet in the arms of our dear Redeemer. I feel perfect peace—my work is done; adding, 'there is nothing in this world worth living for.' The son and daughter of N. H. being admitted into the room, the mind of the deceased, for the space of about fifteen minutes after they had taken their seats, appeared settled in a state of solemn stillness. He then said, with more than usual emphasis, 'Oh! do burn that book!'¹⁷⁸ What book? said the nurse. 'That which I brought with me from Poughkeepsie.' The young people above mentioned then left the room without any remarks; after which, he proceeded, 'Oh! that pernicious book that had liked to have caused my everlasting destruction.' On being asked if he had any special design in reviving the circumstance at that particular juncture, he said, 'I felt it impressed to speak those words at this time. O dear father, do have that book burnt!' His father desired him to rest easy; 'thy request shall be granted—the book shall be burnt.'

From E. Bates's *Miscellaneous Repository*.

SEPARATION IN THE WEST.

(Continued from page 159.)

In prosecuting this series of essays, an intimation was given in the second number of the present volume, that some mis-statements made by the Hicksites in their accounts of the yearly meeting, would be noticed. Halliday Jackson, in his account of the yearly meeting, takes occasion to introduce a distorted representation of the quarterly meeting at Stillwater. As he wrote that part of his article from the information of others, he may not, in that case, as in some others, be chargeable with wilful perversion of facts, but he certainly is guilty of an act of a very censurable character. I allude to the unmanly attack which he made on the character of an amiable and "aged Friend from a distant land." "If charity will cover a multitude of faults," surely if he had had any, it would have covered one, particularly as the individual (from his account) had apologised for that, even if the statement had been true. But so far from this, he discovers a malignant joy at having an opportunity to let down the character of an individual, who, at

* The book alluded to was one of those which had contributed to the present wide spread disaffection.

an advanced period of life, had left his domestic enjoyments for the sake of the gospel of Christ, and encountered perils by sea, and perils by land, and perils among false brethren, and to cap the climax of his unmanly conduct, he introduced the case, under the *pretence* of holding up the conduct of the Friend as an example for imitation.

But the whole tale, as represented by Jackson, was a base slander. I will give the passage entire, that the reader may see the objects the writer had in view, and from which he derived the *pleasure* of which he speaks.

"There is one circumstance more which I will mention, as it gives me pleasure to find that there are individuals among the zealous orthodox partisans, who are still alive to the convictions of conscience. An aged Friend, from a distant land, having, I suppose, been electrified by the general excitement that prevailed, laid violent hands on a Friend, and pulled him towards the door, and called for help to take him out, but some of his own party prevailed on him to desist, which he did, and afterwards apologised for his rash conduct." Advocate, p. 268.

This is one version of the story. Other reports say that Thomas Shillitoe, for this was the aged Friend, attempted to prevent the person alluded to in Jackson's *matter-of-fact* statement from entering the house. Another form into which this tale has been manufactured is, that this person was in the house with his foot against the partition, and that Thomas Shillitoe knocked his foot down, and with violence tried to turn him out of the house. Another account represents Thomas Shillitoe as seizing the same individual, and calling on the door-keepers to turn him out. Another, that he seized him by the throat and nearly choked him. I, myself, heard that individual, in the time of the riot in our late yearly meeting, when he had become warm and exhausted, at the head of the column which he commanded on that occasion, and had got up on a bench to get fresh air, &c., alluding, as I supposed, to the same story, and saying that he had "no notion of a man that would choke a man, and then go to pray."

Such is the contemptible stuff which has been put into circulation to injure the character of a valuable and innocent man, in order to promote a party purpose, the ultimate object of which was to lay waste the doctrines of the Christian religion, and the order of our religious Society.

The subject has been carefully investigated, and the following are the facts which occurred in what passed between T. Shillitoe and the individual alluded to.

On the day of the quarterly meeting at Stillwater, on the 27th of the eighth month, before the doors were opened, this person seated himself on the step of the door of the meeting-house, with his back against the door. When the door was opened, he threw himself back at full length in the passage, calling out to his associates, "Come in, friends, come in, friends, there is plenty of room in the house." His placing himself in that ridiculous situation prevented any person from coming in at the door without treading on him, or stepping over him,

the passage being quite narrow. The door-keepers thought it their duty to remove him, and accordingly drew him into the house. T. Shillitoe entering the house at this time, and being acquainted with the relations of the individual in Ireland and England, took hold of his arm with one hand, (having his umbrella in the other,) and assisted the door keepers in setting him on his feet. He then, calling him by name, addressed him in nearly these words: "If thou hast no right to attend the sittings of the quarterly meeting, when the door is again opened be persuaded quietly to withdraw from the meeting-house." On which the individual called out to the door-keepers, "Turn me out, turn me out; why don't you turn me out?" Benjamin W. Ladd at this time told the door-keepers, he has a right of membership—he must not be turned out. Thomas Shillitoe then left him, and took his seat. The individual, also, after a while took his seat, but soon left it, and stepping on one of the benches, appeared to be conversing with some of his associates out at the window, and then again took his seat. The meeting not being gathered, Thomas Shillitoe went to him, and thus addressed him: "I am well acquainted with thy connections in Ireland and England. Thou hast very respectable connections there." To which the other replied, "I know I have." Thomas Shillitoe then added, "Do not disgrace them by any improper conduct on thy part. Promise me thou wilt keep thy seat quietly." To which he replied, "I will;" adding, "I wish to have some conversation with thee respecting my relations." As that was neither a time nor place for the proposed conversation, and no doubt was so understood by the individual himself, Thomas Shillitoe left him without any reply.

The readers of the Repository perhaps generally know, that the followers of Elias Hicks appointed a clerk, and held a meeting of their own in the house, while Friends were engaged in the usual business of the quarterly meeting. In this disorderly conduct this person took a part, notwithstanding his promise to the contrary. When the separatists had left the house, (for they finished their business before Friends had got through theirs,) Thomas Shillitoe stepping into the yard, saw this person, and recollecting the wish he had expressed to have some conversation with him respecting his relations, and that no reply had been made to it, went up to him, and calling his name, said, "I am lodging at Wm. Green's, in Barnesville. If thou wilt come there this evening before eight o'clock, (as I retire to rest about that time.) I shall be willing to give thee any information I can of thy relations." To which he replied, "If I can, I will."

Such was the conduct of Thomas Shillitoe towards the individual alluded to, and these are the facts out of which the story of Halliday Jackson, and a number of similar character, have been manufactured. There is, I should hope, not a man of rational faculties so devoid of a moral sense, as not to be capable of discovering the unmanly, not to say unchristian conduct, which has been pursued by the Hicksites in regard to this amiable and aged Friend.

In correcting the various misstatements made by this writer, and others of the same class, it seems proper to notice the following passage in Jackson's essay: "The work of ex-communication seems, however, still to be progressing at Mount Pleasant, but has met with some stagnation, by one of the orthodox overseers making a stand against their conduct, and refusing to proceed further until he had discipline to support such proceedings, observing that it was all a mere farce, and would not gain the property for them." Advocate, p. 259.

It is but simple justice to the overseers of Mount Pleasant meeting to say, that there are but two in that meeting, and they have both seen the above statement, and deny having given any foundation for the report.

When noticing, in a former number, the circumstance of Elias Hicks' staying at Israel French's, (for that was the place,) on the day that the riot was committed in Ohio yearly meeting, to write to Gideon Seaman, when there was no mail for four days; I had entirely overlooked Halliday Jackson's second account of it, in which he says Elias Hicks had a private conveyance for his letter.

Then, it now stands, that E. Hicks declined attending the yearly meeting, in order to embrace that *private conveyance* for his letter "to his old friend, Gideon Seaman." The necessity of embracing the private conveyance consisted either in the saving of *time* or *postage*. As to the time, considering the unceremonious manner in which he treated his old friend, I should think it was a matter of small consequence with him, whether G. Seaman would be four days longer in getting his letter, or whether he ever got it, so that it might appear in Gould's paper, for it appears to have been written for *publication*. The time, then, saved by his writing on second day in preference to all other days, was of very little importance. As to the *postage*, if he had sent the letter all the way by mail, it would have been but twenty-five cents.

Thus it is evident, on a slight inspection of their statements, that it would have been of more credit to him, and to those who have undertaken to defend him, to have told the truth honestly at once, and said, that he knew that the measures which his party were about to adopt would produce a tumult, in which case, he would have to interfere to stop it, and thus frustrate the whole scheme, or plainly take upon himself the whole disgrace of their proceedings; and, that rather than do either, he would stay away. Had this been candidly acknowledged at first, E. H. would have just incurred the disgrace in regard to the yearly meeting which he now does, without the additional odium of equivocation, and even going a step beyond that.

Another report, raised and circulated by the Hicksites, may receive a passing notice. And that is, that *Friends* invited persons, or at least one person of another religious denomination, to attend their meetings for discipline. So far as I am informed on this subject, I will candidly state the facts as they really were, and leave the reader to judge how near the truth the reports above alluded to have been.

On the approach of the quarterly meeting, in the eighth month, some Friends thought they had reason to apprehend that measures of violence, on the part of the Hicksites, would be attempted. In which case, it appeared desirable that the transactions which might take place, should be correctly understood; and that this understanding might not rest entirely on those immediately concerned, several of our respectable neighbours were, therefore, invited to attend at the time of the meeting, and to be in the yard, but *not in the house*, in the time of transacting the business. A similar invitation was probably given on second day, at the opening of the yearly meeting; I say *probably*, for I do not know that it was given. But I do *certainly* know, that it was never agreed among those with whom I associated, to carry an invitation of the kind further than I have mentioned.

It also may possibly have happened (for I do not know that it did) that some individuals, on their own responsibility, when the dreadful confusion and outrage took place in the yearly meeting, and the business of the meeting was totally broken up, invited some of their neighbours, who were not members, to place themselves in situations where they might see what was done. For no one, at that period, could tell how far the violence would be carried, or whether lives, or even many lives, might not be lost.

I have also understood that one individual of another religious denomination, did go on business to the meeting at Short Creek, and probably went in at the door for a few seconds. But that Friends ever invited persons who were not members to attend our meetings for discipline, in the usual acceptance of the term, so far as my information extends, is positively *untrue*.

The opening of the meeting-house here, after it had been left by the Hicksites, has been spoken of by Halliday Jackson as a highly improper piece of conduct; much more so than their *peaceable* manner of entering and taking possession of it, when they entered so *quietly* as almost to crush poor David Schofield to death, if he made a correct statement in his testimony at Steubenville.

The facts of the case are these. The yearly meeting-house in Mount Pleasant has been used for a number of years, and with the consent of the yearly meeting, as it stands on its records, both for the quarterly meeting at Short Creek and the particular meeting of Mount Pleasant. The keeping of the house has been entrusted to Mount Pleasant preparative meeting, by whom the keeper has been employed, who opens and shuts, and cleans, &c. the house for the yearly meeting itself. The Hicksites took possession of it by force and violence on second day; and on the evening of the same day, a party of them ordered the members of the meeting for sufferings out of it. On third day morning, they would not permit the ministers and elders to meet in it, agreeably to an adjournment which was made on seventh day. At ten o'clock on the same day, it was demanded in the name of the trustees, and on behalf of the representatives, for the use of Ohio yearly meeting. The Hicksites

were then sitting in it, as they had adjourned to meet in it one hour earlier than the time to which Friends had adjourned on second day. Wm. B. Irish, I think it was, so kind as to let us know that we might come in and sit down quietly in their meeting. But, on being asked, if we would be at liberty to come in and hold Ohio yearly meeting, they told us there was no reply; and we held our meeting in the yard. And yet they complained of this. When we were standing at the respectful distance of being just inside the front door, to make the inquiries to which I have alluded, Burden Stanton, who had been a considerable time disowned, and who was in the gallery, told us Ohio yearly meeting was then sitting, and did not wish to be disturbed, or something to this effect. And some of their leading characters complained of being much disturbed by our meeting in the yard, when we were quietly collected together, without seats, without a shelter from the sun, to wait on the gracious Head of the church for the direction of his wisdom, and the consolation of his presence.

We then withdrew to Short Creek meeting-house, which being much too small, temporary sheds were put up adjoining to it, for shelters from the elements, and blocks set on the ground, with boards on them, served for seats, the balance of the sittings of the meeting.

I think it was on 6th day, after the riot, the Hicksites closed their meeting, and went off, and left the house, like the Syrian camp, "as it was."

About one week elapsed after their meeting, without our knowing whether it was claimed to be held by any person or not. Our meetings in course occurred, no person opened the house—or informed us of any new regulations pretended to have been adopted. The trustees, with parts of two committees of the meeting for sufferings, which had been appointed the year before—one to make certain repairs to the property, and the other to have the care of it, went to the house, found it slightly closed, some of the windows totally shattered, and one of them with nearly the whole of the sash knocked out. The Friend charged with the keeping of the house, went in, and opened several of the doors. That commonly used for the entrance, had the lock which had been on it before the yearly meeting, taken off, and another put on, but so unadapted to the place, that it jutted over the edge of the door nearly or quite two inches. I think, without exception, it was the dirtiest house I ever saw. Much damage was done to it in various parts. The windows, stairs, and partition, were a good deal broken.

The trustees took off the lock they found on the door, and replaced that which belonged to it, and which was found in one of the windows. And since that time, the house has been repaired, and held in exactly the same way, that it was before the yearly meeting.

Two days after it had been thus opened, a number of the Hicksites advertised in the Western Herald, that they were put in charge of the property, by Ohio Yearly Meeting—(their meeting,) and authorised to make a compromise with Friends, whom they called the Orthodox party. But none of them, that

I know of, have ever made any objections to Friends, against the proceedings of the trustees. They knew that their pretensions were a mere sham, that might do for a newspaper advertisement, and in this way, might possibly make some impression on the public mind, previous to the depending trial at Steubenville. But I do not believe that they themselves ever attached so much consequence to the validity of their appointment, or their powers derived from it, as to think it worth while to say a word to the trustees on the subject, either before or after the house was opened. One of the persons, whose name appears in the advertisement, as authorised to hold the property and to compromise with Friends, told me himself, that *he was not in their meeting when he was put on that appointment: and I think he went so far as to say, that he knew nothing of it, till he saw it in the Western Herald.*

LIST OF AGENTS.

Moses Sleeper, Vassalborough, Maine.
 Josiah H. Winslow, Portland, do.
 Stephen A. Chase, New Market, N. Hamp.
 Isaac Basset, jr. Lynn, Mass.
 Wm. E. Hacker, Salem, do.
 Job Otis, New Bedford, do.
 Wm. Jenkins, Providence, R. Island.
 John J. Wells, Hartford, Connec.
 Mahlon Day, New York.
 Joshua Kimber, Flushing, L. I.
 Wm. Willis, Jericho, do.
 L. Ewer, P. M., Aurora, N. Y.
 Herman Camp, P. M., Trumansburg, N. Y.
 John F. Hull, Stanfordsville, do.
 Allen Thomas, P. M., Sherwood's Corner, New York.
 Asa B. Smith, Farmington, N. Y.
 Daniel O. Comstock, Lockport, do.
 Joseph Talcott, Skaneateles, do.
 Ephraim H. Sleeper, Butternuts, N. Y.
 Thomas Bedell, Coxsackie, do.
 Lindley Murray Moore, West Chester, N. Y.
 Caleb Underhill, Pines Bridge, N. Y.
 Dr. Harris Otis, Danby, County of Rutland, Vermont.
 Joseph D. Hoag, Charlotte, Clittenden Co. Vermont.
 Thomas Mendenhall, Berwick, Columbia Co. Penn.
 Jacob Haines, Muncy, Lycoming Co. Penn.
 Charles Stroud, Stroudsburg, do.
 Jesse Spencer, Gwynedd, do.
 Thomas Wistar, jr. Abington, do.
 Elias Ely, New Hope, do.
 David Story, Newtown, Bucks County, do.
 James Moon, Fallsington, do.
 Joel Evans, Springfield, do.
 Jesse J. Maris, Chester, do.
 Solomon Lukens, Coatesville, do.
 Isaac Pusey, London Grove, do.
 John Parker, jr. P. M., Parkersville, do.
 George G. Ashbridge, Downingtown, do.
 George Malin, Whiteland, do.
 Sam. R. Kirk, P. M., East Nantmeal, do.
 John Negus, Perryopolis, Fayette Co. do.
 Thomas R. Sheppard, Salem, New Jersey.
 Josiah Tatum, Woodbury, do.
 George Tatum, Mullica Hill, do.
 David Scull, Woodstown, do.

David Roberts, Moorestown, N. Jersey.
 Daniel B. Smith, Leeds' Point, do.
 John Bishop, Black Horse, do.
 John N. Reeve, Medford, do.
 Benjamin Sheppard, Greenwich, do.
 Wm. Allison, Burlington, do.
 Wm. F. Newbold, Jobstown, do.
 Eli Matthes, Tuckerton, do.
 Samuel Bunting, Crosswicks, do.
 Joshua Newbold, Trenton, do.
 Jacob Parker, Rahway, do.
 Seth Lippincott, Shrewsbury, do.
 Hugh Townsend, Plainfield, do.
 John W. Tatum, Wilmington, Delaware.
 Dr. Thomas H. Dawson, Easton, Maryland.
 Dr. George Williamson, Baltimore, do.
 Dr. Thomas Worthington, Darlington, Harford County, Maryland.

Thomas Levering, Washington, D. C.
 Thomas W. Ladd, Richmond, Virginia.
 Wm. Davis, Lynchburg, do.
 Seth Henshaw, P. M., New Salem, N. C.
 Thomas Moore, P. M., New Garden, do.
 Phineas Nixon, P. M., Nixon's P. O., Randolph Co. N. C.
 Nathan Hunt, jr. P. M., Hunt's Store, N. C.
 Caleb Morris, Pasquotank Co. N. C.
 Elisha Bates, Mount Pleasant, Ohio.
 Benjamin Hoyle, Barnesville, do.
 Henry Crew, P. M., Richmond, do.
 John Street, P. M., Salem, Columbiana Co. Ohio.
 Ephraim Morgan, Cincinnati, Ohio.
 Elijah Coffin, P. M., Milton, Indiana.
 Wm. Hobbs, New Salem, do.
 John Fenton, York, Upper Canada.

Agents are requested, when they forward money, to be particular in mentioning the names of subscribers to whose credit it is to be placed.

DEDIC.

On sixth day morning, the 27th ult., HANNAH EVANS, wife of JONATHAN EVANS, in the 64th year of her age.

In noticing the death of this beloved friend, we can feelingly say that we have lost "a mother" from our "Israel." An approved minister in our religious Society, she was a skilful divider of the word and doctrine, and peculiarly gifted in the exercise of the discipline of the church. Her daily walk in life afforded a bright example of Christian meekness, patience and fortitude. For a series of years, she had been afflicted with an acute bodily disease, which was borne with that temper and frame of spirit, which, whilst it adorned her profession, is only to be experienced by the deeply baptised disciple of our Lord and Saviour Jesus Christ.

Though her life had been passed in unusual conformity to the precepts and spirit of the gospel, yet our dear friend was too thoroughly grounded in vital Christianity, to place her hopes on any works of righteousness which she had done. She was preserved in a remarkably staid, reverent, composed frame of mind during her last sickness; but, as she expressed a few hours before her death, her whole hope and reliance were placed upon the merits, intercession, and mediation of our Lord and Saviour Jesus Christ, and that it was a source of unspeakable consolation to her at this awful hour, that she had been favoured to retain a faith in him, sure and steadfast.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. II.

SEVENTH DAY, THIRD MONTH, 14, 1829.

NO. 22.

EDITED BY ROBERT SMITH.

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Communications and Subscriptions received by

JOHN RICHARDSON,

CORNER OF CARPENTER AND SEVENTH STREETS,
PHILADELPHIA.

FOR THE FRIEND.

ISAAC WALTON.

"Honest Izaak Walton" is one of those old fashioned writers who were satisfied to express beautiful and sound sentiments with great simplicity—who had no occasion to be either flippant or dogmatical in order to be original; and who, because devotion was in all their thoughts, were apt to omit no opportunity of saying something that would make their hearers better. He was neither a man of learning nor of wealth, and was, in fact, aided by none of those adventitious circumstances by which men acquire fame and influence. Yet Isaac was the familiar friend of the most distinguished, as well as the most excellent men of his times—times in which great men were made to pass through a severe ordeal, and which brought out, as periods of public calamity always do, an extraordinary amount of talent and virtue. A tradesman, and without the advantage of a liberal education, his amiable qualities recommended him to the intimacy of Usher, Wotton, and Sheldon, and few men were ever more beloved, or have left more delightful proofs that the affection of their friends was worthily bestowed. Walton was born during the reign of James I., and for some years occupied part of a small shop in London as a linen draper. His frugality was at length rewarded by the acquisition of a very moderate competency, when he retired to the country to gratify that almost passionate fondness for rural scenery, and that quiet, contemplative spirit which gives such a charm to his writings. His favourite amusement was angling; an employment which he seems to have selected as affording the opportunity of enjoying the beauties of nature, while it comported with the practice of retirement and solitary reflection, which was recommended by the almost ascetic habits of the English reformers. In this recreation, and in the study of the lives and writings of the "divine Herbert," the "saintly Hooker," and other excellent men, whom he has commemorated in his great biographical work, Isaac lived to the age of ninety-one years, retaining to the last the calm cheerfulness which adorns, and the humble, ardent piety which hollows the decline of life. He seems literally to have obeyed the injunction of the apostle—"Whatso-

ever things are pure, whatsoever things are lovely, whatsoever things are of good report—think on these things." In the external, as in the moral world, he delighted to dwell on the beautiful; and in the practice of his primitive sport, or the society of those worthy and persecuted men who were driven into retirement during the civil wars, his taste was amply gratified. His "Complete Angler" was published in 1653, with this apposite motto—"Simon Peter said, I go a fishing; and they said, we also will go with thee." It owes its interest to the elegant simplicity of the style, the beauty of the descriptions, and the fine morality which it inculcates. Of rural sounds he speaks with great animation. "I will not pass by those little nimble musicians of the air, that warble forth their curious ditties to the shame of art; as first, the lark when she means to rejoice to cheer herself, and those that hear her. She then quits the earth, and ascends higher into the air, and having ended her heavenly employment, grows mute and sad, to think she must descend to the earth, which she would not touch but for necessity. How do the blackbird and thrush, with their melodious notes, bid welcome to the spring. The nightingale, another of my airy creatures, breathes such sweet, loud music out of her little instrumental throat, that it might make mankind to think that miracles are not ceased. He that at midnight, when the very labourer sleeps securely, should hear, as I have very often, the doubling and redoubling of her voice, might well be lifted above earth, and say, Lord! what music hast thou provided for the saints in heaven, when thou affordest bad men such music on earth."

Enumerating the advantages of his favourite employment, he tells us he has found "that the very sitting by the river's side, is not only the quietest and fittest place for contemplation, but will invite an angler to it; and this seems to be maintained by the learned Peter du Moulin, who observes, that when God intended to reveal any future event, or high notions to his prophets, he then carried them either to the desert or to the sea shore, that, having so separated them from amidst the press of people and business, and the cares of the world, he might settle their minds in a quiet repose, and there make them fit for revelation." We extract the following for the sake of the beautiful lines which it prefaces. "Now, look about you, and see how pleasantly the meadow looks—nay, and the earth smells as sweetly too. Come, let me tell you what holy Mr. Herbert says of such days and flowers, and then we will thank God that we enjoy them, and walk to the river side, and sit down quietly, and try and catch the other brace of trout.

"Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky,
Sweet dews shall weep thy fall to-night,
For thou must die.

"Sweet rose, whose hue angry and brave,
Bids the rash gazer wipe his eye,
Thy root is ever in its grave,
And thou must die.

"Sweet spring, full of sweet days and roses,
A box where sweets compacted lie,
My music shows you have your closes,
And all must die.

"Only a sweet and virtuous soul
Like seasoned timber, never gives,
But when the whole world turns to coal,
Then chiefly lives."

But let us hear our author in his graver mood. "Content will never dwell but in a meek and quiet soul; and this may appear if we read and consider what our Saviour says in St. Matthew's gospel. 'Blessed be the merciful, for they shall obtain mercy. Blessed be the pure in heart, for they shall see God. Blessed be the poor in spirit, for theirs is the kingdom of heaven; and blessed be the meek, for they shall possess the earth.' Not that the meek shall not also obtain mercy, and see God, and be comforted, and at last come to the kingdom of heaven; but, in the mean time, he, and he only, possesses the earth, as he goes towards that kingdom of heaven, by being humble, and cheerful, and content, with what his good God has allotted him. He has no turbulent, repining thoughts that he deserves better, nor is vexed when he sees others possessed of more honours or more riches than his wise God has allotted for his share, but he possesses what he has with a meek and contented quietness—such a quietness as makes his very dreams pleasing both to God and himself." "When I would beget content, and increase confidence in the power, and wisdom, and providence of Almighty God, I walk the meadows by some gliding stream, and there contemplate the lilies that take no care, and those many other various little living creatures, that are not only created but fed, man knows not how, by the goodness of the God of nature, and therefore trust in him." Such is the morality which Isaac Walton inculcates throughout all his writings. His sensibility to the beauties of nature was so chastened by devotion—thankfulness so mingled with, and heightened all his pleasures, that he already enjoyed the reward of meekness, and while "he went towards that kingdom of heaven,"

"Earth's fairest scenes were all his own."

Of his "Lives," our limits will not permit us to say more, than that they present striking portraits of some of the best men of the age,

drawn by one who was closely assimilated to them in the purity of his life, in guileless simplicity, and devoted piety. The following lines on archbishop Jewell, by Fuller, which are taken from this volume, are characteristic of the times and the writer.

"Holy learning, sacred arts,
Gifts of nature, strength of parts,
Fluent grace and humble mind,
Worth reformed and wit refined,
Sweetness both in tongues and pen,
Insight both in books and men,
Hopes in woe, and joys in pain,
Humble knowledge, sprightly zeal,
A liberal heart, and free from gall,
Close to friend, and true to all,
Height of courage in truth's dew
Are the stones that made this Jewell—
Let him that would be truly blest,
Wear this jewel in his breast."

P. Q.

SPEECH OF CHARLES MINER,

Of Pennsylvania, delivered in the House of Representatives, January 6 and 7, 1829, on the subject of slavery and the slave trade in the District of Columbia.

(Continued from page 164.)

"The national legislature were too much engaged, or from other causes did not interpose, and the slave trade continued to increase in extent and enormity. In 1816, a distressing event, which created great excitement in the city, occasioned a movement in congress in respect to the matter. [Mr. M. here read an extract from the journal of the house.]

"On motion of Mr. Randolph,
"Resolved, That a committee be appointed to inquire into the existence of an inland and illegal traffic in slaves, carried on in and through the District of Columbia, and report whether any and what measures are necessary for the putting a stop to the same."

"If correctly informed, the immediate cause of the excitement was this: a woman confined among others, in the upper chamber of a three story private prison, used by the keeper for the traffic, was separated from all that she held dear, to throw herself from the window upon the pavement. She was shockingly mangled, and lingered a long while in misery. I do not wonder that, in a humane and Christian community, such an exhibition should create excitement. It does not seem to me that the laws of congress ought to cherish, or even permit a system within this District, naturally productive of such scenes. This account shows the horror of this traffic; and from this we may infer the cruelty that is hid from us in those secret repositories of misery. There are several of these private prisons within the District; how many, I know not; but from the information given me, I think the feelings of the house would be touched, could they see the cells, the letters, and the chains they contain, without even a view of the victims that wear them. I hold some account of one of those prisons in my hand, (said Mr. M.) furnished me by a friend. I cannot read it without mentioning the names of several persons; and, as I wish to give neither pain nor offence to any one, in any thing I say, I will only advert to the matter generally. In a series of essays published in a respectable print in the District, in 1827, this subject was treated of. I know of no motive for exaggeration. Published on the spot where the facts are known, it is fair to presume the picture of the slave trade, as it prevails in the District, is true to the original. [Here Mr. M. read from the Alexandria Gazette of June 22, 1827, the following paragraphs:]

"Some years ago," says our informant, "a coloured woman, who had always been treated with kindness by her master, was sold by him to a person in this neighbourhood, in order that she might be near her husband, who was also a slave. In the course of a few years, she changed owners several times, and at length fell into the hands of the slave traders, who

were making up a company for the southern market. When these tidings were communicated to her, and she found that she must leave for ever all the objects of her affections to endure a life of misery in a distant land, she could not support the anguish it occasioned, and fell lifeless to the ground."

Scarcely a week passes without some of these wretched creatures being driven through our streets.

After having been confined, and sometimes manacled in a lockhouse prison, they are hurried out in public view to take their departure for the south. The children, and some of the women, are generally crowded into a cart or wagon, while the others follow on foot; not unfrequently handcuffed and chained together. To those who have never seen a spectacle of this kind, no description can give an adequate idea of its horrors. Here you may behold fathers and brothers, leaving behind them the dearest objects of affection, and moving slowly along in the mute agony of despair—there the young mother sobbing over her infant, whose innocent smiles seem but to increase her misery. From some you will hear the burst of bitter lamentation, while from others the loud hysteric laugh breaks forth, denoting still deeper agony.

The District of Columbia is now made the depot for this disgraceful traffic.

"This trade and the views it exhibits, I beg the house to be assured, are as offensive to the people of the District, as they are unjust in themselves, and impolitic in us to countenance. Can it be supposed otherwise without a reproach to the good sense and moral sensibility of its citizens? But the slave dealers feel themselves secure. They do not dread any expression of your displeasure. These scenes have been exhibited here by the slave dealers for nearly thirty years, under your eye, and congress has not moved to arrest their course. Your silence gives sanction to the trade. If an evil, you alone can correct it. If you take no steps to correct it, does not your silence imply acquiescence, if not approbation? Is it then strange that the slave dealers should gain confidence from impunity, and make this their head quarters for carrying on the domestic slave trade? Sir, this makes the great market for the sale and purchase of human flesh. It is carried on by the sanction of our permission. I have said that the people of the District are opposed to the continuance of slavery here. I had, at the last session of congress, the honour to present a petition, signed by more than one thousand respectable citizens of the ten miles square, setting forth the evils that exist, and praying for the gradual abolition of slavery within the District."

"To give the house a just view of the actual state of things here, Mr. M. said he would read several advertisements from the public prints of this city. They would show, not only the openness with which the slave dealers proceeded, but they would also show that the sale of persons, men and women, for public auction, was a practice warranted by our laws, and permitted by the federal legislature. Here Mr. M. read the following advertisements, published in this city:—

WE WILL GIVE CASH

For one hundred likely young Negroes of both sexes, between the ages of 8 and 25 years. Persons who wish to sell would do well to give us a call, as the Negroes are wanted immediately. We will give more than any other purchasers that are in market, or may hereafter come into market.

Any letters addressed to the subscribers, through the post office at Alexandria, will be promptly attended to. For information, inquire with the subscribers' next end of Duke street, Alexandria, D. C.

Dec. 15—w3m FRANKLIN & ARNFIELD.

A NEGRO GIRL FOR SALE.

By virtue of a distress, I shall sell for cash, to the highest bidder, on Thursday, the 27th instant, at 10 o'clock, A. M., at Thomas Lloyd's tavern, on the corner of Market and Hazard, a young Negro girl, about the 14 years of age; taken as the property of William Harrison, and will be sold to satisfy house rent due in arrears to Thomas Havenner, administrator of John C. Dixon, deceased.

MERRIT TARTLTON.

The above sale is postponed to Thursday next, the 4th December, same hour and place.

Nov. 29—3t M. TARTLTON, Bailiff.

The above sale is further postponed until Thursday, Dec. 11th, same hour and place.

Dec. 5—3t M. TARTLTON, Bailiff.

The above sale is still further postponed to Thursday next, same hour and place.

Dec. 12—3t

The above sale is still further postponed until Thursday, 1st January, 1829, at the same hour and place, when it will positively take place.

Dec. 19—3t MERRIT TARTLTON.

CASH! CASH! CASH!—AND NEGROES WANTED.

The subscriber will give the highest price, in cash, for likely sound young Negro men from 16 to 25 years of age, provided they can be had in time to put on board the steamboat Potomac on next Wednesday evening. The subscriber can be seen at M'Candless's tavern, High street, Georgetown, D. C.

Sept. 30—dt1 SAM'L J. DAWSON.

CONSTABLE'S SALE.

In virtue of two writs of fieri facias, issued by Israel Little and Bernard Spalding, Esqs., Justices of the Peace for the county of Washington, District of Columbia, and to me directed, I shall expose to public sale, on Thursday, the 1st day of December next, one two-story house and lot, situate on South H street, and adjoining to the Eastern Free School; also, all the household and kitchen furniture belonging to Edward D. Tippet, two hacks and horses, and a Negro girl, aged 17 years, seized and taken at the suit of William A. Smallwood and David Bready.

Sale to commence at 11 o'clock on the premises.

ENOCH BRYAN, Constable.

The above sales are postponed to the 13th instant, at the same hour and place, for the want of a writ.

Dec. 9. E. BRYAN, Constable.

CASH IN MARKET.

And high prices will be given for likely sound young Negroes. Those wishing to sell will do well to inquire soon at M'Candless's Tavern, in Georgetown, D. C., where they will find a purchaser.

Dec. 3. JESSE BERNARD.

CONSTABLE'S SALE.

By virtue of two writs of fieri facias, issued by Israel Little, a Justice of the Peace for the county of Washington, and to me directed, I shall expose to sale, for cash, on Saturday, 30th of December, 1828, at the Navy Yard Market House, at 8 o'clock, A. M., one Negro man, seized and taken as the property of Mrs. Dorothy Wales, to satisfy debts due Edward Simmes and William R. Maddox.

Dec. 24. ENOCH BRYAN, Constable.

"So that a constable has power, the least responsible officer known to our laws, under our federal authority, to set up and sell a man or woman at the public market house. I cannot think (said Mr. M.) that this is right. I do not think that these are proper scenes to be exposed at the seat of the general government. Such exhibitions, some years ago, were presented in New York; and I recollect that the mechanics and merchants of that city formed an association, resolving that they would do no business with an auctioneer who should sell human beings at auction; and an end was put to the practice."

"The measures which I propose to you I know have the decided approbation of a large portion of the people of Pennsylvania. They consider, and they consider rightly, that this District is national in interest and aspect. The whole people have an interest here: what exists and takes place here concerns all. The public buildings belong to the people: the government is the government of the people. Every citizen is interested in what concerns the government, the policy, the laws, and the proceedings of the people of Pennsylvania. The last session of the assembly of Pennsylvania, the house of representatives passed the following resolution by an almost unanimous vote:

"Resolved, &c.—That it be earnestly recommended to the senators and representatives of this state in the congress of the United States, to use their efforts to accomplish the abolition of slavery in

the District of Columbia, in such manner as they may consider consistent with the rights of individuals, and consistent with the laws of the United States.

"Many thousand citizens have petitioned, from time to time, that congress would take this matter into consideration, and provide by law for the gradual abolition of slavery at the seat of the general government. The sentiment is becoming stronger and stronger every day, throughout the nation, that the power of congress should be exercised in the removal of slavery, and the oppression which has fixed itself here, and like a stagnant pool generates all manner of corruptions, producing a moral pestilence, which the interest and the honour of the country equally call upon us to exert our authority to remove. Of the interior of the secret prisons, our knowledge is, of course, extremely imperfect; but a letter which I hold in my hand, written by a gentleman of Alexandria, every way to be relied upon, states—(Here Mr. Muner read from the letter.)

"Almost every week, dozens are brought into town, of ten or twelve, all chained together. Some times, a person observed twenty-two or three come out of the cellar of a small house, where they had been stowed for some time. He thought it must surely be contrary to the law, that so many should be placed in such a state, and that the number of the civil officers, how many slaves it was lawful to place in a small dark cellar. The officer replied, As many as it will hold. The same thing exists with regard to shipping them: they may place as many in a vessel as it will hold."

"There is one case more to which I invite attention, and especially that of the gentleman from Maryland, who does not profess any part of the preamble. I presume the facts will be new to him; and if any error should exist in my statement, he can correct me. The circumstance to which I allude occurred last winter, during the sitting of congress. A colored man, who was free, had married a woman who was a slave. By her he had several children. He was industrious, respectable, had acquired some property, and was the commander of a Baltimore regiment, who were now being sent to Baltimore. The master of his wife died, and the man attended the sale of his effects, and purchased in his wife and children. For all this I have authority which the gentleman will not question. She was then his by marriage and by purchase—by the double right of the laws of God and man. He left home on a trip to Baltimore, doubtless cheered to increased exertions by the prospect of happiness that opened upon him. On his return, his wife and children were gone: he sought for them in the neighbourhood; they could not be found. I cannot pretend to say, with certainty, what were the feelings of the poor negro on the occasion. I know no reason why he should not feel like ourselves. And what would be the painful surprise, gradually heightening to agony of despair, if an inquirer, whose house was a husband and a father, should return and find his house desolate, his wife and children gone, he knew not where? The man hastened to his former master, for advice and aid. The gentleman to whom he applied, whatever may be his speculative notions on these subjects, is humane—has a tender heart for human suffering, and a quick sense of indignation at injustice. He gave the man a letter to an influential citizen of Alexandria, to inquire inquiry at a private prison in that city, whether the lost wife and children were there. The inquiry was made. The wife and children had been there, but the slave dealers had removed them beyond reach: they had been marched off with a gang that had been collected for a distant market, and they were lost to him for ever. By whose fraud, by what treachery, this dark deed of iniquity was perpetrated, cannot tell. The crime, though not wholly committed, was consummated in this District. By permitting, and thereby sanctioning, the slave trade here, we encourage these scenes of injustice. Sir, if such an event as this had happened in Greece, if the Turks had committed such an outrage on human rights, this whole nation would have been in commotion. Money would have been raised, and sent off by thousands, for the relief or redemption of our captives. Aye, sir, and we should send out mission-

aries to enlighten and convert the misguided heathen, who should perpetrate such acts of flagrant cruelty."

"The remark has often been made, and the events of our day show its correctness, that examples of times past move men, beyond comparison, more than those of their own times. We accustom ourselves to what we see. The inquisition is to us a subject of horror; and yet the man, who, half a century ago, or even at a later time, should in Spain have proposed its abolition, I dare say, by honest but mistaken zeal, would have been deemed impious. Distance and time magnify objects. We feel deeply for the sufferings of Ireland; we weep for the miseries of the Greeks; but we suffer, in a race of a different colour, under our own eye and our own jurisdiction, scenes of greater cruelty and injustice than are acted on the other side of the Atlantic. We move on the surface of the stream, where the sunbake plays, and where the glittering waves sparkle with hope, and joy, and pleasure; and we pass on, unconscious of the dark counter-current that flows beneath, embittered by the tears, and impelled by the sighs of the wretched.

"You denounce the foreign slave trade as piracy, and punish it with death. Why do you do so? You separate husband and wife, parent and child, and tear the inhabitants of Africa from the home of their childhood or their choice. And wherein does your domestic slave trade, as it exists, and is carried on through this District, differ from that on the coast of Africa, except that this is near, and that at a distance? Are not all the sympathies of our nature, which we are taught to regard as sacred, violated and crushed by it without mitigation or remorse? Are not husband and wife, parent and child, separated daily? and are not the objects of the traffic torn from the scenes to which their hearts have become knit by the closest and tenderest ties? I have mentioned some instances of the dread, the utter horror, and consequent unutterable distress, that this trade produces. There is a man connected with this District, who was in the hands of the slave dealers, and who, before he was sold, begged the laid his left hand on a block, and with an ad severed it from his arm. Can the slave trade on the coast of Africa be more horrible, more dreaded, or more prolific of scenes of misery? Does it produce scenes more touching, more deeply crimsoned with iniquity? To me, all this is dreadful; and I think it should be tolerated no longer here."

"My duty, on the occasion, leads me into no discussion of slavery in the abstract. I speak as one of the local legislature. I would advise to that course which would be best for the prosperity of the District. The people have established this as the seat of empire. The republic is rapidly growing into greatness; and the city must naturally grow with its growth, and strengthen with its strength. The position is well chosen, the situation most beautiful; no one more earnestly than myself wishes to see it in the highest degree prosperous. But it would seem to be the part of wisdom, in laying the foundations for the seat of government of a great empire, intended to endure for ages, that they should be laid strong and deep, leaving nothing to impede its growth or impair its prosperity. In looking at the census of the District, I find the following number of inhabitants:

	White population.	Coloured.
In 1800	10,066	4,027
1820	22,614	10,335

By which it will be seen, that the coloured population has increased in a more rapid ratio than the white. The white population, to have kept its regular number, should have reached nearly 26,000. To what result this state of things must lead, every gentleman will judge. And what are the effects of this population now on the prosperity and improvement of the city and District? They must be obvious to a moment's reflection. Every person who visits this city, I presume, is struck, as I was, with the beauty of the main avenues, the magnificence of the public buildings, and the heart-chilling desolation and sterility that reign all round them. Where the overflows of the public treasury find their

way, the city seems prosperous; almost every where else, neglected and desolate. The blacks are a degraded cast, generally without industry, enterprise, or property; there are, however, exceptions among them; but, as a general rule, they build no houses, they plant no gardens, they cultivate voluntarily no land; without enterprise, or the ordinary motives for enterprise, they strike out no new plans of business, enter into no commercial speculations, they set in motion no manufactures, or any thing else that is calculated to increase the wholesome business, or improve the appearance of the city. Suppose, sir, instead of these ten thousand negroes, there existed a free white population, what would be the certain consequences? Besides your avenues, your streets would be rapidly built upon, and be alive with the bustle of profitable business. Building lots, in the extremest part of the city, would be in demand and rise in price; snug cottages would be seen rising in every direction. Every lot that was left upon, every field that was cultivated, would render the adjoining ground more valuable, and operate as an inducement to some one else to build upon or to cultivate it. Business begets business; prosperity is the parent of prosperity. The lands here may be rendered profitably productive. There is a garden of three acres upon the plain which lies under our eye from this building. The gardener told me that it produced one year a thousand dollars from sales of vegetables in the market; and the year preceding twelve hundred dollars. This shows how extremely productive a part of the land would be, if improved and well managed. But the black population will never do this; and unless some salutary change, going to the root of this evil, is made, this scene of sterility may last for ages.

"What, Mr. Speaker, has built up Ohio? That state, within the remembrance of most of us, was a wilderness, a vast forest, inhabited only by the savage. It is now, probably, the third state in the Union, in numbers and productiveness. It has not been made so by men of wealth; comparatively few great capitalists have gone there; no great companies have produced the result. Ohio has risen into greatness by the enterprise and industry of individual citizens, each acting for himself, under the inspiring influence of liberty. Ohio owes her prosperity and power to the irresistible energy of freedom."

From the National Gazette.

THE DOMESTIC SLAVE TRADE.

Early in the spring of 1825, the writer was one of three hundred and fifty passengers on board the steam boat George Washington, bound from New Orleans to the Falls of Ohio. It was no small compliment to this steam boat, that the levee was covered with people collected to witness its first departure. She was literally a three decker, and two powerful engines propelled her against the current at the rate of six miles an hour. On the morning of the third day of the voyage, a little before sunrise, we observed a great fire some distance above, which, at first, was supposed to be something burning on the land. It was soon ascertained to be a steam boat; and presently came floating upon us, the hull, the decks, the towering freight of cotton, glowing in one huge magnificent cinder. The helm of the Washington obeyed the impulse of all on board, and steered in the direction of this portentous beacon. We approached so near it as to be incommoded by the heat. Conjecture as to the fate of the crew, and concern for the preservation of those who might survive, animated every breast. The Washington's course was directed to the land, from whence the burning boat appeared to have drifted, with the hope of assisting such of the sufferers as might yet be

afloat or have got to shore. The vessel had not coasted far up that side of the river, when a man was seen sitting on a log at the water's edge—the yawl immediately went off, and returned with him and a young female. This person was a Mr. Miles, of Frankford, Kentucky, a wealthy and respectable merchant; he was severely scalded and burnt. He stated that the unfortunate boat was the *Tesche*; that she had a full cargo of cotton, and a great number of passengers, who were all asleep when the vessel took fire, and her boilers burst; that such was the noise and confusion, increased by the darkness of the night, that he had no consciousness of any thing that afterwards occurred, any more than that he and the young lady had got to shore on bales of cotton; doubtless many others had gained the land by the same means.

Proceeding up and turning the next point of land, we discovered a group of persons near a cabin on the bank; many of them appeared to be negroes, men and women. The blacks were supposed to be slaves of the adjoining plantations, attracted to the spot by curiosity; it was this belief, I presume, which dictated the order to the two sailors in the yawl, to bring off only those who had been passengers on board the *Tesche*. In fact, the whole party consisted of sufferers, which became manifest by their all crowding into the yawl. I could distinguish four white men among them. The barthen was too great for the little vessel, though one of the largest of its class, and manned by two experienced seamen. To board us with safety, under such a load, required not only skill in the boatmen, but greater steadiness in the crew than could be expected from a crowd of stupefied and affrighted negroes. At the critical moment when the yawl struck the Washington, they rose up and seized her guard. It was in vain that one of the sailors shouted forth his hurried imprecation against this imprudent and fatal movement. He had barely time to effect his own escape from the fate he had just predicted. His comrade was about to follow his example, but was arrested by a negro woman, who with both arms grasped him round the neck, at the moment that the side of the yawl nearest to the Washington rose out of water, and turned over on them like a trap. Of the poor slaves none were saved. One of the white men was found alive under the jolly boat. Another had got upon the end of a snag, or "sawyer"—it was the slave trader. He sunk and rose, and disappeared, and again emerged, with the elevations and depressions of the amphibious tenement, to which he clung with desperation. Nature seemed to recognize him as one of the violators of her rights. The long boat relieved him from this novel and terrible penance. It must be confessed that some slight disgust took the place of sympathy, when it was found that this object of our last solicitude was no other than the selfish and hardened retailer of the poor negroes.

He was a "young lawyer," the son-in-law of a notorious slave dealer of the name of Boyce, who resides in affluence near Frankfort, on the fruits of a traffic he has followed unremittingly for thirty years.

By those who knew Robert Boyce it was not expected that he would let this matter sleep. His love of litigation, his great legal connections, his indefatigable perseverance and boundless prodigality in the prosecution of his suits, were well known to them; but to Paul Anderson, an inhabitant of St. Louis, whom he held chiefly responsible, as the principal proprietor of the Washington, and "the owner on board," these formidable attributes were unknown, much less the subject of measurement and apprehension. The latter was conscious only of having done a disinterested and humane act; in the performance of which, some of its objects, from their own natural weakness and the effects of a recent disaster, perished, almost in the moment of safety. Among them was a valuable, though humble man, of his own crew. If a thought occurred, as doubtless it often did, respecting the poor slaves, it was that of commiseration, softened, indeed, by the reflection, that an infinitely worse fate had awaited them.

More than two years after this disaster, in the fall of 1827, the writer was in Frankfort, Ky. The circuit court of Kentucky was sitting in the house in which he lodged. Accident took him into the court at the moment the judge called up for trial the very cause which had grown out of this incident. The crowded chamber was only another evidence of the interest which the people of the slaveholding states take in the agitation of any legal question, which has reference to that peculiar species of property. In the midst of this crowd, apparently so inimical, sat the owner of the Washington; his quixotic appearance strongly contrasted with his adversary Boyce, a stout, broad man, weighing probably 350 pounds; his rotundity of figure and sternness of features indicating the prosperous but unconscionable slave-dealer; whilst his antique dress, worn and greasy side pockets, loaded with papers, client-like patience, vigilance and assiduity, marked him out as the very personification of a chancery suit. No wonder then that our owner of the Washington had some misgivings as to the result, when, in addition to these personal advantages of his opponent, he witnessed the display of the learning, the zeal, and the talent which his money had elicited. It was at this moment, when, gazing around upon the seemingly unpropitious faces which surrounded the bar, as it were in quest of encouragement, that the eye of the defendant met mine. The recognition of a fellow-traveller was not the less cordial, for his being an eye-witness of the scene which gave occasion to the trial.

Mr. A. stated that his testimony was scattered from the Mississippi to the coast of the Atlantic. It cost him much time, labour and money to collect it. He had come to the trial apprehensive of the disadvantages of trying the cause in Kentucky, but was dissuaded from making an affidavit to that effect, by the assurance, that, if the people of that state were sensitive and tenacious on the legal and constitutional questions of the rights of property in slaves, they were in the same degree adverse to the domestic slave trade, and held the negro trader in abhorrence.

Mr. Bibb and Mr. Crittenden contended, on the part of the plaintiff, that slaves were as much property as bales of goods—that the slaves in question were the property or goods of their client—that the defendant had shipped his property and failed to deliver it at any port. On the part of the defendant, Messrs. Duncan and Grayson replied with great eloquence and ability. It was thought, however, that the strong and logical argument of Mr. Bibb, and the powerful appeal of his colleague, had made an impression on the minds of the jury, by no means auspicious to the interests of the defendant, when a circumstance occurred which doubtless turned the scales on the side of justice and humanity.

A tall, athletic, sandy-haired gentleman was addressing the jury on the part of the defendant, (I think his name was Wickliffe,) when suddenly there was an alarm of fire in the court room. The half smothered flames were breaking out from under the floor or hearth not far from the judge's seat. In the midst of all the bustle and confusion of such an accident, Mr. Bibb, the learned counsel for the plaintiff, with the masculine energy common to all professions in the west, seized an axe and was in the act of demolishing the floor which concealed the flames, when the stentorian voice of Wickliffe was heard above the tumult, beseeching him to forbear. "Desist!" he exclaimed, "for God's sake, desist, Mr. Bibb: you will destroy the man's property—you may kill some of his slaves, for which you will suffer, according to the law you have just laid down." It was one of those palpable, practical illustrations of an argument which strikes the common sense, and was irresistible. The skilful advocate saw it was unnecessary to say another word. The lamented Trimble gave the coup de grace to the plaintiff, and the jury returned in a few minutes with a verdict for the defendant. The indefatigable and inexhaustible plaintiff took the cause on a writ of error to the supreme court of the United States: and within these few days I observe that the cause has been argued by other counsel with great ability, and that the opinion of the court, delivered by chief justice Marshall, affirmed the verdict in the circuit court below, with costs. X.

Bravery and Humanity of a Crew of Negroes.

Fourteen seamen belonging to the late ship *Pierston*, of Whiteby, Fogg's, master, from Quebec to Hull, lost at sea on the 16th December, owing to their preservation to the courageous and persevering efforts of the American ship *Thomas Dickson*, captain Anthony, whose crew, sixteen in number, consists entirely of black men, originally from the coast of Africa, but now freemen of the United States. These brave men not only continued with cheerfulness the most persevering exertions, during two days and nights, to rescue our unfortunate countrymen from the tops of the wreck, to which they had taken refuge, (the vessel being waterlogged,) and in the most tempestuous weather, but, on succeeding in bringing them off to their own ship, resigned to them their beds, clothes, and every other comfort they had at their disposal; and, on landing them in safety at Havre, on the 12th, divided among them all the money they could raise, in order to alleviate their distress.

London Paper.

From E. Bates's *Miscellaneous Repository*.

SEPARATION IN THE WEST.

(Continued from page 168.)

As the time has passed on so far since the incidents to be noticed took place, in the progress of the separation within the limits of Indiana yearly meeting, it seems proper to state, in a summary way, the general course of events within those limits.

I do not think it necessary to go further back than to the yearly meeting of 1827. At that time the testimony of Indiana yearly meeting was prepared and adopted. I say prepared, because I know that it has been frequently asserted that it was drawn up at Mount Pleasant, and carried to Indiana, when it was forced upon the meeting by foreign influence. But it originated there, so far as I am acquainted with its origin—was drawn up there—and was united with by a more general expression of concurrence than I ever witnessed before. There were a few who objected to it, but the number was very small. Many who have since become leaders of the separation, at that time cordially expressed their concurrence with it; and some even said they rejoiced in it.

At that meeting, also, the proposition of Ohio yearly meeting for the different yearly meetings to appoint committees to unite in considering such subjects as are connected with the common interests of Society, was made. This, too, was opposed by a few, but it was referred to a committee; on which the principle objectors were appointed, and after a free expression of sentiment, the measure was united with by that committee, and approved and adopted by the yearly meeting. At the close of the yearly meeting, returning minutes were not granted to two individuals* then in attendance from within the yearly meeting of Philadelphia, because it was understood that the meetings by which their certificates were granted, were at least affected by the separation there. I well remember, that when the committee on endorsements made their report, distinctly stating their conclusion in this respect, my feelings of tenderness and sympathy towards one of the individuals (referred to in the note below,) were awakened in a peculiar manner. The occasion was laid hold of by several, Joseph Cadwalader among the number, to raise an excitement in the meeting to set aside the exception—that granting minutes to those individuals by the yearly meeting—the principle recognized in the testimony, would be rendered wholly inoperative. I also well remember that the substantial members of that meeting, with great calmness and firmness, maintained the report of the committee. This was understood to be in conformity to the order referred to in the testimony, by which it was distinctly understood, that those who separated from the ancient yearly meeting of Philadelphia, and set up meetings of their own, could not be regarded as members of the Society of Friends, nor admitted to the privileges of such in our religious meetings. Among those who stepped forward to allay the excitement on that

occasion, and to support the testimony, was Horton Howard. I mention his name, because, as he united with Friends at that time, so far as we were able to discover, and even took an active part in the measures which were adopted, I am willing to preserve this little memorial of it. Neither he nor his friends, I hope, will ever have cause to look back to that period with regret.

The followers of Elias Hicks took hold of these proceedings to raise an excitement among the less discerning part of the members. In this instance, as well as within Ohio yearly meeting, they acted on a principle directly at variance with that so much insisted on by Elias himself, and all his party, till they find it will not apply to their own case, and that is, "the majority must govern." The measures adopted by Indiana yearly meeting, to which I have referred, were clearly the judgment of the meeting, whether that judgment be tested by numbers, or by weight of religious character, or by religious feeling.

Great industry, however, was used to prejudice the minds of the simple against the proceedings of the yearly meeting. One of the prominent objections urged against the testimony, within our limits, was, that the meeting for sufferings had no right to adopt any article of faith or discipline, which had not been determined by the yearly meeting. To this we replied, that there was in it no article of faith or discipline which had not been determined by the yearly meeting. That so far as it set forth faith, it was the language of our ancient Friends, and in full accordance with the "Doctrines of Friends," which had been determined by the yearly meeting; for that volume had been examined and approved by the meeting for sufferings, agreeably to the order of Society, and their proceedings approved by the yearly meeting without one dissenting voice. And as to the discipline it made none, it only revived what had long been established among us, against denying the divinity of Christ, &c., and enjoining that our meetings be kept secret. But within the yearly meeting of Indiana this caviling objection was entirely done away; for the testimony was issued by the yearly meeting itself, and signed by the clerks of both men's and women's meeting. It ought, therefore, to have been regarded as binding on the members, whether the discipline it contained was new or old.

The greatest strength of the party was in Miami quarter, but even there they were much the smaller number; though it is said, that in the monthly meeting at Waynesville, they were more numerous than Friends.

At the quarterly meeting at that place in the eighth month, a very unusual course of proceedings, all taken together, took place, and which has been several months on hand. But as I have not yet been able to publish it entire, and time has passed on so far, I have concluded, for the sake of brevity, to select the most material facts.

Amos Peisley and Elisha Dawson were at that meeting, as were several other persons

who had been members of the Indiana yearly meeting, but were either under dealings or disowned. When the clerk had read the opening minute, called the representatives, and was about proceeding to the usual business of the meeting, an ancient Friend, who was in the station of a minister, observed that it had been the order of Society ever since he had been a member, for Friends not to proceed to the business until the meeting was select, and he did not think it was at that time.

On this, a considerable discussion took place. The followers of Elias Hicks encouraged those who were under dealings or disowned on account of doctrines to keep their seats, for they did not think Friends had any business to disown them on such grounds.

Elisha Dawson stated, that he supposed he and those who were with him from the same meetings, (alluding to A. Peisley,) were of that class. But he declared that they had been Friends all their lives—were regular members, and had the proper credentials from home, showing the unity of their friends there. It is surprising that men of common sense and common honesty should insist on the validity of such credentials; for, as they were issued by meetings entirely Hicksite, and after they separated from Friends, and set up meetings expressly for those in unity with them, so it is clear they could only be received in meetings of the same character, that is, separate meetings of Hicksites. The very circumstance of their having such certificates was sufficient to exclude them from the meetings of Friends.

Amos Peisley denied knowing any thing about a separation in Philadelphia yearly meeting; and yet he undertook to tell the cause of the separation! The principal difference, he said, was, "that one part, in the heat of their zeal for the divinity of Christ, asserted that the outward body of flesh and blood was God, confining their views outward, and the other part considered it was the Spirit." On account, he said, of a few, not exceeding one half dozen overbearing characters, who had employed lawyers, &c. the yearly meeting had reorganized, for the sake of getting away from the scene of confusion.

It is really extraordinary, that men of common faculties and common observation, should make such a frivolous pretext for breaking up the very organization of Society; for what is reorganizing but breaking the existing organization and making a new one? They profess to maintain the discipline of the Society, call it salutary, say its rules are sufficient, &c. But where is the discipline for reorganizing a Society? The very apology they make reverts back with full condemnation on themselves. They not only condemn the discipline as insufficient, while they declare that it is sufficient—but they completely convict themselves of the very thing they charge upon others. A few overbearing individuals have taken the power into their own hands, say they, therefore they will disregard the discipline as totally insufficient to accomplish their purposes—break up the existing organization of the Society, &c. to get the power into their hands. And as this was to be accomplished only by withdrawing, and setting up meetings for those

* One of these, I am informed, has become closely connected to Friends.

in unity with them, and favourable to their views, so they could claim to be of the same Society only with those of the same description, and in the same separate capacity.

But these very persons who had thus withdrawn from Friends of the yearly meeting of Philadelphia, persisted in their intrusion into the quarterly meeting, by which they totally interrupted its proceedings. Friends having now waited a long time, endeavouring to get the meeting select, without being able to attain the object, proposed an adjournment on this ground. This was objected to by the Hicksites, who wished the minute to state that "the day was far spent" as the cause for which the meeting was adjourned. A minute, however, was formed of the following import:—"The meeting being unable to become select, adjourns to second day morning, at nine o'clock." While the clerk was reading it, a considerable number of voices were heard in opposition, and with a good deal of vehemence, declaring that they had no unity with it.

The meeting being adjourned, Friends withdrew. But, at the request of Amos Peisley, the Hicksites stayed behind to hear their certificates read. Such trifling with the order of religious Society must appear contemptible to all impartial and discerning persons. That A. Peisley and E. Dawson had certificates from the meetings of those who had "withdrawn," and set up separate meetings for those in unity with them, no one called in question. But for them thus to force themselves with such certificates on the meetings of Friends, is what no man ought to have done; and no candid man could suppose that such certificates would be any evidence of their being in unity with Friends.

Being thus left alone, they had a fair opportunity of keeping to themselves, had they been disposed to give Friends no further trouble, but they soon adjourned, and to the same hour on second day morning to which Friends had already adjourned.

(To be continued.)

FOR THE FRIEND.
ELIAS HICKS AND THE SOCIETY OF FRIENDS.

(Continued from page 152.)

The statements given in my last number, and the extracts both from the printed sermon by Gould, and the notes taken by another hand, show in the clearest manner, that the allegations made in the document prepared by the Southern District monthly meeting, were founded upon the most solid and sufficient reasons. The doctrines which it charges Elias Hicks with promulgating, are all distinctly marked in Gould's sermon, and form matter of complaint which ought to have claimed the serious attention and earnest labour of his own monthly meeting.

When the document was read in the Southern District meeting, considerable discussion ensued. Some of the friends of Elias Hicks endeavoured to excuse him by saying that he did not mean to say what the paper charged him with, and that they understood him differently, but no one denied that his expressions

were correctly taken. Several of his warm admirers seemed so confident of the ultimate success of their party, and of the overthrow of Friends, that they urged the adoption of the document, remarking, with a sneer, that Friends would soon be glad to get it off the minutes, and that the meeting at Jericho would take no notice of it; pleasing themselves with the mortification which they supposed Friends would thus sustain. A list of all those who spoke on the occasion, taken at the time, now lies before me; from which it appears, that twenty persons approved the report, and advocated the propriety of forwarding it to Jericho monthly meeting; while only eleven persons, either directly or indirectly, evinced their disapprobation, and not more than four of these decidedly objected to its being transmitted as proposed. If, therefore, as the Hicksites so often assert, the majority of the meeting should govern its conclusions, they ought to acquiesce in this as the fair decision of the monthly meeting, and to be consistent with their professions, they should have awarded it the consideration and respect which the importance of its contents demands.

Agreeably to the direction of the monthly meeting, the report was transmitted to Jericho, and delivered to the clerk in the monthly meeting by a Friend of Philadelphia. The Hicksites there had been previously notified by their friends in this city, that such a document was likely to be forwarded, and they refused to suffer it to be read, but referred it to a committee for examination.

At a subsequent meeting it was produced and read, but no other notice taken of its contents than roundly to deny their truth, without examination or inquiry, and to vilify the characters of its authors. This course evinced a determination on the part of the Hicksites, who had usurped the entire control of that meeting, to countenance no accusation, however well authenticated or supported by persons of the highest worth and credibility, the investigation of which might have a tendency to impeach the infallibility of their leader. It showed, also, a contempt and disregard of the concern and uneasiness of a neighbouring monthly meeting, which was entirely at variance with the common feelings of brotherly regard, and evinced a consciousness that the subject would not bear examination. If they really believed that the Southern District monthly meeting had made an unfair or untrue representation of the case, they had no cause to decline an investigation, or to fear its results. The Southern District meeting, by preferring the complaint in its official character, invited them to the examination; and the very fact of their declining to pursue it, is irresistible evidence that both Elias Hicks and his party feared the consequences of such a scrutiny, because they knew it must result in the complete establishment of every fact detailed in the report. Truth and innocence never shrink from the most strict and rigid investigation—error and conscious guilt only seek to hide themselves under the veil of darkness, and to repel a just accusation by contumely and reproach.

Finding there was no prospect of obtaining

a proper examination into the subject by Jericho meeting, and that its members were too generally the blind partisans of Elias Hicks to extend to him that Christian care which his unsound doctrines loudly called for, the Southern District meeting brought the matter before the quarterly meeting of Philadelphia, which, after serious consideration, concluded to transmit the report to Westbury quarter, and appointed a committee of three Friends to attend with it. It is proper to observe, that the influence of E. H. in this quarterly meeting was such, that it was not expected any important advantages could result from laying the report before it, as it was well known that the clerk, and many other members, were so devoted to his interests that they would not act contrary to his wishes. But as this was the regular channel by which, in the order of Society, the complaint must be forwarded to the yearly meeting, it was believed best to keep strictly to the discipline and usages of Society.

When the committee from Philadelphia presented the documents they were entrusted with to Westbury quarter, the followers of Elias Hicks would not suffer them to be read, believing in a most clamorous and abusive manner, loading the committee and the quarterly meeting of Philadelphia with obloquy and opprobrium—impeaching the moral standing of the most respectable Friends, and, in short, vilifying all who dared to dissent from the opinions or to question the correctness of the practice of their leader. Elias Hicks played the same part, as regarded this meeting, that he did subsequently at the yearly meeting of Ohio. Aware of the wild and undisciplined passions of many of his partisans, and apprehensive that they would commit some shameful outrages upon decency and good order, he wished to relieve himself from the odium of their misdeeds, by going home before the quarterly meeting occurred. But this subterfuge will not serve him, when it is recollected that he spent two or three days in New York, where the quarterly meeting was to be held, arranged the mode in which the report and documents were to be disposed of, and went home only the day, or day but one, before the meeting commenced. The report was referred to a committee, to examine and inform whether it was fit to be read in the meeting. This committee were not to report for three months, and by this means the Hicksites hoped to prevent the complaint from reaching the last yearly meeting in New York. Such a mode of acting upon a communication made in the regular order of Society, from a large quarterly meeting to one of co-ordinate rank, we apprehend was never before heard of. It was not only a miserable shift to get rid of a representation, the truth of which could not be denied, and which the party was afraid to face, but it was a gross insult both to the quarterly meeting of Philadelphia and its committee. The proceedings of Westbury meeting clearly indicated the determination of his party to give Friends of Philadelphia no opportunity to state their grievances or obtain redress, and it was therefore agreed to represent the circumstances of the case to our yearly meeting for its direction. This body

forwarded the document by a committee to the yearly meeting of New York, and they were referred by the latter assembly to the attention of Westbury quarterly meeting of FRIENDS, to see that the monthly meeting where Elias Hicks belonged took the requisite care in the case. Meanwhile the Hicksites having separated themselves from the doctrines, discipline, and communion of the Society of Friends, and the monthly and quarterly meetings being thus relieved from their turbulence and clamour, were placed in a situation favourable for the due maintenance of the established discipline of the church.

By recurring to the several steps through which this extraordinary case has travelled, the reader will perceive, that, throughout its management, the strict line of gospel order has been observed. First—private, tender labour, was bestowed upon Elias Hicks again and again, in order to reclaim him, until he at last refused to see his brethren any more on that errand; then, as the next proper medium through which care should be extended, his own monthly meeting was applied to, agreeably to the direction of discipline. When this meeting refused to do its duty, the subject was carried to the next superior or quarterly meeting, whose province it is to take care that subordinate meetings perform faithfully the services confided to them. This application also proving unsuccessful, an appeal was finally made to the highest tribunal in the Society.

In consequence of the weak and disordered state of Jericho monthly meeting, and the general defection of its members from sound principles, it was evident that they were not in a suitable condition to hold a monthly meeting to the reputation of Society, and soon after N. York yearly meeting closed its session, the members were attached to Westbury, thus forming the combined monthly meeting of Westbury and Jericho. The report from the Southern District being brought before this meeting by recommendation of the yearly and quarterly meetings, the following minute was made in the case, viz.

"At the monthly meeting of Friends of Westbury and Jericho, united by Westbury quarterly meeting agreeably to the recommendation of our last yearly meeting, held at Westbury the 21st of the 6th mo. 1828.

"It appears by the extracts received from the yearly and quarterly meetings, that this meeting is directed to give the necessary attention to several documents and minutes received at our last yearly meeting, from the yearly meeting of Friends in Philadelphia, stating the unsound doctrines, publicly delivered in that city by Elias Hicks, a member of Jericho monthly meeting. The said documents being now read, obtained the solid consideration of the meeting, and it thereby appeared that the ministry of Elias Hicks has given much uneasiness to Friends of that place. The sentiments therein stated to have been publicly delivered by him, appeared to be incompatible with the Christian doctrines of our Society, being contradictory to divers declarations of the apostles and evangelists, and amounting to a denial of their evangelical testimonies as recorded in the Scriptures of truth.

He is also therein charged with encouraging in the youth a disregard to the instruction of parents and tutors, stating as his belief, that an attention to the light within, would lead them so to do;—thereby tending to lay waste that authority and discipline in families which are essential to their peace and happiness.

"He is now travelling in the western states with a certificate from the monthly meeting of Jericho, expressive of their unity with him as a minister, though this was objected to by some Friends of that meeting. After obtaining the said certificate he openly associated himself with those who had seceded from Friends in Philadelphia and parts adjacent, attended the yearly meeting of the separatists, held there, participated in its concerns, and received from it a minute expressive of their unity with his services, directed to his own monthly meeting.

"At the ensuing quarterly meeting at Westbury in 4th mo. last, he opened his prospect of an extensive visit in the western and southern states, producing the minute of approbation from Jericho monthly meeting, and obtained thereon from the men's meeting an endorsement expressive of sympathy and unity with him in his concern.

"Yet this endorsement was not obtained in unity, a considerable number of Friends expressing their disapprobation of his prospect, and faithfully urged their objections against his being liberated by the meeting, to travel as a minister in unity with the society. But the concern of these Friends being disregarded, the case was carried over their heads. He did not incline to open his prospect to the women's meeting, agreeably to his former practice, and the recommendation of our discipline, which enjoins that the women's clerk shall also sign such certificates and evidence; and we believe that he was aware that he had not the unity of Friends. At the opening of the last yearly meeting, he publicly advocated the separate yearly meeting held in Philadelphia, and a number of the members of that yearly meeting who had been disowned from our Society, having intruded themselves into the yearly meeting, he encouraged their continuance in it, claiming for them an equal right with Friends.

"This inconsistent conduct of his, together with others who joined with him therein, tending to lay waste the order of society, promoted the separation which then took place, and laid the yearly meeting under the necessity of retiring from these disorderly persons, and all others who united with them, that the business of Society might be conducted according to the order established by our discipline. By all which conduct it clearly appears, that Elias Hicks has identified himself with those who have seceded from our religious communion.

"Under the consideration of these extraordinary circumstances, and many others that we ourselves have witnessed, this meeting became closely exercised, and the case appears to us of that magnitude and nature, which renders it intimately connected with the general interest of society. This meeting, after solid deliberation thereon, is united in the judgment, that he has so far deviated from the doctrine

and discipline of our Society, that it is not admissible for him to travel as a minister in unity with Friends, and that he ought not to proceed in the present journey. We therefore believe it our duty to require his returning home without delay, that the charges preferred against him may be duly investigated according to the order of our discipline.

"A copy of the foregoing minute is directed to be forwarded to him, that he may return to his friends at home without further procedure.

"But if he still persists in travelling as a minister, after receiving the above, contrary to the judgment of this meeting and order of our Society, a copy hereof is then directed to be laid before the meeting for sufferings of Ohio yearly meeting, that Friends in those parts may be acquainted with the peculiar circumstances under which he is prosecuting the present journey.

"Extracted from the minutes of the aforesaid meeting. Signed by direction and on behalf of the meeting, by

VALENTINE WILLETS, Clerk."

While this subject was pending, and with a knowledge of the great uneasiness which his unsound ministry gave to many exercised Friends, and also, that he would be a very unwelcome visitor in many places where he came, Elias Hicks set out from home to impose himself and his preaching upon the meetings of Friends, under a profession of religious concern. It would have been well if he had observed that injunction of our blessed Lord—*"If thou bringest thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."* Regardless of this positive command, he set out for Ohio and Indiana yearly meetings, the former of which only he attended; and it really seems as though He, who can overrule the pride and wrath of man, and make it subservient to the promotion of good, had so frustrated the schemes of Elias Hicks and his party, as to make this western journey a means of exposing more clearly than ever before, the weakness and wickedness of the cause in which they are engaged, and happily of rescuing some innocent, but deluded persons, from the influence of their pernicious principles.

The minute of Westbury and Jericho monthly meeting was forwarded to Eliza Bates of Mount Pleasant, and by him delivered to Elias Hicks, together with a letter from Gideon Seaman, which has already been inserted on page one hundred and twenty-seven of this volume. Elias was much agitated on the receipt of these documents; and we are told by Haldhy Jackson, actually stayed away from the first sitting of the yearly meeting, to frame a reply to them. This was the more extraordinary, as he had travelled above four hundred miles, professedly under a religious concern, to attend it; and from the state of excitement and turbulence into which his followers had worked themselves, they certainly needed all his generalship and prudence to restrain their passions, and conduct them with some degree of credit through the crisis which impended.

When it is recollectcd that he had been sitting in caucus with them, to determine what course they should pursue, and to settle the plan of action, and had also attempted to introduce himself into the select meeting on seventh day, thus showing his determination to be at the yearly meeting, it must surely appear strange, that, at the very critical juncture, he should desert and absent himself from his party. The real cause lies deeper than this, and I suspect that Halliday Jackson knew well, that, while "the novel communications from Long Island" were made, the ostensible reason—the true motive was, to rid himself of the odium which an enlightened and well regulated public would attach to the outrageous assault made by his party to drive Friends, *vi et armis*, from the meeting-house. In my next I shall give a copy of his reply.

(To be continued.)

EXTRACT FROM A LETTER,

Written by a Friend, and received at this office, dated 23d of 2d month, 1829.

"Since the monthly meeting in the 8th mo. last, Friends at West Lake, Upper Canada, have been disturbed in their monthly meetings by the Hicksites, who have met there, and occupied the time with business of their own; in consequence of which Friends have been obliged to wait for them to leave the house, or adjourn the meeting to another day; although their number is much the smaller, they have thus continued to encroach on the rights of the monthly meeting, and deprived Friends of the privilege of transacting the business of the meeting at the usual time.

The half year's meeting of Canada met at West Lake, first month 29th. The monthly meetings in Canada had previously disowned most of the leading members of the Hicksite party, for their unsound principles and disorderly conduct; notwithstanding which, they attended the half year's meeting, and took the uppermost seats, (of which they appear to be fond,) to the exclusion of the regular members. Soon after the assembly was gathered, a Friend appeared in testimony, clearly setting forth the doctrines of the Christian religion, and cautioned the audience against the transformations of antichrist, so prevalent at the present time. On taking his seat, a Hicksite, who had been disowned, informed the assembly, (there being many present who had never been members of the meeting,) that this was not a meeting designed for public communications, but only for the transacting of the business of the Society. After he sat down, and before any proposition to close the shutters or proceed to business was made, another disowned person arose, and informed the meeting that Nicholas Brown and wife had appointed a meeting to be held at that place, at 11 o'clock next day, requesting the general attendance of the people. The design of this appointment was obvious;—for, as the Hicksites appeared to be prepared to prevent the business of the meeting being transacted on that day, it seemed to be a stratagem to deprive Friends of the house the next day. This measure was strongly remonstrated against

by Friends. The assembly was informed, that it was altogether an imposition on Friends, and that the persons appointing the meeting were disowned from the Society, and had no right to claim such a privilege. After this, Nicholas Brown arose, and stated, that notwithstanding what had been said, the appointment stood good, and that he had felt a great desire for the people in that neighbourhood, and requested their general attendance. After the shutters were closed, and the meeting for discipline opened, the intrusion of the Hicksites rendered it impracticable for Friends to proceed with the business of the meeting agreeably to discipline or the order of Society; a proposition was therefore made, to adjourn to 10 o'clock next day, to which Friends unanimously agreed; and a minute of adjournment was accordingly read. When Friends were about to withdraw, a man of respectable appearance, who sat in the back part of the house, requested the attention of the assembly; on which Friends stopped. He then proceeded to state, that he was not a member of any religious Society, but that he had been an attentive observer of what had passed; and directing his discourse to Nicholas Brown, he advised him to recall his appointment, or postpone it to some other day, urging the propriety of Friends having the preference, they having at least an equal right to the house; and that, if he did not change the appointment, the people would cry out shame against him, &c. But N. Brown's determination appeared fixed and unalterable, evidently accompanied with the design of dispossessing Friends of the meeting house; and Friends retired to their respective homes, to wait the event of another day.

The following day, they assembled, agreeably to adjournment, and proceeded to transact the business of the meeting, which was large, and much harmony and condescension were manifested, each seeming to esteem another better than himself. About 11 o'clock, Nicholas Brown and his retinue came, and several of them, at different times, attempted to enter the house; but a number of the respectable inhabitants, two of whom had been for several years members of the provincial parliament, had placed themselves about the doors, and informed them that they had taken upon themselves to protect Friends in the undisturbed possession of the house; that they were induced to do so from having been present yesterday, and seen the determination of N. Brown and his party to intrude upon Friends; and that they considered it their duty to prevent the meeting from being disturbed. On the Hicksites asking by what authority they acted, they replied, by their own authority; and that they need not accuse Friends of employing them, for it was not the case. One of the Hicksite party solicited the door-keeper to let him enter, stating that he had something particular to communicate, and on his promising to return immediately, they admitted him. He came within the door, and stating that there were a number of women in the yard, suffering with cold, asked the meeting what should be done for their relief. He was answered, that if there were any mem-

bers there, they might come in; but there were houses in the neighbourhood where others could go and warm themselves if necessary. The door-keeper, thinking he stayed longer in the house than was necessary, came in, and gently tapping him on the shoulder, said, 'come, it is time for you to go out.' He went out, and N. Brown adjourned his meeting to the next day.

"The situation of the meetings in Canada appears to be more favourable than was anticipated, a smaller number having seceded; but these appear to have abandoned the position, so strongly supported by their coadjutors in some other places—that the majority must govern."

THE FRIEND.

THIRD MONTH, 14, 1829.

INFANT SCHOOLS.—By invitation of one of the managers, we have recently enjoyed the gratification of visiting two of the three establishments in this city instituted by the Infant School Society of Philadelphia. Our limits will not admit of a detailed description; but the pleasure which, in common with many other delighted visitors, we derived from the exhibition, was of that placid, yet exhilarating kind, not easily expressed in words, but which one loves to recall and to dwell upon, as on a pleasant dream, or a spot of refreshing verdure in a weary land. It is impossible to behold without emotion, say from one hundred to one hundred and fifty little boys and girls, in each of the schools, their ages from two years to six, with bright, healthy, gladsome faces, clean, and for the most part comfortably clad, rescued and brought together from the lanes, and alleys, and by-ways of the city, and placed under the care of amiable and well qualified tutors, and the superintendence of a band of disinterested and benevolent females, sedulously devoted in training them to religious, moral, and intellectual improvement—to virtue and to happiness.

The individuals of which the Infant School Society is composed are of different religious denominations; and from all that came under our observation, we should infer that the spirit which actuates them is essentially catholic. For instance, the religious lessons inculcated are drawn from the Scriptures, and selected with due reference to infantile capacities.

Upon the whole, we cannot well do less, in justice to our feelings, than express the hope that others will be induced to visit these schools and see for themselves; believing that few who are blessed with the means, could then resist the touching appeal to their sensibilities and their beneficence.

A Stated Annual Meeting of the Contributors to the "Asylum for the relief of Persons deprived of the use of their Reason," will be held at Friends' Meeting-house, on Mulberry Street, on Fourth day, the 18th instant, at 3 o'clock in the afternoon.

THOMAS KIMBER, Clerk.

Philadelphia, 3d mo. 2d, 1829.

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FOR THE FRIEND.

EGYPTIAN RUINS.

(Continued from page 162.)

In order to confine ourselves within the bounds proper to be observed in essays of this character, it will be necessary to omit many of the minute though interesting details, given by the authorities to whom we are indebted for the facts contained in the present article. We nevertheless hope, that, by a rapid sketch of most of the ruins enumerated, and by a more particular description of one or two of the most celebrated palaces and temples, with their appearances, we may convey an adequate idea of all the abodes of the living; and that, from a notice of the most famous of the catacombs, an equally striking picture can be presented of the habitations of the dead.

Thebes was the most ancient and the most renowned of the Egyptian cities; and although it had passed its meridian, and was perhaps on the decline in the time of Joseph, yet, to this day, its remains are more numerous, and in better preservation, than those of the modern cities. Several villages of miserable huts are now scattered over its site, forming a melancholy contrast with the splendid relics of this ancient metropolis.

Among the other remains, the author of the "Description de l'Égypte" notices the following, in the order in which we give them. A vast enclosure used as a circus. A splendid palace and several temples, all erected upon an artificial mound. A continued succession of broken obelisks, columns, and colossal statues, covered with hieroglyphics, being the *reliquia* of a prodigious edifice. Two statues, appearing, at a distance of four leagues, like vast rocks rising from the plain, and the palace of Kourna—this edifice being the last discernible upon one side of the Theban plain.

On another boundary of the site of this city is the palace of Luxor; near its entrance are two superb obelisks, formed each of a single block of granite, seventy-five feet in height, several statues in a sitting posture, and a gateway fifty feet in elevation.

The obelisks are covered with hieroglyphics, executed with all the care and precision that is found on the finest gems; the statues are

well formed, and the gateway sculptured with representations of "battles of chariots, passages of rivers, and the capture of fortresses." From Luxor to the grand palace of Karnac, situate on another part of the ruins, extends a street of near a mile and a quarter in length, having on both sides of it, at small intervals, the remains of columns, houses, &c.; and it is believed that on this avenue alone were placed six hundred sphinges—images formed of lions' bodies and women's heads.

"From this alley of sphinges," says the French author, "if we turn a little to the left, we enter a broader avenue, formed entirely of coulicant rains, mounted upon pedestals, at the extremity of which is a triumphal gate, of the most elegant proportions. These form the approach to a temple, that shows in all its parts the marks of the highest antiquity, and is, notwithstanding, constructed of materials which had already been used in former monuments."

Next in order follows a description of the palace of Karnac—the most splendid edifice ever erected in Egypt, or perhaps we might say, in any other country. It was the work of a succession of monarchs, a portion of it being the oldest masonry in the world, though the larger part was constructed during the reign of the celebrated eighteenth dynasty, mentioned in our former article on Egypt. It continued, however, to receive additions and repairs, by various succeeding monarchs; and one of its divisions bears the name and titles of Alexander the Great. The approach to this palace was through a long avenue of enormous sphinges. Entering by a large gateway—

"We reach," says the French author, "a first court, decorated on its sides with long galleries, and enclosing temples and habitations. In the midst is an avenue of columns seventy feet in height, sapped at their foundation; the greater part of them have fallen, each in a single mass, and stretch out their trunks, formed of layers of stone, in the original order they had when erect. A single one stands upright, as if to attest a magnificence that can now be scarcely imagined. A second pylon (great gateway), preceded by two colossal statues, serves as the entrance of a great hall, which extends in its greatest dimension three hundred and eighteen feet, and in its least one hundred and fifty-nine. The stones that form its flat roof rest upon architraves,* supported by one hundred and thirty-four columns still standing. The largest of these are not less than eleven feet in diameter and seventy in height. The capitals (tops of the pillars) spread out, and form each a surface of sixty-four square feet, on which an hundred men might readily find room to stand.

"Passing through another pylon, we enter a sort of court, in which there formerly stood two obelisks of granite, sixty-nine feet in height; one alone still stands upon its base. A great gate and another pylon lead to a hall destroyed to the very foundation; it had galleries formed of caryatid pillars, and it

* Stones placed immediately on the columns (like beams) to support the flat stones composing the roof. Caryatid pillars are pillars carved into the figure of women dressed in long robes.

contains the largest obelisk that is now to be found in Egypt. It is ninety-one feet in height; its sculptures are of the most perfect execution, and seem to exceed whatever the arts of modern Europe could effect. Another gate leads to apartments wholly built of granite, that appear to have been finished with greater care than any other part of this vast edifice. Beyond are still to be seen multitudes of columns and a vast number of apartments."

"Such," says our reviewer, "is the palace of Karnac, the proud residence of the Diospolitan dynasties, in which the monarchs of Egypt exhibited a magnificence that succeeding ages have long wondered at, but may despair ever equalling. So extraordinary is the command of labour and of skill in the arts which is here displayed, that those who have visited the spot can hardly realize the truth of the impressions of their senses, and feel almost inclined to regard the whole as a fiction of a wandering and fantastic imagination."

Two of the French commission make a curious comparison between the extent and magnitude of the buildings of Thebes, and those of other countries, ancient and modern, from which we derive the following particulars.

The temple of Theseus, and even the Pantheon of Athens, are buildings of a comparatively small extent, the latter being only of about the same dimension as one of the chapels attached to the palace of Karnac. The merit of the Grecian artists consisted not in the imposing grandeur and magnitude of their constructions, but rather in the chasteness of fancy, purity of design, and beauty of finish which were displayed in all their works.

Even the celebrated remains of Palmyra and Balbec cannot vie in size with those of Karnac.

In making the comparison, the commissioners mention that the sphinges alone at this famous palace must have amounted to 1600, the colossal monolith statues to nearly forty, the perfect columns to near seven hundred and fifty, some of which are of a greater diameter than the celebrated pillar of Trajan; to which may be added eight monolith obelisks of prodigious height, and seventeen enormous gateways. Besides those immediately about the palace, there are seventy-seven other monolith statues, the "least of which is larger than life, and the largest fifty-four feet in height."

Among the temples, the imperial baths, the Pantheon, the Coliseum, and all the other edifices of ancient Rome, we may look in vain for an equal to the palace of Karnac; and continuing our research amongst the more modern buildings belonging to that celebrated capital, we are equally incapable of finding a comparison. With regard to the stupendous church of St. Peter's, the French authors speak thus:—

"St. Peter's, whose cupola, suspended in the air, is thirty-one hundred and thirty-seven feet in height, [which is] an elevation almost equal to that of the great pyramid of Memphis." "This church has in length

two hundred and thirty-eight English yards, and is one hundred and seventy English yards in breadth. Two galleries, arranged in the figure of a horse shoe, serve as avenues to this majestic edifice, and add considerably to its extent, which, including them, is five hundred and forty-three English yards. But this is thirty-seven metres (more than forty English yards) less than the space comprised between the sphinges that precede the western entrance of the palace of Karnac and its eastern gate."

The size of Thebes was about twice that of Cairo, the capital of modern Egypt, whilst Memphis, near the site of which Cairo stands, was a little larger than Thebes. Most of the ruins of private buildings are buried in the soil formed by successive deposits from the inundations of the Nile. By a passage in Diodorus Siculus, it appears that they were four or five stories in height, and built like the dwellings of modern Egypt, with large halls and small chambers.

We shall next give a description of the temple of Denderah, which, though of a more modern date than the palace which we have just described, is still completely Egyptian in its style.

The general figure of the building is that of the letter T; its whole length is two hundred and sixty-six feet; the breadth of the portico, corresponding (we suppose) to the top of the T, is one hundred and thirty-five feet.

The point of the portico is composed of six columns, whose capitals are formed of colossal masks or faces of the goddess Isis; an elegant cornice, decorated, like the whole front, with rich sculptures, adorns the portico. The height of the portico is fifty-five feet; that of the body of the temple is forty feet.

The walls are exceedingly solid and massive, and are covered with the finest sculptures. On the entablature of the temple, the carving is peculiarly splendid. Two deities are represented as sitting on rich thrones, and thirty-one figures advance towards them, some bearing offerings, others in the attitude of adoration."

In the interior of the portico, the flat stone roof is supported by twenty-four columns slightly conical, seven feet in diameter at the base. The walls inside are covered with basso-relievos, all of which were originally painted, and much of the colour yet remains.

The ceiling of the portico is decorated with magnificent sculptures, among which is a representation of the signs of the zodiac. The main building has, next to its entrance from the portico, a large hall forty-two feet square, supported by columns, and with three small lateral chambers.

"Two successive vestibles, each having lateral cells, lead to the sanctuary, which terminates the dose of apartments. Around the sanctuary are arranged small dark cabinets. The whole of the walls of all these apartments, whether small or large, are equally covered and adorned with sculptures. One arrangement is common to this temple, to the palace of Karnac, and indeed to all other Egyptian edifices in which the parts are sufficiently perfect to admit of its being observed, viz. the aperture of the dose regularly decrease from the exterior inwards, and thus an optical deception is added to the effects of perspective, to enhance the estimate of distance.

"A staircase, communicating with the first vestibule, leads to the terrace roof of the temple, a great part of which is occupied by the remains of a village once inhabited by the Arabs.

"On the terrace of the temple are situated two uncovered halls, that lead to several small apartments. One of these is remarkable, in consequence of having sculptured upon its roof a circular representation of the constellations visible in Egypt. This planisphere is very curious, from its being the oldest existing instance of a representation of the vault of the heavens upon a plane surface."

"It has, in connection with the zodiac of the portico, and another similar representation discovered in the temple of Eme, been tortured into an argument to prove the enormous antiquity of Egyptian science. As has been already shown in a previous number of this review, this argument was destitute of foundation. The roof of this apartment, with its sculptured constellations, has recently been removed, and is now in Paris."

"This great temple, with a lesser one and several other sacred edifices, was surrounded by a wall of unbaked bricks, forming an enclosure (almost an exact square) of about three hundred and twenty yards at each direction. This wall was from fifteen to eighteen feet in thickness; it is now almost wholly in ruins—no more remaining than suffices to point out its extent and determine its dimensions."

"The whole of this great space was no doubt devoted to sacred purposes, contained the habitations of the priests, and received the worshipping multitude, who were not admitted into the temple itself, which was in truth no more than the sanctuary of its inch encumbered with rubbish, that many of its apartments are hardly accessible, while the terrace can be mounted by means of them, in spite of its elevation above the original soil. A less temple has been nearly lost beneath them; and to judge from what is found at Thebes, many other edifices are probably buried. Several splendid gates led to this enclosure, decorated, like the temple itself, with rich sculptures.

(To be continued.)

—o—

FOR THE FRIEND.

TIE REBREVES.

A correct knowledge of the Creator and Governor of heaven and earth, and of the relation of man to his Almighty judge, is certainly the chief foundation of happiness among human beings. From the misapprehensions of the Deity which have prevailed, have proceeded all the idolatry and superstition of the world; and even atheism itself may be ascribed to the various opinions of God and religion which have been mixed with the uncertain guessings and judgments of men."

From a view of the universe, and a contemplation of the situation and wants of man, a superior mind may, perhaps, infer some of the attributes of the Creator; but even this was scarcely attainable in the infancy of the world, when men were not accustomed to intellectual effort, nor inherited any learned labours from their ancestors, and were destitute of a thorough acquaintance with the works of nature. Nevertheless, the pious patriarchs of the highest antiquity possessed a correct knowledge of God; and even if we should absurdly suppose, that those simple and unlearned fathers were speculative philosophers and profound thinkers, we should still be compelled to acknowledge, that nothing less than a supernatural revelation of himself to the men of the old world, could have introduced that correct knowledge, or have secured the transmission of it from father to son.

Before the flood, profligacy and practical

atheism prevailed, and a few centuries afterwards, superstition and idolatry had nearly crowded from the earth a knowledge of the true God. He, therefore, revealed himself to an illustrious Chaldean, whom he appointed, with his descendants by Isaac and Jacob, to the important trust of preserving this invaluable treasure, and promised, that among them should be accomplished the great plan for the redemption of the human race.

From the call of Abraham, therefore, with the promise of a numerous posterity, may be dated the origin of the Hebrew nation—a nation, whose history above that of any other people, possesses the highest interest for all mankind, not only in the individual application which may be made of the precious promises and instructive examples with which it abounds, and the illustration it affords of divine superintendence of the affairs of men, but also in its bearing upon the Christian system as originally introduced, and at present established in the world. One determinate purpose may be distinctly traced in the history of their commonwealth, from the introduction of the Mosaic legislation, through all the subsequent occurrences by which it was gradually developed, until finally accomplished by the "bringing in of that better hope," the advent of the promised Saviour. "It was a plan which man could never have devised, nor have prosecuted through so many ages, nor have finally executed in so remarkable a manner, with such important results, and to so great an extent."

Although the fragments of antediluvian history preserved in the book of Genesis furnish us with little which is explicit respecting civil society, yet we learn from them that men were, in that early age, engaged not only in agriculture, but in the improvement of the arts; that they recognized the rights of property, and the public institutions of religion. The lawless deeds of violence, however, which arose from profligacy and impiety, and were perpetrated by those men of great stature, the giants of the old world, prove clearly that the societies then formed, were very imperfect, and the rites of superstition soon usurped the rude sanctuaries of religion.

The family of Noah retained a knowledge of the first principles of civil society, and of the infant arts, which had existed before that awful judgment, of which they were the solitary survivors. In Egypt and southern Asia, their descendants were soon re-united in political communities. At first, the new race seem to have acknowledged the patriarchal authority of Noah, and of his lineal descendants; but soon after the dispersion at Babel, the foundations were laid of the kingdoms of Babylon and Assyria. The Cushites, descendants of Ham, established themselves very early in south-western Arabia; and crossing the straits of Babel-mandel, founded the ancient Ethiopia, now called Abyssinia, from whence it is supposed they penetrated into Egypt, and established governments, and the order of priests, as early as the middle of the second century after the flood.

The communities thus early settled, were gradually perfected, while the tribes who wandered to more distant regions, sunk into a state of barbarism, from which they emerged but by slow degrees, and in which some remain at the present day.

Abraham resided in Canaan about 3000 years before our present era. The promise made to him while he dwelt in Haran, that in him should all the families of the earth be blessed—Gen. xii. 4 to 17.—iv. 14 to 18.—xviii. 16 to 22—may have had principal reference to the propagation of the true religion, which his posterity were to preserve, but which was at that time mostly, and soon after, entirely, lost among the nations of the earth. The prophets of later times, when they have predicted the spread of true religion among the heathen, have understood the promise in this sense. But the language employed is susceptible of a more extensive meaning; and, as was shown by the result, it really did refer to something more; Gal. iii. 14—even to that Mediator, through whom the blessing might come on the Gentiles, “that we might receive the promise of the spirit through faith.”

The name of Abraham is really a venerated name, as promised in Gen. xii. 2. Four hundred millions of Mahometans* derive some knowledge of God, from the Jews and Christians, and hold the name of Abraham in as much veneration as the latter; while two hundred millions of Christians, it is supposed, esteem themselves blessed, through Jesus, the seed of Abraham.

(To be continued.)

THE PRAIRIE OR BARKING WOLF.

The following account, from “Godman’s American Natural History,” of the barking wolf, is extracted for the singular singularity which it evinces.

This wolf frequents the prairies, or natural meadows of the west, where troops or packs, containing a considerable number of individuals, are frequently seen, following in the train of a herd of buffalo or deer, for the purpose of preying on such as may die from disease, or in consequence of wounds inflicted by the hunters. At night, they also approach the encampments of travellers, whom they sometimes follow for the sake of the carcasses of animals which are relinquished, and by their discordant howlings, close to the tents, effectually banish sleep from those who are unaccustomed to their noise. According to Say’s observation, they are more numerous than any of the other wolves which are found in North America.

The barking wolf closely resembles the domestic dog of the Indians in appearance, and is remarkably active and intelligent. Like the

common wolf, the individuals of this species frequently unite to run down deer, or a buffalo calf, which has been separated from the herd, though it requires the fullest exercise of all their speed, sagacity and strength, to succeed in this chase. They are very often exposed to great distress from want of food, and in this state of famine are under the necessity of filling their stomachs with wild plums, or other fruits no less indigestible, in order to allay, in some degree, the inordinate sensations of hunger.

This wolf barks in such a manner as to resemble the domestic dog very distinctly; but the first two or three notes are not to be distinguished from those produced by a small terrier, but differs from that dog by adding to these sounds a lengthened scream. On account of this habit of *barking*, Say has given the specific name of “latrans” to this wolf, which we prefer to translate for a trivial name, instead of using that of “prairie wolf,” which is equally applicable to other species.

In confirmation of the sagacity of this wolf, we shall quote from Say, to whom we owe all that has yet been made known of this species, some anecdotes respecting it. “Mr. [Titian] Peale constructed and tried various kinds of traps to take them, one of which was of the description called a ‘live-trap,’ a shallow box reversed and supported at one end by the well known kind of trap-sticks, usually called the ‘figure four,’ which elevated the front of the trap upwards of three feet above its slab flooring; the trap was about six feet long, and nearly the same in breadth, and was plentifully baited with offal. Notwithstanding this arrangement, a wolf actually burrowed under the flooring, and pulled down the bait through the crevices of the floor; tracks of different size were observed about the trap. This procedure would seem to be the result of a faculty beyond mere instinct.”

“This trap proving useless, another was constructed in a different part of the country, formed like a large cage, through which the animals might enter, but not return; this was equally unsuccessful; the wolves attempted in vain to get at the bait, as they would not enter by the route prepared for them. A large double ‘steel trap’ was next tried; this was profusely baited, and the whole, with the exception of the bait, was carefully concealed beneath the fallen leaves. This was also unsuccessful. Tracks of the anticipated victims were next day observed to be impressed in numbers on the earth near the spot, but still the trap, with its seductive charge, remained untouched. The bait was then removed from the trap, and suspended over it from the branch of a tree; several pieces of meat were also suspended in a similar manner from trees in the vicinity. The following morning, the bait over the trap alone remained. Supposing that their exquisite sense of smell warned them of the position of the trap, it was removed and again covered with leaves, and the baits being disposed as before, the leaves to a considerable distance around were burned; and the trap remained perfectly concealed by ashes; still the bait over the trap was avoided.” It was not until a log trap was used, that an individual of this species was caught. This

log trap is made by raising one log above another at one end by means of an upright stick, which rests upon a rounded horizontal trigger on the lower log.

The barking wolf is about three feet and a half in length, of which the tail forms thirteen and a half inches, exclusive of the hair at its extremity. The ears are four inches long, from the top of the head; and the distance from the anterior canthus of the eye, to the end of the snout, is three inches and three-fourths.

From Bates’s Miscellaneous Repository.

MEETINGS.

In several places within the limits of this very meeting, the Hicksites are pursuing a very commendable course, in one important respect. In a number of places, they have withdrawn from Friends, and meet apart, in houses of their own. This is the case at Beaver Falls, Carmel, Middleton, Sandy Springs, Smithfield, Mount Pleasant, and Short Creek. At Beaver Falls they have built themselves a meeting-house. How far the example will be followed in other places, remains to be tested by time. But I am sure that every impartial, reflecting mind, must assent to the proposition, that when an individual, or any number of individuals dissent from the principles of the Society with which they have been in connection, they ought quietly to withdraw from that Society, and not interrupt them in their worship or discipline. This must be admitted, or liberty of conscience will be violated. They claim the liberty of departing from the doctrines and order heretofore established in the Society. We admit their *right* to do so, and as the only means by which we can recognize that dissent, without becoming dissenters ourselves, we disown them. This places them, as to us, on the ground of complete independence; they are, thenceforward, neither accountable to us, nor for our principles or practices. These disownments, therefore, are what they are entitled to, and what we are bound to give, in justice to them, to ourselves, to our predecessors, and to the doctrines we maintain. How absurd would be the pretension that the Hicksites are in unity with us, when they not only avow doctrines the Society of Friends never held, but publicly controvert those which the Society have acknowledged; and, in some cases, have made violent assaults on our religious meetings, and in others separated from them. And how unreasonable would it be, when they thus dissent from us in principle, and separate from us in a Society capacity, for us not to admit their *right* of private judgment, and refuse to release them from accountability to us, or ourselves from responsibility for them.

But they have dissented, and we have disowned them. Such being the case, it must be desirable (if we can no longer enjoy religious fellowship with each other) that we should part on friendly terms; and that they, even from respect to themselves, and what they profess, should go quietly, and in a becoming manner, into their new society capacity, and part from us.

* Mahomet was not the only impostor in religion, who was indebted for most, if not all that is valuable in his system, to the descendants of Abraham. Even Zoroaster, the founder of the wide spread religion of the Magians, and the greatest impostor, excepting Mahomet, who ever lived, was well versed in all the books of the Old Testament, which were extant in his time, and derived most of his system from the sacred writings, or sacred usages of the Jews.

Here they have full privilege of liberty of conscience. We, on our part, claim the liberty of maintaining our ancient doctrines and order of the Society, and of enjoying our religious meetings without interruption. If this be denied us, our religious liberty is infringed.

I know that they say we have departed from the doctrines of the Society, and they hold them. But how can this be, if, as they pretend, the Society has no doctrines? I say they pretend the Society has no doctrines; for, if it has certain fixed doctrines, it has a creed; but this, I believe, they all deny. But, leaving this point, which involves them in the most palpable absurdity, Elias Hicks, in two short sentences, has declared his dissent from the doctrines of Friends, on points which change the whole ground of religious profession.

Robert Barclay, in his Apology, Prop. 5-6, § xv. says, "Nevertheless, as we firmly believe it was necessary that Christ should come, that by his death and sufferings he might offer up himself a sacrifice to God for our sins, who, his own self, bore our sins in his own body on the tree; so we believe that the remission of sins, which any partake of, is only in and by virtue of that most satisfactory sacrifice, and no otherwise. For, it is by the obedience of that One, the free gift is come upon all justification." For we affirm, that as all men partake of the fruit of Adam's fall, in that, by reason of that evil seed, which, through him, is communicated unto them, they are prone and inclined unto evil, though thousands of thousands be ignorant of Adam's fall, neither ever knew of eating the forbidden fruit; so, also, many may come to feel the influence of this Holy and Divine seed and light, and be turned from evil to good by it, though they knew nothing of Christ's coming in the flesh, through whose obedience and sufferings it is purchased unto them.*

Elias Hicks, in direct reply to this quotation, which was cited in the meeting at Mount Pleasant on fourth day, the 27th of eighth month last, declared that he did not believe he received any injury from Adam's fall, nor any benefit from that outward sacrifice.

That there is a plain and important difference between the doctrine of Robert Barclay and that of Elias Hicks, nobody, I presume, will pretend to deny; for Elias Hicks himself could not deny it. Nor, should I suppose, would any one be hardy enough to assert that Robert Barclay, when he made the foregoing declaration, introduced with the strong expressions, "WE firmly believe," did not truly represent the doctrine of our early Friends. This single sentence, as delivered by Elias Hicks, shows an undeniable departure from the doctrines of the Society embracing the condition of man, and the means of salvation. But the other sentence of Elias Hicks to which I alluded, exhibits, in bold colours, another innovation in our doctrines, not less serious.

The apostle Peter declared that God had made that same Jesus whom the Jews cruci-

fied, both Lord and Christ. Acts, c. ii. v. 36. And in his first epistle, chap. iii. v. 22, he says, "Who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers, being made subject to him." And the apostle Paul testified that God had "raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the church." Ephesians, c. i. v. 20. 22. These Scriptures our primitive Friends believed; but Elias Hicks, in flat, plain, and blasphemous contradiction to them, ranks Jesus Christ with our first parents, Moses, the prophets, and the apostles, and then says, that God "never can set any of these above us, because if he did, he would be partial."

But to return to the subject of meetings. While some of the separatists are leaving our meetings, and declining to disturb us, others are acting very differently. At Concord and New Garden they have taken Friends' meeting-houses to themselves. At Marlborough and other places, they meet with Friends, and create considerable disturbance and disorder. At Stillwater, Harrisville, &c. they meet in the same house, and on first days, at the same time, though not in the same room with Friends; and their preaching, when they meet any, is as much interruption to Friends' meeting as if they were not separated.

I do most sincerely wish that they would follow the example (to use their own epithets to themselves) of their "more charitable and liberal minded friends," who seem disposed not to interrupt our religious meetings.

I propose, before long, to publish a statement of the manner in which the meetings are held within the limits of this yearly meeting.

THE FRIEND.

THIRD MONTH, 21, 1820.

The annual meeting of the contributors to the asylum for the relief of persons deprived of the use of their reason, was held on fourth day, the 18th instant. The meeting was large, and highly satisfactory; and the condition of the asylum, as detailed in the minutes of the board of managers, is truly gratifying. The usual annual statement will be published; from which we shall extract such parts as we think likely to interest our readers.

Death-bed experiences are powerful preaching. Addressing themselves to the feelings and to the heart, rather than to the head, they are perhaps more efficacious in deterring from the devious paths of error, than volumes of mere argument, however eloquent, logical and potent. The affecting and instructive account which we have taken from Bates's Miscellaneous Repository, of the seventh instant, is deserving of an attentive perusal by all—but especially the young; and we would that it

could have a much wider diffusion than can be expected by the insertion of it on the pages of this journal—that it might be read by hundreds of those misguided and deluded ones, who have foregone the practical feelings, the solid enjoyments, the peaceful feelings, to be found within the "garden enclosed,"—the religion of their ancestors, in chase of an ignis fatuus, or through a blind attachment to certain individuals, to whom they have been accustomed to look up with an implicit but misplaced regard.

We might express a similar desire respecting the article under the head of "Meetings," copied from the preceding number of the same valuable publication. The subject of the separatists taking possession of meeting houses belonging to Friends, and intruding themselves into their meetings, is discussed by the author with such perspicuity and force, and in a manner so dispassionate, that if the article could be so dispassionately read, by the class of persons to whom it particularly applies, the prejudice must be inveterate indeed that it would not overcome.

We have not hesitated to give immediate insertion to the communication of our friend E. H. B., on the cultivation of grapes, the present being the proper season for attention to that object. It is clear to us that he has suggested the right course to be pursued, in giving preference to native, or the more hardy varieties; and have no incredulity as to the practicability of a successful prosecution of this culture to a large extent. Even restricting our views to a plentiful supply of a delicious and wholesome fruit for our tables, it is a most desirable object; and there cannot be a doubt, would amply remunerate the cultivator. Of the kinds enumerated, all of them valuable, we are disposed particularly to distinguish the Eisenborough. We have seen it in full bearing—it is hardy and prolific, and the flavour is delightful.

For the information of those to whom access to E. H. B. would be inconvenient, it may be well to add, that the above, and most of the sorts in estimation, may also be had at the extensive nursery establishment of Caleb Smith, near Burlington.

"The essential doctrines of the gospel should be earnestly, though prudently maintained; for these are the foundation of the Christian system: as, for instance, the deity and the atonement of Christ, and the entire depravity of human nature. Take away either of these, and the whole gospel system is rolled with the dust. When pleading for charity and liberty of conscience, we must be careful not to suffer ourselves to consider doctrines as unimportant; for if, as is often said, it is no matter what a man believes, if he is only sincere,—we might as well, so far as our prospects for eternity are concerned, be groping in the darkness of paganism, as sitting under the sunshine of the gospel. This is charity, in which Christ and his apostles certainly knew nothing; and it is as prejudicial to the cause of religion, as it is absurd in the view of reason. But about forms, it appears to me, we are by far too fastidious. Faith and repentance are required of us, in order to salvation; and these may be experienced in every denomination, where the fundamentals of Christianity are received."

Susan Huntington.

*The words are put in italics, as they are in the folio edition of Barclay's Works, published in London in 1691.

From E. Bates's *Miscellaneous Repository*.

SEPARATION IN THE WEST.

(Continued from page 174.)

On second day both Friends and the Hicksites met, agreeably to the adjournment. A. Peisley, E. Dawson, &c. also being there. This created the same difficulty which induced Friends at the former sitting to adjourn, and which must be regarded as a very great act of unkindness and imposition on the part of A. Peisley, E. Dawson, and their adherents. Another scene of disorder ensued, in which the Hicksites insisted that the clerk should proceed with the business of the meeting. But Friends were unwilling to proceed until the meeting should be select. The clerk not conforming to the views of the separatists, they began to talk of appointing one that would serve them; and proposing that a committee who had been appointed at a former meeting for the purpose of selecting a clerk and assistant, should report. But as this would be to enter on the business of the meeting without its being select, it was opposed by Friends; but it may be recollected, that it is the order of Society for the old clerk of a quarterly or monthly meeting, to serve through the day on which a new clerk is appointed. After much contention about appointing another clerk, and Friends seeing there was no advantage in continuing the discussion, appointed a committee to keep the meeting select on a future sitting, and then concluded to adjourn. Two Friends were proposed to convey this information to the women's meeting; but when they attempted to pass into the women's apartment, they were pushed back by several of the Hicksites, who, after letting in two of their own party, placed themselves against the door. This was objected to by some of their own party, but the two Friends went round, and entered the women's room by another door.

Women Friends being thus informed, at about three o'clock the meeting adjourned to the 23d of the month, noticing on minute, the attendance of A. Peisley and E. Dawson, as the cause of the adjournment, and as an infringement of their religious privileges.

While the clerk was reading this minute, the Hicksites made a great clamour. It must be evident to all impartial persons, that this conduct of the Hicksites does not admit of an apology. It was unreasonable to wish to keep Friends there to contend with them, or thus to interrupt them in quietly adjourning to a future day, that they might transact the affairs of Society in quietness and order becoming the serious nature of the occasion.

The Hicksites then proceeded to transact their business, some of which was altogether of a novel character for a quarterly meeting. It was to appoint the time and place for holding their yearly meeting. In this point of view, I think it was an excellent conclusion, and I am willing to give them all the credit which can be attached to it. I have not at hand the official document which they issued for that purpose, but they agreed to hold their yearly meeting at Waynesville, and a week before the usual time of Indiana yearly meeting. All this they might do as a new society, but by no

possibility could such a meeting be made out to be Indiana yearly meeting. That meeting the year before had regularly adjourned (and without one idea suggested to the contrary) to meet again at the usual time and place. No quarterly or other meeting had the power to change that conclusion; nor could any set of persons disaffected to the order of Society, and contrary to the plain decision of the yearly meeting, agree to meet at another time, and in another state, and invest such an assemblage with the character and powers of Indiana yearly meeting. This character and these powers they have forfeited for ever, and their confident assertions to the contrary cannot change the nature of things.

Whether they originally intended to hold the meeting at Waynesville the whole session, or merely to convene there, and organize, and get every thing ready for business, and then adjourn to Richmond, Indiana, and at the regular time of the yearly meeting, is not fully known by us.

It has been stated that the latter plan was contemplated, and that a number of their active members of Blue River did not come on till the time they expected to meet the general collection at Richmond. It was the plan, they would have had their clerks and papers all arranged, and might have expected just to go in and take possession of the house. But it is highly probable that they were rather alarmed at the events which had taken place here. It is likely they were doubtful what might be the consequences of another riot, not only as to its immediate results, but how it might terminate when the civil authorities should interpose, for the preservation of the public peace.

But to return to the quarterly meeting. The Hicksites went on to transact their business on the 11th and 12th of the eighth month; and Friends, when they met on the 23d, had no interruption from them.

At White Water quarter, preceding the yearly meeting, the Hicksites were said to be but a very small proportion in numbers to Friends, and withdrew in a peaceable manner much to their credit.

From the other quarters my information is imperfect, and I shall therefore pass on to the yearly meeting. The Hicksites held their meeting at Waynesville, and issued an epistle, which I propose briefly to review. E. Hicks was there, and went on to Richmond, Indiana, during the time of the yearly meeting of Friends. He did not pretend to attend that meeting, but on the day of the public meeting in the middle of the week, he appointed one in sight of the yearly meeting-house, no doubt to try his popular influence. But he probably felt some mortification to find his meeting not more than a fourth or fifth the size of that held by Friends. He held, it is said, another public meeting in the neighbourhood after the yearly meeting was over, which was more numerously attended, many being attracted by curiosity to hear him. This we know has been the case with a large number of individuals, who wished to judge of his doctrines for themselves, and who thus became fully convinced

of his unsoundness in regard to the fundamental doctrines of the Christian religion.

Friends being thus relieved from the interruption of the separatists, held their yearly meeting to great satisfaction, transacting the important concerns that came before them in much unity and harmony.

COINCIDENCES

Between the early schismatics in the Society of Friends and the followers of Elias Hicks.

"As to our denying of burial unto such apostates, my words," says William Penn, "carry no such unnatural sense. Two things I denied; 1. That we therefore denied them a burial, because we should always refuse it *as of us*, whilst they continued in that *dissevering spirit from us*. 2. That we usurped their property." — I say again, that as our Friends intended, upon their first purchase of a burying place, that their dead bodies should lie together from the people of distinct ways, which is warrantable from Abraham's practice in Genesis, so do they not desire that such as have been of them and have afterwards run out *should lie among them*, unless it be the desire of the deceasing parties, or that they declare their unity with Friends. Yet we would not by any means be thought to deny any person whatever a burying place, though *we could never allow it to them as one of us*, since that were most unnatural. I would fain know if this adversary would observe no distinction in this case? or what injury there is done, in making that difference when dead which was observed by the deceased party himself when alive?—*Judas and the Jews combined against Christ*, &c. 2d vol. 212.

Scarcely any one who has heard of the separation of the Hicksites from the Society, can be ignorant of the gross aspersions which they have cast upon Friends of Philadelphia, in relation to the interment of the dead. The above paragraph, however, shows that it is not without precedent. The charge of denying burial to the separatists in William Penn's time, was advanced against Friends then, because they refused to grant them the privilege *as members of the Society*. It is precisely the same principle which now creates the difficulty between Friends in Philadelphia and the separatists. They do not wish to deny them a burying place, but cannot consistently allow them the use and control of the ground as being part of the religious Society. But our early Friends even go further than we do now. They objected to interring them *in the same ground*, unless they had retracted their error, or requested on their death bed to be so interred, which was tantamount to such an acknowledgement; esteeming it no injury to the separatists to "make that difference when dead which was observed by the deceased party himself when alive." What would be thought of Friends of the present day, if they had carried their objections so far as to deem it improper to inter *in the same ground* those who had apostatized from the faith of the Society, and such as kept their integrity to the end? Surely the cry of "Orthodox domina-

tion," would have resounded through the land with redoubled violence; and yet the Hicksites pretend to be the legitimate successors of those primitive Friends, and claim W. Penn for one of their chief authorities, whilst they are condemning us for the very practice, which, to be consistent with their professions, they must approve in them.

"To the rest of those *cruelties* he makes us guilty of, he doth charge us with *pulling down, haling out of our meetings, and consequently wanted only power to punish them;* that we have also *pushed, pinched, kicked, and trod upon feet and toes;* sending us to F. C. for proof. No frothy stager is less to be regarded in religion than this man's witness; who, after an hundred solid confutations, one of which had been enough to strike an ingenious man to the heart, has continued to *bawl and disquiet our meetings,* time after time. His aim has been to raise up an *envious and scoffing spirit in people against us,* jeering, laughing, hooting," &c.—213.

H. Jackson's story, got up for the purpose of palliating the outrages of his party in Ohio yearly meeting, in which he asserts that an ancient Friend "*hid violent hands on another and pulled him towards the door, and called for help to take him out;*" resembles the above charges trumped up against George Fox, G. Whitehead, William Penn, and others, for the purpose of rendering them odious, and possesses about the same degree of credibility. Within the pale of our own yearly meeting, scarcely any charge was more frequently made by the Hicksites than that "orthodox Friends" *only wanted the poorer to punish.* Cockburn's "Constructed Review," which is principally made up of idle tales, an hundred times told, and evil surmises, which he and his party have put into circulation respecting Friends, abounds with this sentiment. On page 173, he says distinctly, respecting the meeting for sufferers, "*Nothing appears to have been wanting but civil power,* to enable them to fulfil the models delineated by their prototypes in ancient times, when the voice of superstitious legitimacy resounded; the people have nothing to do with church or state, but to obey them." Those who attended Philadelphia quarterly meeting, during the two years antecedent to the separation, became quite familiarized to such imputations, repeatedly uttered by one of the separate preachers, in his declamations against the elders who dared to resist the impositions of Elias Hicks and the seceding party. When the yearly meeting committee attended some of the neighbouring country meetings, another Hicksite preacher denominated them "*bloodhounds of persecution;*" and other terms of like character were not unfrequently applied to them.

"He also brings in one W. King, whom he says we *haled out of our gallery in Gracechurch street, with such violence,* that he hath scarce felt the stairs, but he hath often felt our *cruel hands*—witness George Whitehead's *pinching him in the arm* at Jerewiah Clark's house. I confess I have no great acquaintance with the man; but first deny that ever

he was haled out of Gracechurch street, or any where else. But it may so happen that he offering to keep the meeting when ended by our Friends, the people pressing out and he speaking, might bear him away with the crowd, which hath fallen out to many that have been speakers and not opposers: perhaps some disturbed and hindered of hearing have shoved him and put him by; what's that to us? For G. Whitehead's *pinching him,* it is like the rest, full of slander. He is known to be a man of more temperance and command of himself, if he had been provoked. It is true he took him by the sleeve, to turn him to a looking glass that he might behold his envious and passionate countenance, as George Whitehead avers, and others present; but had it been true, how one pinch can prove that he had often felt our cruel hands, unbiassed readers may best judge."—*Judas and the Jews,* &c. 213.

We should not think of reviving at this time of day those slanderous charges exhibited against our ancient Friends by a restless discontented party which sprung up amongst them, were it not that the same reflections have been latterly circulated against upright and consistent Friends, by a similar description of people, who finding they could not obtain their purpose of subverting the faith and discipline of the Society, have "withdrawn" from it. The simple circumstance of a Friend taking our reviewer by the arm, to motion him to make room for a seat by him in meeting, gave rise to a report that the Friend had felt the marks of his cruel hands, by pinching him from the shoulder to the hip. Had the report, however, had any foundation, the reviewer, who professes to narrate facts which came *within his own knowledge,* would doubtless have given us a full detail, with ample comments, as it would have been to the point, in relation to the alleged disposition to use coercive force. But a small part of the numerous falsehoods which have been unblushingly told through the country, consisting of such ridiculous stories as the above, will ever reach posterity; nor would it be able to credit the fact that the disposition so extensively prevailed as it does, to support a party by such measures. It answers, however, the mischievous purpose, to inflame the passions of the ignorant and credulous, and thereby more deeply infix a prejudice against sound Friends, upon which the present separation and the new society are founded. We have been surprised at the strong resemblance between the separatists against whom William Penn writes, and those who now claim him for their patron. Like theirs, our meetings for worship are frequently disturbed by some of the Hicksite preachers, who appear to have as little regard for decorum as for the feelings of Friends. Not long since, A. Paisley disturbed Haddonfield meeting, as he had several times done before; and continuing his declamation beyond the usual time of holding the meeting, Friends broke up, and left him standing with his party.

We shall close this article with the concluding paragraph of the essay written by William Penn, from which we have made the above

quotations, containing the following advice and warning:—"You are become as really one against our Lord and his anointed in this generation, as ever Pilate, Herod, Judas and the Jews were combined against him and his in the days of his flesh; who have strengthened the hands of the mocker and scoffer, greatedened the envy of the professor, and made the atheist glad. But may this lamentable course, your disobedient, *watching-for-civil, slippery, backbiting, and exalted spirit* hath brought you into, with the sad consequence of being hardened therein, be a perpetual warning upon the minds of all who make profession of God's eternal truth, that they be not *high minded, but fear;* minding *their own conditions,* and their growth and increase in the work of the Lord; that so love and unity may be preserved, and all *teachings for civil, distrusts, surmisings, emulations,* and whatever makes for *discord or disaffection,* may be judged out, and the *sourness* of that spirit that leads thereunto turned from, and rebuked in the power and authority of God, who is able to keep us and preserve us into his heavenly kingdom, to whom be everlasting glory and dominion. Amen. 'Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.' And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come.'"—225.

A. M.

From E. Bates's *Miscellaneous Repository*.
DR. NATHAN ONG.

This talented young man, late of New Lisbon, Columbiana county, Ohio, and son of Jacob Ong, was removed by death, on the 26th of the 9th month last. He was not a member of the Society of Friends, though his parents are. The following facts have been furnished by his father. While in Baltimore, and Philadelphia, in the prosecution of his medical studies, Dr. N. Ong attended the meetings which Elias Hicks had in those cities. He listened to his discourses, imbibed his sentiments, admired him as the greatest man now living, and at length became a zealous advocate, both of him and his doctrines. His superior talents often gave him the appearance of advantage over those with whom he conversed on these subjects, and this circumstance, no doubt, tended to confirm him in his opinions. There being no need of a Mediator, was one of the tenets of E. H., which appeared to have particularly excited his attention.

In the midst of his course, and with flattering prospects opening before him, he was suddenly stopped short, by a severe attack of bilious fever. He had, previous to this time, become serious, but had not relinquished the sentiments of E. Hicks, when he was called upon to investigate them on a death-bed. He seemed to be deeply impressed with a sense of his awful situation, but his devotional exercises, so far as they were audible, appeared to be in accordance with the doctrines he had imbibed. But he who waiteth long to be gracious, was pleased to open his eyes, and not only to con-

found his former wisdom, but to give him to see the necessity of a Redeemer; and to feel an animating hope of eternal life through Him.

I shall now insert the notes which were taken down by his father, from whom I have just received them.

Some expressions of Dr. Nathan Ong, made a short time before his death; and taken down by his father.

"It appeared to me," says his father, "that he was almost continually absorbed in meditation, and supplication. After informing me that he believed the scales had turned against him, he, in a very feeling manner, prayed unto his Heavenly Father, to take him to himself, if it was his blessed will. He appeared very often to be favoured with ability to approach the throne of grace, in fervent prayer for mercy—that if it was the will of the Almighty to take him out of this world, he would be pleased to receive him into the mansions of everlasting rest. At one time, after acknowledging he had neglected his duty, he said with much fervency, 'O Lord, my God! seeing thou art the source from whence all good cometh, what is to be done?' After supplicating the Author of his being for forgiveness, he said, 'In no other way can I expect it but through the merits of my Redeemer.' He then exclaimed, 'Oh! had I certainly, a certainty!' And after a short but solemn pause, he said, 'I think I have a certainty.' After a time of solemn waiting, he said, 'Is it possible that there is a mansion prepared for me, a poor creature?' Then with great feeling, he said, 'Oh, my heavenly Father! wash me, and make me fit for thy heavenly mansions.' He was frequently heard to say, 'Not my will, but thine, O Father, be done.' A few hours before his departure, being asked by one of the followers of Elias Hicks if he had hope, he answered, 'I think I have, through Jesus Christ.' The individual replied, 'Yes, *Christ within*, the hope of glory.' He turned his face to the wall for a few minutes, then turning back again, he exclaimed, 'As sure as there is a God in heaven, there is a Mediator between God and his creature man, and that is Christ Jesus!'"

The notes before me add, "He was favoured to meet the solemn close with much Christian fortitude and firmness, quitting the world without a struggle, or a groan, or frown."

When we consider Dr. Nathan Ong as having been deeply involved in the doctrines which have produced a separation from the Society of Friends, and sustaining the rank of a powerful advocate for that cause—when we trace him through the hours of prosperity, borne up by strength of imagination, but finally on the bed of languishing and death, finding the insufficiency of those visionary views to support him in that awful period, and in mercy brought to how unto the name of Jesus, and to confess that *he is Lord*, to the glory of God the Father, we are strikingly reminded of the joy in heaven over the repenting sinner.

When we reflect on the manner in which his former associate endeavoured to draw from him, now in the very agonies of death, a denial of the Lord Jesus Christ, the mind saddens

at the picture it presents. The distinction which they draw between *Christ within*, and the Lord Jesus Christ as *he was, is, and is to be*, in his own being, exaltation, and eternal glory, as man's Redeemer, Mediator, and Intercessor, Judge of quick and dead, is the rock on which many have made shipwreck of faith and a good conscience, and which seemed to be artfully thrown in the way of Dr. Nathan Ong as he was just launching into an awful eternity. But while his reply was one of the most severe reproofs to the unbeliever, it showed the dignity and excellence of that faith which not only supported him under the awful conflicts of that trying hour, and gave him an humble hope, through Jesus Christ, of a mansion of rest, eternal in the heavens, but enabled him to detect, and testify against, even in the agonies of death, the sophistry with which the offices of our Lord Jesus Christ are denied.

Well may the language of the prophet be applied to the believers in our Lord Jesus Christ, "Happy art thou, O Israel! who is like unto thee, a people saved of the Lord! Thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."

FOR THE FRIEND.

Christianity and Infidelity contrasted in the prospect of Futurity.

"It is in the prospect of futurity that the happy effects of Christianity are peculiarly felt and displayed. The hour of death must, unavoidably, arrive to every individual of the human race. In that awful moment, when the soul is floating on the confines of the two worlds, suffering the agony of bodily torture, and the remorse of an accusing conscience, something is surely needed to cheer the mind. But, in this exigency, the only consolation afforded by infidelity is, "that there is no hereafter." When friends and relations are expressing, by their agonized looks, what they are afraid to utter—when medicines and pains are racking the debilitated frame—when the slumbers of conscience are for ever broken, and its awful voice raised, all—all that unbeliever can present to sustain the mind in this trying hour is, the cold and comfortless doctrine of an *eternal sleep*.

"That these sentiments are unequal at such a period to support the mind, is evident from the deathbeds of the most eminent of their advocates. Whilst a Paul, a Peter, and a John, and a whole host of Christian martyrs, could survey, unmoved, death in its most terrific forms—while many have vehemently longed for its approach, desiring to depart and be with Christ—while some have exulted in the midst of the most excruciating bodily tortures, Voltaire endured horrors never to be expressed. His associates have attempted to conceal the fact, but the evidence is too strong to be refuted. Like Herod, who was smitten by an angel whilst receiving undue homage from men, so immediately after his return from the theatre in which he had been inhaling the incense of adulation from a silly populace, he felt that the stroke of death had arrested him. Immediately his friends crowded around him, and his brethren of the illuminati exhorted him

to die like a hero. In spite of their admonitions, he sent for the cure of St. Gerlaise, and after confession, signed, in the presence of the Abbé Mizot, (his confessor,) and of the Marquis de Villeville, (one of the illuminati,) his renunciation of his former principles. After this visit, the cure was no more allowed to see him. His former friends having obtained possession of his house, interdicted all access to him. It has, however, excepted out by means of the nurse who attended him, that he died in unutterable agony of mind. D'Alembert, Diderot, and about twenty others, who beset his apartment, never approached him without receiving some bitter execration. Often he would curse them, and exclaim, 'Retire! it is you who have brought me to my present state. Begone! I could have done without you all; but you could not exist without me; and what a wretched glory you have procured me!' These reproaches were succeeded by the dreadful recollection of his own part in their conspiracy against religion. He was heard, in anguish and in dread, alternately supplicating or blaspheming that God against whom he had conspired. He would cry out, in plaintive accents, 'Oh, Christ! Oh, Jesus Christ! and then complain that he was abandoned by God and man. It seemed as if the hand which had traced of old the sentence of an impious king, now traced before his eyes his own blasphemy. He vainly turned away from the contemplation of them. The time was coming apace, when he was to appear before the tribunal of him whom he had blasphemed; and his physicians, particularly Dr. Trouchin, calling in to administer relief, thunderstruck, retired. His associates would, no doubt, willingly have suppressed these facts, but it was in vain. The marshal de Richelieu fled from his bed-side, declaring it to be a sight too terrible to be endured; and Dr. Trouchin observed, that the furies of Orcutes could give but a faint idea of those of Voltaire. The last hours of D'Alembert were like those of Voltaire.

Condorcet boasts that he refused admission to the cure on his second visit. Such a refusal evidently shows, that he feared what an interview would disclose. Hume, instead of meeting death with the calmness of a philosopher, played the buffoon in that awful hour; proving, by his comic actions, his anxiety to drown serious thought. Diderot and Gibbon discovered the same anxiety, by deeply interesting themselves in the most trifling amusements. The last hours of Paine were such as might have been expected from his previous immoral and unprincipled habits. Though, in reply to the inquiry of his medical attendant, whether he believed, or wished to believe, that Jesus Christ is the Son of God, he declared that he had no wish to believe on that subject; yet, during the paroxysms of his distress and pain, he would invoke the name of that Saviour whom he had blasphemed by his writings, in a tone of voice that would alarm the house; and at length he expired, undeplord, and detested by his adopted countrymen.

"The whole of the atheist's creed, with respect to the future world, is comprised in the following summary:—that his body, begun by chance or necessity—is continued without de-

sign, and perishes without hope; that his soul is a mere attribute of his body, useless and worthless while he lives, and destined at his death to rottenness and corruption; and that the sooner it is returned to its parent mould the better. And, by his mandate, he consigns mankind to the dark and desolate regions of annihilation. By this sweeping sentence, which he passes on all the human race, he takes away from himself and his fellow men, every motive furnished by the fear of future punishment, or by the hope of future rewards, to virtuous, upright, or amiable conduct.

"On the other hand, how glorious are the Christian's views of the future world. From the promise of his Creator, he learns that his body, sown here in corruption, weakness, and dishonour, shall be raised, beyond the grave, in incorruption, power, and glory, with so many attributes of mind or spirit, as to be denominated by Him who made it, a spiritual body. Ever young, active, and undecaying, it shall be reunited to the immortal mind, purified from every stain and every error. This perfect man shall be admitted, with an open and abundant entrance, into the heaven of heavens, the peculiar residence of Infinite Majesty, and the chosen seat of Infinite dominion. In the noblest of all habitations, this mansion of everlasting joy, he shall be united with an innumerable multitude of companions like himself, sanctified, immortal, and happy. Enrolled among the noblest and best beings in the universe, a child, a priest, a king, in the house of his heavenly Father, his endless and only destination will be to know, love, serve, and enjoy God; to interchange the best affections and the best offices with his glorious companions, and to advance in wisdom, virtue, and happiness for ever.

"This is no ideal picture. Hopes and consolations like these have, in every age of Christianity, supported the minds of millions of Christians, in the humble and retired walks of life, as well as in exalted stations. They cheered and animated the minds of such men as the lord chief justice Hale, Pascal, Newton, Boyle, Locke, Addison, Boerhaave, lord Lyttelton, and Baron Haller, sir William Jones, Beattie, and very many other distinguished laymen (divines are designedly omitted), both British and foreign, who applied their mighty intellects to the investigation and elucidation of the evidences of the Christian records, and whose lives and writings will continue to instruct and edify the world, so long as the art of printing shall perpetuate them.

"Such are the effects which the Christian revelation has actually produced on the happiness of nations, as well as of individuals. Philosophy and infidelity (we have seen) are alike inadequate to accomplish them.

"An *in erudite*, we know, bringeth not forth good fruit. If, therefore, this revelation were not of God, it could do nothing."—*Hornic's Introduction to the critical study and knowledge of the Holy Scriptures.*

If thou wouldst conquer thy weakness, thou must never gratify it. No man is compelled to evil; his consent only makes it his. It is no sin to be tempted, but to be overcome. Penn.

FOR THE FRIEND.

As the practicability of cultivating the vine in this country, with such success as to repay the labour and expense necessarily required for its prosecution as a business, has been and still is by many persons deemed to be *at least* problematical; I have thought it would be rendering a service to the community, for those who obtain a practical acquaintance with the subject to disseminate the prominent facts which pass under their observation, through the medium of the publications of the day. With this view I have been induced to communicate a few observations, founded on a short experience in the business. The first sentiment, and that which perhaps is the most important as a fundamental, is my *firm conviction*, from what I have myself witnessed, that it is *fully practicable*.

The great error, in attempts made some years since, seems to have been a wrong selection of the species of vines. As far as I have ascertained, it appears that a large proportion of the kinds attempted to be cultivated, were not only of foreign *origin*, but, what was still worse, imported directly (either in the form of rooted plants or cuttings) from distant countries, in which they were indigenous; without having the benefit, before their introduction into the vineyard, of becoming gradually habituated to a new climate. Much labour was bestowed on them; they were well pruned, well manured, and the soil about them was kept mellow and clean. In short, there was a greater expenditure of both money and labour, than is, under common circumstances, required;—but all in vain. The enthusiastic *vignerons*, at each returning spring, looked with a palpitating heart for the buds and the blossoms. Sometimes he saw them in meager and widely scattered clusters—and sometimes he discovered even a hopeful profusion of this indication of fruit. But, as the autumn approached, his heart sickened—blight and mildew had prostrated his hopes. His utmost return for all this labour, expense, and anxiety, was a few detached grapes, which had withstood the vicissitudes of climate, and attained to comparative maturity. This course was pursued, with pretty much the same success, for five, six, or eight years, till even the most sanguine lost all hope. These failures were soon noised abroad; and it was for a considerable length of time admitted to be a well ascertained fact, that the vine would not succeed here.

A few years since, some enterprising individuals undertook the business on a different plan, and their exertions were crowned with success. They planted only such kinds, as the experience of persons who cultivated them on a small scale for domestic purposes had proved were fitted to the climate. These were generally not quite so delicate or palatable, as a table fruit, as the kinds which the first cultivators had selected; but it being a well ascertained fact, that the finest eating grapes are not always the best grapes for wine, this circumstance need have very little influence in obstructing the extensive culture of the vine here, particularly as there are a few kinds of

excellent table fruit, which are equally to be depended on, for coming to maturity.

It is four years since I commenced planting a vineyard, extended over about three acres of ground, in which I have now upwards of three thousand vines growing. Last season, although it proved more than usually unfavourable, I had thirteen different kinds to come to fine maturity; viz.—the Catawaba (very valuable)—Black Madeira—Alexander, called also Cape of Good Hope, &c.—Bland, or Powell—Eisenborough—Isabella—Orwigsburg—Fine Italian White—also five other species. I hope to have near two thousand vines in bearing the ensuing season, and fruit sufficient to make from eight to twelve barrels of wine. I have succeeded in making wine, which has been mistaken by some, supposed to possess a critical taste in wines, for some of the higher qualities of those imported. It has been more than once pronounced to be Madeira; and brings \$5 the dozen bottles. My intention is to pursue the business extensively; and have combined with it the raising of plants to dispose of wholesale and retail; and I also supply large numbers of cuttings to those starting vineyards.

It is probable I may, at some future period, communicate some further facts, if it accord with the views of the editor to introduce such articles into the "Friend" occasionally.

EDWARD H. BONSELL.
Germanstown, 3d mo. 1829.

From the Spirit and Manners of the Age.

THEY ARE NOT THERE.

They are not there! where once their feet
Light answer to the music beat;
Where their young voices sweetly breathed,
And fragrant flowers they lightly wreathed.
Still flows the nightingale's sweet song;
Still trail the vine's green shoots along;
Still are the sunny blossoms fair;—
But they who loved them are not there!

They are not there! by the lone fount,
That once they loved at eve to haunt;
Where, when the day star brightly set,
Beside the silver waves they met.
Still lightly glides the quiet stream;
Still o'er it falls the soft moon beam;—
But they who used their bliss to share
With loved hearts by it, are not there!

They are not there! by the dear hearth,
That once beheld their harmless mirth;
Where, through their joy came no vain fear,
And o'er their smiles no darkening tear.
It burns not now a beacon star;
'Tis cold and fireless as they are;
Where is the glow it used to wear?
'Tis felt no more—they are not there!

Where are they, then?—oh! past away,
Like blossoms withered in a day!
Or, as the waves go swiftly by,
Or, as the lightnings leave the sky.
But still there is a land of rest;
Still hath it room for many a guest;
Still is it free from strife and care;—
And 'tis our hope that they are there!

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FOR THE FRIEND.

THE HEBREWS.

(Continued from page 179.)

The promise made to Abraham was transferred to Isaac, and by him to Jacob, who pronounced the same benediction principally on the tribe of Judah, in language which is very remarkable. "Judah, thou art he, whom thy brethren shall praise—thy Father's children shall bow down before thee. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." At the time when this promise was pronounced, two hundred and fifteen years had elapsed from the call of Abraham, and yet his posterity had only increased to seventy souls, who had all forsaken the promised land.

This little tribe, however, during their residence of four hundred and thirty years in Egypt, increased their numbers to two and a half millions; and thus was fulfilled one part of the promise; while the other, respecting the preservation of the true religion, was in some measure unaccomplished; for they became, for the most part, infected with idolatry, and had not God interposed, they would have entirely lost their knowledge of him. They, indeed, always cherished a hope of settling, at some future day, in the promised land of Canaan; but, by their position as guests of the Egyptian nation, for such they were for a long time considered, they were exposed to a powerful and injurious influence, both as regarded their religious feelings, and their habits of life.

Under the most simple form of government, the patriarchal, such as the Bedouin Arabs have, in a great measure, preserved to the present day, they continued the nomadic life of their ancestors, for which the land of Goshen, and the open plains of Arabia Petrea, afforded them ample room. In early times, they drove their herds through Arabia to Canaan, and built cities in that country. Some penetrated into the land of the Moabites, and subjected it to their power. They were at length excluded from Canaan by its increasing native population, though, in addition to the rights of pasturage which they had acquired, they pos-

sessed certain lands and cities, with many wells and cisterns, inherited from their ancestors.

Their separation and dispersion were prevented by their attachment to the country of their adoption, and their intermixture with the Egyptians by the contempt which the latter felt for a nomadic life. This intermixture was, in fact, almost impossible, because all conditions of life among the Egyptians were strictly hereditary. Their residence, moreover, among a cultivated people, made them acquainted with the advantages of a well regulated government, the utility of agriculture, and the value of the arts.

Thus the Hebrews became a numerous and distinct nation, sufficiently powerful and enlightened to take possession of the territory assigned for their residence, but indisposed, from their long exile therefrom, to leave the fertile regions of Egypt. A king, however, of a new dynasty ascended the throne of the country, who knew not, or had forgotten the services of Joseph; and, for eighty years, they were oppressed with the most murderous tyranny and unreasonable demands of personal service. This oppression, though designed to retain them in the country, weakened them from their attachment to it, and at last gave occasion for their departure.

The miracles by which their deliverance was brought about, confirmed their already wavering religious opinions; and as they were now to become a settled and agricultural nation, designed to subserve especial and important purposes, it was necessary that they should be provided with new political institutions, suited to such a condition and destination. For this purpose, Moses led them to the foot of Mount Horeb, where the people entered into a peculiar relation with God, upon which their whole civil constitution was unalterably grounded.

Almost all ancient legislators, that they might secure the reception and authority of the new order of society introduced by them, pretended to the authority of some divinity for the imposition of their laws. But Moses proved his mission to be really divine by such supernatural evidences, as no other lawgiver ever advanced. The whole nation heard God himself speak from Sinai, upon which he descended, when "there were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceedingly loud, so that all the people that was in the camp trembled; and Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly."

It is further to be remarked, that Moses reversed the order observed by other legislators—he did not employ religion to support his political institutions, but introduced a civil constitution, as the means of establishing a pure religion permanently upon the earth, and connected the worship of God so intimately with the political structure of the nation, as to render it imperishable as long as the nation existed.

The worship of the only true God was accordingly made the *fundamental law* of the Mosaic institutions; and He who had revealed himself to their ancestors as the Most High, and given them promises respecting their far distant descendants, and who now revealed himself as Jehovah, that is, as the immutably faithful performer of his promises—He, whose are the heavens and the earth—who can neither be seen, nor represented by any image, condescended to allow himself, through the intervention of Moses, to be elected their king, by a voluntary choice. The land of Canaan was considered as the royal possession, of which the Hebrews were to be the hereditary occupants. Their king delivered to them a summary of his law, written upon two tables of stone, which was to be preserved as the Magna Charta of the state, and as a perpetual memorial of the compact, to the observance of which they had bound themselves by a solemn oath. He, finally, promised his subjects such a government, and such a peculiar direction of their affairs, that blessing and national prosperity should follow the observance of the law; but cursing and national calamity the transgression thereof, until they should again return to their duty.

The history of the Hebrews is, therefore, the history of a theocracy, which was established with circumstances of the most awful grandeur, and was sustained for a long series of years by supernatural exhibitions of divine power, whenever the ordinary course of Providence was insufficient for the preservation of religion. It was in the wisdom of God, that such a means of preserving a knowledge of himself was introduced in the earlier ages of the world; and he was pleased to employ the agency of the Hebrew nation, until, "in the fulness of time," he founded his more perfect kingdom among both Jews and Gentiles, by the revelation of himself, as the Saviour of mankind. When this kingdom was established, during the first generation after the ascension of Jesus, the theocracy of the Jews, who remained in unbelief, was left to its decline. Malachi iii. 1—5. iv. 1—5. Dan. ix. 24, 27. Math. xxiv.

(To be continued.)

FOR THE FRIEND.

EGYPTIAN RUINS.

(Continued from page 178.)

We now proceed to a description of the catacombs or dwellings of the dead. It has been already mentioned, that the original habitations of the Egyptians were vast excavations in the rocky hills which enclose the valley of the Nile; and that, in the course of time, these ceased to be tenanted by the living, and were converted into splendid mausoleums for mortal remains. It would seem singular that caverns should have furnished human abodes to the extent to which they were undoubtedly employed, or that dead bodies could have been preserved for thousands of years in subterranean locations, were it not from a knowledge of the fact, that, so far from these caves being cold and damp, as is usually the case with such excavations, they were, owing to the peculiarity of the Egyptian climate, exceedingly dry, and possessed of a mean temperature of 78 degrees of Fahrenheit's thermometer.

In order to form a correct idea of these cemeteries of Thebes, we must imagine a mountain six miles long, and three or four hundred feet high, "pierced from place to place with rectangular openings at all heights," and then "that low galleries, and of even less width than height, setting out from these openings, penetrate the body of the rock, sometimes horizontally, sometimes inclining, and even sometimes in a serpentine direction; that these galleries are interrupted here and there by halls and by pits; and that many of them are divided into numerous ramifications, which sometimes return to the point whence they departed, and render the way difficult to recognize." "If communications were established between all these galleries, they would form the most inextricable labyrinth." "To reach the hypogæes (caves) narrow paths must be followed, cut in the face of the mountain. These paths have but a small declivity, but are still dangerous, in consequence of the steepness of the mountain."

"At one moment lofty gates are met with, at others low doors, some square, some crowned by arcades; some entirely open and accessible, others having only a narrow passage; and others again filled up to the top by heaps of sand. The portals of the principal catacombs are preceded by vestibules open to the day, whose sides are smoothed and polished, but which are rarely adorned with paintings; the entrances of others open immediately from the face of the mountain. A last distinction which remains to be stated is, that the simplest tombs occupy the top, the most magnificent the base of the mountain."—*Description de l'Égypte*, Vol. iii. p. 3, 9.

Our reviewer says,

"Among the catacombs whose entrances are known, none have escaped the most complete pillage. The mummies are neither left in their places nor in their cases, but are thrown in disordered heaps upon the ground, so that occasionally the passage is choked up with them. Although the foot at times penetrates the bandages, and is retained among bones and folded fibres, yet no disagreeable smell accompanies this mass of mortal remains; every thing yields to the overcoming odour of the bitumen. Nor is the feeling of disgust that might be supposed to attend such a passage through heaps of dead bodies, predominant. The curiosity which could alone lead to the research, is powerful, but it is counterbalan-

ced frequently by the dread that cannot but arise, lest the lights should inflame the combustible matters, or being extinguished, should leave you in total and inextricable darkness."

One of the French commission was near perishing in a catacomb, owing to the extinguishment of his candles; but he remarks,

"That the dread of fire occurs most frequently to the imagination, because the walls are often seen to be blackened by the smoke of previous conflagrations, and the Arabs may be seen piling in heaps the mummies they have broken, and lighting fires of them, which burn long and brilliantly."

Besides mummies, the floors of the tombs are strewn with amulets, small statues, and fragments of large ones, of beautiful workmanship, and composed of granite, alabaster, porcelain, and various other substances.

The following, according to the French author, is the form of the more magnificent catacombs.

"They are preceded by an open vestibule, in which is a descent of several steps; thence the passage is through a long entrance, sloped at the top like an arch; this conducts to several halls, twelve or fifteen feet in height, arranged on each side of the same axis, and supported by pillars (left in the excavation) square or polygonal. At one end of this suite of halls is a chamber of less dimensions, containing an elevation of four steps. At the end, is the representation of a person seated, sometimes accompanied by two female figures. To the right and left of these halls, are passages, which the entrances are by lateral doors, and in these are sunk the pits that contain the mummies. These pits are squares of from five to nine feet, and from twenty-four to fifty feet in depth."

"It frequently happens, that fresh passages branch off from the last of the halls, leading to other galleries and other pits, and bending twice at right angles, return to the original entrance, or seek a new opening on the face of the rock."

There are other catacombs of less magnificence and perfection of structure, with small chambers and narrow confined passages.

Our reviewer says,

"The walls of the sepulchral vaults are destitute of architectural ornaments, or any projecting parts, such as form the members of walls erected on the surface of the rock. Fictitious representations alone embellish them from the floor to the roof; but the latter is adorned with a degree of richness which is not to be found either in palaces or temples. Patterns of every possible variety of form and colour are to be found on these ceilings. The walls are interrupted occasionally by large figures, left projecting in high relief, and sometimes panels are cut deeper than the general surface, in which small figures are left executed in the same manner. With the exception of these reliefs, the embellishments of the walls consists in fresco paintings, in which the figures are distributed in parallel and horizontal bands, or in very low reliefs, either projecting, or separated by lowering the wall around them, and which are sometimes colourless. These figures are usually on a small scale, and their execution has frequently been interrupted by the accidental contents of the rock, the petrifications and nodules of silex (flint) of which we have spoken. In such cases the artist has carefully removed the obstacle with the surrounding rock, forming an excavation of the figure of a rectangle, which is then filled up by a slab of the same stone, sealed with cement, and dressed to the level of the adjacent surface. The joints are so close as scarcely to be perceptible, and the work is, in consequence, continued without interruption."

"In relation to the subjects represented in these

pictures, they were almost always those of domestic life, and give a lively idea of the customs of the ancient inhabitants, which often have a marked analogy with those of their more ignorant successors. Thus, the methods of carrying burthens, two of which are peculiar, are still found in use upon the spot. It is far otherwise with the subjects that have reference to the liberal arts; in these, a degree of proficiency is remarked, which causes our surprise. Musical instruments are almost perfect in principle, and decorated with as much taste, as at the present day; and the Parisian maker of harps has been under obligations, in the last respect, to his Theban predecessor. The dance, the chase, the fishery, and gymnastic exercises, furnish, in their turn, objects of decoration; numerous mechanic arts, particularly the making of chariots and of pottery, and the weighing of merchandise by balances, little different from what we use at present, were copied and engraved for the French work. Of one such scene, we shall extract the following description."

"Under the lateral galleries of a vast catacomb, I have seen a picture of a repast served up to the master and mistress of the house, and several guests, by a multitude of servants; some carry lugs of mutton and fillets of veal; others ducks; some vegetables; and others again fruits, and many other species of provisions. To the abundance which reigns in the feast, is added the pleasure of music, which is performed on various species of instruments, both wind and stringed. All the figures of this scene are models of finish and delicacy, and the hieroglyphics themselves have a perfection I have nowhere else found, even in the most perfect of the great monuments; this is, in part, owing to the fineness of the grain of the stone in this place. As to the vases in which the meat is served, they are of exquisite and various ornaments, the outlines of so great a number of objects is astonishing. The whole is painted upon a coat of stucco."—*Description de l'Égypte*, Vol. iii. p. 52.

"One can hardly believe that such a gay and smiling scene should be a decoration of a tomb; and yet it is so."

"It may be here, however, remarked, that the Egyptians made themselves strangely familiar with death, living in the midst of the mummies of their ancestors, which they preserved in their houses, and causing them to be brought to their feasts."

In the valley of Beban-el Molouk there are thirteen excavations purposely made for royal tombs. Eleven have been open since the time of the ancient geographer, Strabo, by whom they were visited. The remaining two were explored—only by the French commissioners, and the other by the enterprising Belzoni.

These cemeteries are less complicated than many of the private tombs, and are constructed upon a uniform plan, with long galleries and halls of various sizes; one of which latter is always distinguished from the rest by its superior structure and decoration, and was the apartment in which the body of the royal founder lay. These constructions vary in size and magnificence; some are fifty, others three hundred and seventy feet in extent. Some are loaded with ornaments, whilst others are almost entirely bare.

"The most magnificent of all these tombs is that distinguished by the name of the catacomb of harps, and which, by the use of the alphabet of Champollion, has been shown to be the tomb of Ramses Meiamon, the grandfather of the celebrated Sesostris, and the father of the monarch under whose reign the Exodus took place. The great hall of this tomb is remarkable for its size, and the beauty of its roof, which is cut into the form of flat vaults, and is supported by eight pillars. The sarcophagus (the coffin) stands at the entrance. It is a vast oblong vessel of rose syenitic granite, adorned both within and

without with hieroglyphics and paintings. Its dimensions are such as to conceal within it a man when standing erect. The cover had disappeared, and was not seen by the French commissaire; but Champollion states, that it is the one since found by Belzoni, and placed in the museum of the university of Cambridge; it is ten feet in length, of the same material as the sarcophagus, and bears upon it, sculptured in high relief, the image of Ramesses Meiamoun, surrounded by his titles and royal legend. The sarcophagus is so large that it could never have passed the gate of the valley, and must therefore have either been raised over the ridge, or brought through a subterraneous passage now unknown.

"The view presented by this great sepulchral hall is terrific. A frieze extends around it, covered with the representation of men actually beheaded, or suffering that punishment; above them stand the executioners waving their swords, and the blood flows in all directions. As a contrast to this scene of carnage, one of the lateral chambers that opens from the central gallery, contains a picture of great interest and beauty, and which has given its name to the tomb, from its comprising the figures of two players on the harp. These were first noticed by Bruce, and a delineation of them published in his travels. The whole scene appears to represent an act of public worship, and the musicians chant the praises of the divinity. The attitudes of the harpers are easy, and their hands appear to run over the strings exactly as those of the players of the present day."

These musical instruments are represented in a perfection of form, finish, and decoration, equal to the finest specimens of modern art.

The motives which influenced the Egyptians in decorating, with such immense labour and art, the subterraneous habitations of the dead, are, to us, almost inconceivable. That they should have erected gorgeous temples and palaces, or that their despotic monarchs should have constructed splendid mausoleums to contain their ashes, upon the surface of the ground, in the constant view of their admiring subjects, or of curious strangers, seems coincident with the practices which have obtained in all powerful and rich monarchies. But the history of the world does not furnish another instance where miles of solid rock have been excavated, and the walls of dark subterraneous galleries and chambers decorated with the most elaborate and tedious sculpture, with the finest painting, and the richest statuary, solely to form the receptacles of mortal remains. The Egyptians were truly a unique and wonderful people, and in nothing is this more evinced than in the whole of their practices with regard to the rites of sepulture and the disposal of their dead.

(To be continued.)

FOR THE FRIEND.

MY COMMON PLACE BOOK, NO. 1.

Pope has well remarked, that "nothing is more certain, than that much of the force as well as grace of arguments, or instructions, depends on their conciseness." It was the fashion of the last age of readers, to make extracts from the works of merit which they perused, for reference, instruction, or amusement; and the plan has degenerated with our modern common place readers, into simply cutting from newspapers whatever strikes their fancy, or suits the size of their book. The first named method, it will be acknowledged, is much the most profitable; and by the con-

tents of my volumes of manuscripts are worthy of an insertion in "The Friend," it will afford me pleasure to furnish occasionally some striking sentiments collected from the best standard authors. A good sentiment elegantly expressed, and supported by the name of a great and good man, may do more good than a volume of dry essays, because it will be more read, and possibly longer remembered. The reader of these extracts must bear in mind that a maxim is sometimes like the seed of a plant, which the soil it is thrown into must expand into leaves, and flowers, and fruit; so that great part of it must be written, as it were, by the reader. One of the most striking distinctions to me between modern books and old ones, is the great difficulty I have found in filling my blank leaves usefully from the former, while the latter are a never failing source.

J. J.

Precepts.—Precepts are the rules by which we ought to square our lines. When they are contracted into sentences, they strike the affections; whereas admonition is only blowing the coal.

Seneca.

The highest grade of pleasure.—The pleasure which naturally affects the human mind with the most lively and transporting touches, I take to be the sense that we act in the eye of infinite wisdom, power, and goodness, that will crown our virtuous endeavours here with a happiness hereafter, large as our desires and lasting as our immortal souls. This is a perpetual spring of gladness in the mind; this lessens our calamities, and doubles our joys. Without this, the highest state of life is misad, and with it the lowest is a paradise.

Guardian, No. 49.

Talking.—"Tis a sign of great vanity rather than good sense, to be fond of talking much; the more ingenious hear and give fools leave to prattle. People of little brains have naturally a great deal of tongue.

Reflections upon Reticule.

Habits.—Ill habits of the mind, no more than those of the body, are to be cured by the patient's approbation of the medicine, except he will resolve to take it.

Steele's Christian Hero.

From purity of thought all pleasure springs;
And from an humble spirit all our peace.

Young's Night Thoughts.

Empty.—Four things are grievously empty; a head without brains, a wit without judgment, a heart without honesty, and a purse without money.

Bishop Earle.

Poets.

Though poets may of inspiration boast,
Their rage, ill govern'd, in the clouds is lost.
He that proportion'd wonders can disclose,
At once his fancy and his judgment shows;
Chaste moral writing we may learn from hence,
Neglect of which no wit can recompense.
The fountain which from Helicon proceeds,
That sacred stream should never water weeds,
Nor make the crop of thorns and thistles grow,
Which envy or perverted nature sow.

Waller.

A polite fool.—In badinage a polite fool shines; but in gravity he is awkward as an elephant disporting.

Zimmerman.

Modesty.—A modest person seldom fails to gain the good will of those he converses with, because nobody envies a man who does not appear to be pleased with himself.

Steele.

Indolence is a kind of centripetal force.

Shenstone.

I can call my own experience to witness, that even in the external actions, occurrences and incidents of my whole life, I was never disappointed of the best guidance and direction, when in humility and sense of my own deficiency, and diffidence of my own ability to direct myself, or to grapple with the difficulties of my life, I have with *humility* and sincerity implored the secret direction and guidance of the divine wisdom and providence. *Contemplations moral and divine, by Sir Matthew Hale.*

Virtue.

Virtue outbuilds the pyramids,
Her monument shall last, when Egypt's fall.

Young.

Consider with yourself seriously, what figure is most fit for you to make in the world; and then fix upon a method and rule in order hereunto, which be sure to observe nicely, both at home alone, and abroad in company. *Stanhope's Epictetus.*

Would you spend your time with ease? regulate your desires by limiting them to things that are within your power.

Cronsz's Art of Thinking.

The certain consequence of knowing a man's self truly, is a mean opinion of himself, and not being exalted with the commendations of other people.

Thomas A. Kempis.

He is the wise man who, though not skilled in science, knows how to govern his passions and affections. Our passions are our infirmities. He that can make a sacrifice of his will is lord of himself.

Rules of Life.

A tribute of respect to the memory of MICHAEL COLLINS, a worthy minister of the Society of Friends at Lynn, Massachusetts.

Could the afflicted muse but prune her wing,
And the swell'n breast compose itself to sing;
Could *what* we love in an humble saint admire,
The bosom warm with chaste poetic fire;
Then Christian love should raise her voice lay,
And to departed worth a tribute pay,
The strains, though feeble, should *sincerely* flow,
And a just meed on truth and grace bestow;
For these in COLLINS shone sincerely forth,
And form'd a character of real worth.

I knew him, when, in giddy rounds of mirth,
He sought for happiness in things of earth;
When the light mind with buoyant feelings soar'd,
And for delight forbidden things explor'd—
Quench'd were the sacred sparks of holy truth,
Impress'd upon him in his early youth,
When the young airy mind with heighten'd glee,
Was from restraint hard struggling to be free;
Bewitching pleasures then allur'd his mind—
In them content he vainly thought to find,
But found it not—till he who came to call

The wanderer back from sin, and guilt, and thrall,
Spake to his soul: the quickening power he felt,
Which caused his hard, obdurate heart to melt.
Pungent and deep was keen conviction's dart!
Then godly sorrow pain'd the broken heart!
But the good Shepherd, by his tender care,
Sooth'd all his fears, and sav'd him from despair;
And gently led him, by alluring grace,
In the sweet paths of righteousness and peace:
A sacred calm ensu'd within his breast,
And now the wanderer found a place of rest.
New objects of pursuit inspir'd his mind,
And purifying love his soul refin'd;
The friends of truth he now delight to meet,
And sit, like Mars, and sav'd him from defeat.
A tender sympathy, by grace inspir'd,
And love of truth his placid bosom fir'd;
Yet from his heart oft rose the conscious sigh,
And grateful tears would glisten in his eye;
The inward travail, which he deeply felt,
O'erwhelm'd his mind, and caused his heart to melt;
Till by the power of sweet constraining love,
He call'd his friends the same delight to prove,
And the first language of his labouring breast,
In words of inspiration were express'd.
"The lofty looks of man shall be brought low;
And haughty ones shall to Jehovah bow;
And God alone shall be exalted high;
In truth, and grace, and power, and majesty."
This his first testimony; simply given,
Received by friends a message sent from heaven.
He in his future trials stood approv'd,
By his great Master—and by men belov'd.
In temper, open, amiable, and mild;
In manners simple—lovely as a child.
He to the youth a pleasing pattern gave,
Of access easy, pious, cheerful, grave;
All classes felt an interest in the man,
For innocence through all his actions ran.
Long, as an able minister, he stood,
And spent a useful life in doing good.
At home, abroad, the humble Christian shone,
While all the praise he gave to GOD alone.
The Saviour's merits form'd his only plea,
While low in prayer he bow'd the suppliant knee.
Greatly his Master blest the dying scene,
And made him pass the dreary vale serene;
While listening multitudes stood weeping round,
To hear the last and solemn pleasing sound.
Flow from the dying lips of their dear friend,
As life was drawing to a peaceful end;
Then calmly leaning on his Saviour's breast,
He sweetly sank to everlasting rest.

* Isaiah, 2d ch. 11th v.

THE FRIEND.

THIRD MONTH, 28, 1829.

It is but a repetition of what we have before stated, to say, that to follow through all its sinuosities the vile spirit of defamation and falsehood, with which we have been asspersed, would not only ill agree with the value which we set upon our time—not only be a nauseous and unprofitable process—but what we have hitherto strenuously avoided, and are resolved still to declare against. It would for the most part be useless, because, in the first place, such are the transformations, and such the flexibility of this slanderous propensity, that if it be traced, and routed from one of its lurking places, it directly starts up in a new and perhaps more distorted shape; and, secondly, that if left alone, it very often recoils upon itself, and defeats the object it had in view, by the obliquity and dishonesty of the means employed to attain it. In agreement with these views it was, that some months ago, the letter signed

"Elihu F. Marshall," implicating the correctness of one of our statements, being pointed out to us, we determined to disregard it; not only because we had full reliance upon the source whence our information was derived, but that the malignity and scurrility which were apparent in the letter, were, of themselves, enough to destroy its credibility. Nevertheless, on receiving and duly considering the communication from our friends of Farmington, we thought it right to comply with their request, by placing the whole together upon our pages. The affair, to be sure, is of a nature not likely to be deemed sufficient general interest to occupy so much space; but our friends who make the request seem to urge it, and very likely there are local considerations which render it expedient.

With respect to the Friends whose signatures are affixed to the statement, although known to some here as persons in whose declarations full confidence may be placed; yet being strangers to most of our readers, it will be a satisfaction that their veracity is avouched by a name so generally known, and so deservedly respected as Caleb McConber.

If confirmation be wanting as to the character of our journal for fidelity in its statements, (we mean among our friends—not those who wilfully shut their ears and eyes against conviction) it is plainly deducible from a comparison of this latter with our former narrative; for though the attested one goes more into detail, and makes out a case of more flagrant outrage on the part of the separatists; yet in respect to all which is common to both, we cannot perceive no discrepancy, and certainly (E. F. Marshall's "attentive" reading notwithstanding) nothing to justify the epithet "exaggerated." What confidence is to be placed in men who will impugn and contradict the testimony of eye witnesses, when they themselves were not on the spot at the time an occurrence took place of which they speak?

The "boundless impudence" complained of, turns out to be nothing more than a steady, cool, and firm determination to maintain sound principles and good order against innovation in doctrine and will misrule; and the terms "headlong but headstrong," applied to Asa B. Smith, result simply in this—that he possessed a head sufficiently clear and collected not to be readily baffled in an honest purpose, or turned aside, by threats and difficulties, from a faithful discharge of duty. The use which he made of the citation from the Acts, to be sure, was strong; but it was not unmerited, and he had high example to bear him out in it.

On taking up, some weeks ago, Gould's account of the trial at Steubenville, we felt willing to admit his protestations of fidelity and impartiality, according to their plain literal signification. We were the more disposed to do so, from the consideration that a regard to his interest and his reputation as a correct stenographer, would incline him to fair dealing, in a case of so much importance. We had not, however, proceeded far, before our confidence in those protestations began to waver; intimations of not hearing distinctly, &c. seemed to imply, there might be somewhat

which he deemed most convenient to suppress. By what follows, from one better informed on the subject than ourselves, it appears that our suspicions were not groundless. We copy from the last number of Bates's Miscellaneous Repository:—

Gould's Report of the Trial of D. Hilles and I. James at Steubenville.

"This work has at length reached us, but I have not yet had time to make a thorough and critical examination of the whole of it. Ent, so far as I have examined it, I do not hesitate to pronounce it an UNFAIR statement. It is unfair both in the testimony and in the pleadings. Witnesses are made to say what they do not say; and very important portions of testimony that were given by the witnesses on both sides, are suppressed; and the arguments for the prosecution are garbled and abused.

"It is to be extremely regretted, that a report of so important a legal investigation is not, as it is represented to be, "A full and faithful Report of the Proceedings in the Case." The hope was entertained by many Friends, that the stenographer would publish a faithful report. We, however, took the precaution to be prepared to correct any misstatements that might be made. We have the notes taken by eight individuals, by which it is in our power to hold an effectual check over the garbled report of M. T. C. Gould.

"I shall, for a few days, suspend a decision as to the course I shall pursue in regard to the subject; whether merely to review the publication now before us, or to publish the proceedings entire. In the latter case, it would require a work considerably larger than Gould's."
"In the next number I shall advert further to the subject."

The sententious mode of teaching wisdom has always been in esteem, and is very effective; a well timed apophthegm will sometimes do more good than a treatise. We shall be pleased to have further drafts from "My common place book."

The lines on the late Micajah Collins were forwarded by one of our friends to the eastward for insertion, and will probably gratify the numerous friends of that estimable man. They are stated to be the production of a minister of another religious persuasion, intimately acquainted with the deceased.

Literary Notices.

Thomas Kite has in press, and expects to publish next week, "The Difficulties of Infidelity," by George Stanley Faber.

He has also in press, and proposes to have it out by the time of the approaching yearly meeting, "A Journal of the Life and Religious Labours of Richard Jordan, a Minister of the Gospel in the Society of Friends, late of Newton, in Gloucester County, N. Jersey."

Married.—On the 18th inst., at Friends' meeting, London Grove, Chester County, Pa., MARGARET COPE, of Bradford, to ANNA, daughter of SAMUEL SWAYNE, of West Marlborough.

Slandering is like opening a door, by which the faults of the slanderer himself are more exposed than they otherwise would be; while the errors or indiscretions of those who show no disposition to undervalue or backbite others, are easily passed by and forgotten.

Dillwyn's Reflections.

FOR THE FRIEND.

ANN CAMM.

Amongst the early converts to the doctrines of the gospel of Christ, as preached by George Fox, Ann Camm is distinguished for her excellent endowments and virtues, and for her services in the cause of the Redeemer. Descended of pious parents, who gave her a good education, she inclined to associate with religious persons; and accordingly united herself to the Puritans, who were the strictest professors of the time. After an absence of several years spent in London and York, for the purpose of further improvement, she returned to Kendal, her native place; and still preferring the society of those who loved the Lord Jesus Christ, she joined a company of seeking people, who met together for devotional purposes, either sitting in silence, or conferring upon religious topics, and often in fervent prayer. Her first marriage was with John Audland; they were both convinced of the truth, in the year 1652; and through the baptizing, sanctifying power of divine grace, were qualified for the work of the ministry, to which they were called in the following year. In her first journey she was imprisoned at Aukland, for preaching to the people on a market day; but neither locks nor bolts deterred those indefatigable messengers of the gospel from prosecuting their missions, if any avenue was open to the public streets; and she accordingly continued her addresses to the people through the bars of the window, by which many were affected, and deeply impressed with the truth and force of her doctrines. She was discharged that evening. Her next imprisonment was at Banbury, in Oxfordshire, where she was committed on the charge of blasphemy: but two persons voluntarily gave bond for her appearance at the approaching assize, which afforded the opportunity of holding meetings in the town, where her serties and many others were turned to the Lord Jesus Christ, by her effectual, powerful ministry; so that many were added to the church, and a large meeting of Friends gathered in that place. This enraged her adversaries, who threatened that she should be burnt at the close of the court; which induced her husband and several other Friends to attend, in order to strengthen her and assist in defending the cause in which she was engaged. The prosecutors failed to substantiate the evens charge; and although she ought to have been liberated, as the judge acknowledged, he committed her to prison, on her refusal to give bond for her good behaviour, notwithstanding one of the justices and several other officers of the court remonstrated against the proceedings as arbitrary and unjust. The cruel design of those wicked men was however frustrated, and the Lord's protecting power was magnified; in which she was contented to endure the horrors of an extremely lathsome prison, for the sake of her Christian testimony. Supported and consoled by the cheering presence of the great high priest of her profession, who, George Fox often said, could sanctify the walls of their filthy prison houses, she patiently sustained her confinement for nearly eight months, when she was discharged by order of

the mayor. She immediately demanded of him and procured the liberty of a female friend, who, in compliance with Christian duty and sympathy, came to visit her, and was unjustly confined. She now pursued her religious labours in various parts of the nation, sometimes in company with her husband, until his death, which occurred in 1663.

She married Thomas Camm, in 1666, to whom she was united nearly forty years; and cheerfully participated in the sufferings which his devotion to the cause of Christ brought upon him. He was imprisoned three years at Kendal, without permission to see his family during that period; again at Appley, nearly six years, though not so closely shut up; in which, like a true help meet, she exerted herself to preserve their temporal affairs in reputation, and encouraged him to stand firm for the testimony of Jesus. When at liberty, they travelled together into different parts of England, in the ministry of the gospel, particularly to London and Bristol, where they were instrumental in winning souls to Christ, and imparting refreshment to weary and disconsolate pilgrims. She manifested a becoming diffidence in her public appearances, which were fervent and weighty, and in demonstration of the spirit and of power. To those who were hasty and forward, she was led to communicate reasonable and instructive counsel; and adorned her ministry with true Christian meekness and humility, serving as a nursing mother the weakest and most retiring of the flock, and was a helper of them who came forth in a testimony for God, though with a stammering tongue. In her private devotions, she was an example no less worthy of imitation, daily appropriating a portion of time to the perusal of the Holy Scriptures, and in retirement for the purposes of meditation and reverent waiting and prayer before the Lord. Her last public appearance in the ministry was at Kendal meeting, in the ninth month, 1705; wherein, notwithstanding the infirmities of old age, her ardour in the Master's cause seemed unabated. With heavenly energy, she exhorted Friends to faithfulness and diligence in serving the Lord in their generation, that they might reap the glorious reward which awaited those who counted not their lives dear unto themselves, that they might finish their course with joy, and the ministry which they had received of the Lord Jesus, to testify the gospel of the grace of God.

On the succeeding day she was taken sick, and lay about four weeks; and during her illness evinced the substantial advantages which result from a life dedicated to the duties of true religion; being enabled, through the love and peace of God which flowed into her soul, to bear witness to his faithfulness, in not forsaking his children in the hour of extremity. To her numerous visitors, she often imparted excellent counsel; and in the prospect of speedy dissolution, acknowledged in prayer the merits and mediation and divinity of her crucified Lord. On the 16th, after entreating her husband to acquiesce in the Lord's will, if he should now separate them, she said: "I bless the Lord, I am prepared for my change; I am full of assurance of eternal salvation, and a

crown of glory through my dear Lord and Saviour Jesus Christ, whom God the Father has sent to bless me, with many more, by turning us from the evil of our ways into the just man's path, which shines more and more unto the perfect day; and if God now please to finish my course, and take me out of this earthly tabernacle, I am well content. I am clear, and have discharged myself in the sight of God to all Friends; except something of late has been upon my mind, to send Friends in the south a farewell epistle." But she said the substance thereof was the remembrance of dear love to them, with tender advice to the professors of truth, to walk in and keep to the simplicity thereof, *out of heights and exaltedness*, under the power of the cross of Christ; by which they will be more and more crucified to the world, and baptized into Christ, and put Him on, the new and heavenly man, in whom they will become new creatures, and enabled to serve God in spirit, and *keep to the unity thereof*, in the bond of peace and love, which the god of the world is still labouring to break and dissolve. I have seen him at work, to make a breach and *separation amongst Friends*; and if he prevail, it will be *under specious appearances of a more evangelical appearance* than at any time before; and will be a bait taking to *all that live above the cross and true self denial*. And I would all were warned to stand their ground in the power of God, which only can bruise Satan, and preserve out of his subtle baits and snares."

When she was very weak, some inquired if she knew them: "Yes," said she, "I know you every one; I have my understanding as clear as ever; for how should it be otherwise, since my peace is made with God, through the Lord Jesus Christ? Oh! let my soul praise the Lord for his peace and piteous redemption." Her son-in-law being a physician had administered something which produced a temporary relief; but soon getting worse, her husband proposed sending for him and her daughter. She objected, saying: "Be not careful in the matter; the Lord my God is near me, and I have thy company; and it is enough, and all will be well; if this lump of clay, in which I dwell, be dissolved, I have a full assurance of a house and dwelling God is the maker of, that will never wax old, nor be dissolved: oh! my soul, bless thou the Lord, and be glad in his salvation for evermore." To some who called to see her, she observed: "Oh! the cross is the only way to the crown immortal; shun it not, therefore, lest you fall short of the crown; and stand up nobly for your testimony to the truth in all things." About two days before her death, she gave suitable counsel to her grand children and servants: to her husband, she remarked upon the freedom with which she had given him up to travel, and desired that after her death he might disencumber himself entirely of business, in order to pursue his religious duty; and charging him with a message of love, added, "Warn all, but especially the rich, to keep low, and not be high-minded; for humility and holiness are the badge of our profession; God Almighty keep us all low and humble; 'tis a safe and blessed state." Having fainted, she revived again

and said, "I was glad, thinking I was going to my eternal rest without disturbance. Again, I have both a sight and earnest of eternal rest with God in the world to come; and therefore I labour hard to be swallowed up in immortal life, and to be made possessor of that rest that cannot be disturbed, where sorrow will cease and be no more for ever: oh! my soul, this is thy glorious portion; therefore bless thou the Lord, and wait patiently his good and appointed season." Desiring to be raised in bed, she remarked that her hands and feet grew very cold, but her heart was strong, and before it yielded she must endure severer pain—which soon increased, till she said, "It is hard to flesh and blood, but must be endured a little time; ease eternal is at hand; I am glad I see death so near me. Remember me to all my dear babes and grand children; I shall with these eyes behold them no more. God Almighty bless them all, and make them all his children; that I may enjoy them for ever in the heavens above. Neither shall I see my sons and daughter. Ah! my prodigal son; what shall I do for him? I have prayed and longed for his return; the time may come—God grant it may!—but I shall not see it in my time; he is my son, the son of a godly father, and therefore I cannot but love him. Tell him it is his immortal soul's well being that I am concerned for; not so much his outward estate here: for that, though never so miserable, will quickly end; but the misery of the soul separated from God, will never end. And, my dear, though our counsel has not had the desired end, yet, I do entreat thee, remain a father to him in repeated counsel. Leave him not to run on in the way of misery; but labour and pray for his return. Oh! thou hast been true to me, in hearing with me many a heavy burden; and hast done abundance for him every way for my sake. My love to his wife; I desire she may mind heavenly things, and pray God bless their offspring, that they may walk in the steps of their grandfather, who is gone to his eternal rest."

On the day of her death, several Friends stopped to see her, in their way to the monthly meeting; they were much affected in the prospect of parting with such a valued and honourable mother in Israel; but she exhorted them not to weep nor be concerned for her. "All is well; I have only death to encounter; the sting of it is entirely taken away; the grave has no victory, and my soul is ascending above all sorrow and pain." She encouraged them to go to meeting; "let me not hinder the Lord's business; but let it be chief, and by you all done faithfully: that, at the end, you may receive your reward, for mine is sure; I have not been negligent; my day's work is done." Soon after, the pain increased, which she bore with becoming patience, but sighed deeply, praying the Lord to help her through the agonies of death. "O my God! O my God! thou hast not forsaken me; blessed be thy name for ever. O my blessed Lord and Saviour, that suffered for me and all mankind great pains in thy holy body upon the cross, remember me, thy poor handmaid, in this my great bodily affliction; my trust is in thee, my hope is only in thee, my dear Lord Oh!

come, come; dear Lord Jesus, come quickly; receive my soul to thee; I yield it up; help me now, in my bitter pangs." Her husband joined in prayer that her passage might be easy. Her pain gradually subsided, and in a little time she fell asleep in Jesus. Her last words, as breath was falling, were: "It is good to leave all to the Lord. Oh pray, pray, pray." She died in her seventy-ninth year, and was honourably interred; among ancient Friends, out of thirteen adjacent meetings, attending on the occasion. S.

FOR THE FRIEND.

We took occasion, several weeks ago, to notice the unchristian conduct of Abraham Lower and others of the Hicksite preachers, in imposing themselves upon meetings where Friends have possession of the houses, and form by far the larger number of those who regularly assemble in them for worship. We then expressed the opinion that this was done with a view of driving Friends out of the few remaining meeting houses which they still have in their control, in order that those self-styled charitable and liberal minded Hicksites may appropriate all the property of Friends in the country to their own exclusive benefit. This opinion has been confirmed by several occurrences which have recently transpired.

This conduct is the more ungenerous and unchristian in the Hicksites, inasmuch as they have already seized upon, and hold undisturbed, though unjust and unlawful possession, of by far the greater number of meeting houses. Of all the houses in New Jersey, there are but twelve of which Friends have any benefit whatever; and of these, there are only four over which they have entire control; while, in Pennsylvania, the Hicksites have appropriated to their own exclusive use, about thirty of the meeting houses of Friends. Where is the "forbearance and love" which, in the fourth month, 1827, they so "earnestly desired" might mark their "conduct on all occasions?"

Elias Hicks himself, in his late journey through New Jersey, regardless of the conscientious feelings of Friends, intruded himself into their meeting houses, in several instances, on the regular meeting days; and not only indulged his prejudices by reflecting upon those who differed from him in sentiment, but persisted in promulgating his antichristian notions; though he could not but know that they must give pain to every sincere believer.

At the request of several respectable Friends on that side of the Delaware, the following statement is given:—

On first day, the 4th of first month last, Elias Hicks went to Haddonfield, notice having been previously given by a person who was disowned that he intended holding a meeting there; though a meeting is always held there at that time. As was to be expected, a large concourse of people attended; many of whom came from distant parts, attracted by curiosity to see and hear the man of whom they had heard so much. They collected very irregularly, continuing to crowd into the house for an hour and a half after the time appointed; which, as well as the frequent changing of

their seats and calling to each other to point out seats, created great unsettlement; so that it scarcely resembled a meeting for divine worship. The conduct of many throughout the whole meeting was extremely light and indecorous, causing great interruption to those seriously disposed persons who were desirous of performing the solemn duty for which they pressed to assemble. Friends were greatly tried with the confusion which prevailed; and having endured it for more than an hour, one of the elders rose, and observed that he had been much exercised in seeing so much unsettlement and disorder; that he had never before witnessed such a scene, upon a like occasion; and exhorted the people to be more settled and composed.

After a short time, Elias Hicks began to speak; and went on in his usual strain of opposition to the doctrines of the Christian religion, though artfully cloaked under the guise of greater spirituality and obedience to the divine light, &c. He denounced all creeds and creed makers; asserting that to make a creed was to limit the power of the Almighty, and to say to Him, "thus far shalt thou go, and no farther." Speaking of our blessed Lord, he said, "It was the inward light, that Jesus, our great pattern, was obedient to, which enabled him to do the will of his heavenly Father; it was this he recommended his disciples to look to, for it was this only that could save the soul; this no outward Saviour could do; nothing that was visible—nothing that they could see with their outward eyes could save the soul." "Jesus was the greatest of all the prophets; a perfect Israelite; one that was obedient to the will of his Father in all things; and that which exalted him above us was his greater faithfulness to the light within him; in his outward manifestation he never made a Christian, for his disciples all forsook him and fled." He also made a division and distinction between Christ the Saviour, which was in Jesus, and Jesus Christ. Speaking of the blood of Christ, he declared it was not material blood that was shed for the sins of mankind; for this could do nothing for any of us;—that we must come away from every thing outward—from all books—from the Scriptures themselves—though he believed them to be true, so far as they answered to the revelation in his own mind; he compared them and all other external means, to pointers placed at the corners of the roads, to direct travellers; which, when passed, were done with, and did not wish to carry them along with us. He also asserted that it was impossible for God to dwell bodily in Jesus Christ—for God was omnipresent, and could not be limited; and asked where we would go to look for heaven but in our own hearts.

After having finished this unprofitable and unchristian discourse, he expressed his great satisfaction with the solemnity that was over the meeting (a striking evidence of the delusion he was under—for there was nothing like solemnity to be felt or discovered); adding that *thus it had been at every meeting* he attended; and congratulated himself on the great number who came to his meetings, and were prepared to receive him. Indeed, his exagger-

rated idea of the multitude of his followers seems to be his principal support and consolation; and we recollect an instance in which he attempted to draw an invidious comparison in this respect between Jesus Christ and himself; contemptuously remarking that the former had but a *very few* followers—only about an hundred and twenty—and he [E. H.] had a great many more than that.

Towards the close of his speech at Haddonfield, as if conscious that his intrusion and the blasphemous sentiments he had uttered merited rebuke, he endeavoured to deprecate it, by saying: "What an insult would it be to this congregation, should any one arise to oppose what I have said?"—doubtless expecting that this would deter any Friend from speaking. He then seemed anxious to break up the meeting immediately; but one of the elders desired the people to notice the unsound and anti-christian sentiments uttered by the speaker, in attempting to lessen the divine character and offices of our Lord and Saviour Jesus Christ.

Admitting Elias Hicks to be fully satisfied of the rectitude of his principles, it is certainly very inconsistent with the charity and brotherly love of which he makes such frequent and high professions, thus to annoy persons, whose feelings he knows are outraged and shocked by his infidelity—to thrust himself into their meeting places and compel them either to be the unwilling auditors of his unsavoury declamations, or to leave the houses where they have been wont to assemble for the performance of religious worship. B. S.

TRUTH STATED, AND OFFICIOUSNESS EXPOSED.

The communications below, having the post mark of Macedon, New York, March 15th, came to hand too late for our last number. In compliance with a subjoined request, we shall insert before them, first the statement in our fifteenth number, to which they refer, and then the letter of E. F. Marshall.

"At Rochester monthly meeting held at Wheatland in the seventh month, the clerk of Friends' meeting read the opening minute, and the clerk of the Hicksites also began to read their minute, which produced some confusion. Daniel Quinby, a Hicksite preacher, exhorted the meeting to order; but almost immediately after, when Asa B. Smith, a Friend, rose to speak, and was explaining the causes which had led to the division in Society, D. Quinby interrupted him, by saying, that he was giving a statement which was entirely false. Many of the separatists, catching the spirit of their preacher, ordered Asa to sit down, calling him an intruder, and denying him the right of speaking. He, however, informed them that he wished to express what was in his mind before he took his seat, as he was only endeavouring to discharge a duty which the quarterly meeting had laid upon him. He proceeded, but was soon interrupted by a number of voices, saying, 'he must be stopped,' 'he must be taken out of the meeting-house, &c.' Daniel Quinby's voice was heard exhorting those boisterous persons, and telling them 'he must be led out of the house.' Two or three of them accordingly approached him for this purpose, and one of them, who was in the station of an overseer, extended his arm to lay hold of Asa B. Smith, when a Friend entreated them to desist from such rash and violent proceedings, which they at length did. Friends endeavoured to proceed in an orderly manner with their business, but the separatists would not suffer them, interrupting the

clerk, and one of them took hold of him by the coat and pulled violently to make him sit down, but did not succeed.

"At length, finding it impossible to proceed among so tumultuous and noisy a company, Friends sat quietly until the Hicksites withdrew, when they harmoniously transacted the business of the monthly meeting."

"For the Friend, or Advocate of Truth.

"The account of the proceedings of Rochester monthly meeting, at Wheatland, given in a late number of 'Richardson's Friend,' is much exaggerated, that there is hardly a shade of truth perceptible in it. It is not denied that considerable excitement prevailed at the time, and several Friends, not orthodox, made use of expressions at the meeting but bounded to discipline, which nothing but bounders could have done. The orthodox could have extorted from them. The orthodox placed themselves in positions for aggression and defence, as in Ohio yearly meeting, by filling the clerk's table seat entirely with their own party, and would not permit, for a long time, the clerk to take his seat at the table. Friends' clerk accordingly took the next seat higher, and wrote, by placing his book and paper on his knee. The orthodox clerk commenced opening *their* business at the time that Friends' clerk was doing the same, on behalf of their meeting. It must be known, also, that the orthodox had, the monthly meeting previous, at Henrietta, withdrawn from Friends, and held what they termed a monthly meeting, at a private house, where they appointed Silas Cornell as their clerk; consequently, Friends could not receive him, as they already had one who had been in that station for several months before the separation. The orthodox had arranged matters so thoroughly, that they thought themselves sure of victory, having some of their college yearly meeting, and some of their quarterly meeting committees in attendance. Among the latter was Asa B. Smith, not only of *headlong* but *headstrong* celebrity, a tool well adapted to the machinations and intrigues of Caleb Macomber. The agitation culminated in the Richardson Friend, and there set down as a solemn truth, that Daniel Quinby encouraged the disorderly conduct complained of, is entirely aside from the reality. It has been acknowledged even by some of the orthodox, that Asa B. Smith conducted in an improper manner, and made use of some indecorous language. In the course of what he termed an explanation of the causes that have led to the separation, together with much labour to prove that Friends are the separatists, and whilst dwelling with much emphasis on the latter, Daniel Quinby said to him, 'It is false,' or words of similar import. Asa immediately turning himself to face him, said, 'Thou wilt wait! thou shalt sit in judgment over me.'"

"At length the orthodox, finding that Friends did not heed their intrusions, suspended operations on the business of the monthly meeting over, and Friends retired to their respective homes. "I felt willing to give the above statements in contradiction to the account given in the paper alluded to. Having been an attentive reader of 'Richardson's Friend' from the commencement, and having carefully examined into the claims of both parties, I am, as I think, somewhat qualified to set my seal to the general falsity of its statements. I have been very much surprised to discover how palpably false and erroneous much of the matter is, and how greedily the votaries of orthodoxy are, to swallow down, without even apparent examination, declamation as truth, and parts of sentences as whole ones. This paper is professing to be a minister of correct intelligence, and yet its organs do propagate fable stories, and imaginary tales, which carry with them their own testimony of absolute perverseness and malevolence? It is indeed a great rarity to discover any of the healing balm in its columns. Its whole tendency appears to be deeply to prejudice the reader against the objects of its hate, to divide in Jacob, and to scatter in Israel. In this section, it has answered to a truth, its original design. Orthodoxy has become synonymous with defamiation, detraction, Calvinism, and deeply rooted

maliginity. And where its evils will terminate, it is at present very difficult to predict. If the fruits are so pernicious, what must the tree be?"

"ELIUF F. MARSHALL."

FOR THE FRIEND.

A description of some of the proceedings in Rochester monthly meeting, held at Wheatland in the seventh month last, having been drawn up by some person unknown to me, and inserted in the fifteenth number of the first volume of "The Friend;" a reply to which has been published in a paper entitled "The Friend, or Advocate of Truth," Vol. ii. No. 1, which reply bears the signature of Eliuf F. Marshall—a person well known to me; which having excited the attention of some Friends, who were present at the meeting alluded to, they believed it proper to give a statement of facts which occurred in the aforesaid meeting. The persons who subscribed this document are Friends in good esteem, and active members in our religious Society; one of them was appointed by our last yearly meeting, and the other three by our quarterly meeting, to assist the subordinate meetings; and during all our acquaintance, I have never known their veracity to be doubted.

CALEB MACOMBER.

Farmington, Ontario Co., N. Y.
3d month, 13th, 1829.

Narrative of the proceedings in Rochester monthly meeting, held at Wheatland in seventh month last.

The opening minute was read by two clerks at the same time, each claiming the right so to do, which produced some confusion. Daniel Quinby, a minister of the Hicksite party, then addressed the meeting as follows: "Friends, God is a God of order, and not of confusion;" and endeavoured to enforce the idea, that if Friends kept in their places there would be no confusion. After a short pause, Asa B. Smith, one of the quarterly meeting's committee of Friends, stated, as it was evident there were two parties present, he wished to give his views respecting which was the legitimate monthly meeting (at which time Daniel Quinby interrupted him, by saying loudly, "Illegitimate! illegitimate!" which was repeated by other Hicksites), and was willing to hear what each one had to say, one at a time, if it took till sun-set; and proceeded to demonstrate, that Rochester monthly meeting ought not to be in subordination to the yearly meeting of which Samuel Mott was clerk, "as that meeting had succeeded from the declines and discipline of the Society, and was not in unity with the great body of Friends on this continent and the yearly meeting of London; for proof of which, he stated, that one meeting for sufferings and six yearly meetings, out of the eight on this continent, have in a greater or lesser degree disclaimed the doctrines of prominent members of that meeting [Hicksites], against which it; and further, the admission of a large number of disowned persons to sit in their last annual meeting also proved them to be the seceders. Here he was interrupted by Daniel Quinby, with "Asa B. Smith, sit

down; sit down, I say, sit down; thou art an intruder here; what these says is false, every word of it; and thee knows it." At the last expression of "I say sit down," it was accompanied with a stamp of the foot. "Sit down; thou shalt sit down," was also vociferated from different parts of the house. Asa B. Smith replied, "I do not intend to be brow beaten. I shall not sit down until I am heard; it is my privilege." Immediately several voices were heard, saying, "Take that Friend out of the house;" to which Daniel Quinby rejoined, "Yes, Friends, take him out." Asa B. Smith then turning, so as to face him, said, "Thou whitest wall, sittest thou there to judge according to law, and commandest me to be smitten contrary to law?" At this time, from ten to fifteen Hicksites were on their feet, with much clamour; three of whom, with furious countenances, manifested an apparent determination to lay hands on him; but he cautioned them to desist, for he was performing his duty as a servant to the quarterly meeting, had a right there, and considered their abuse unparalleled; to which an active Hicksite replied: "If all the rest abuse thee, I will not." Loud and reiterated cries were heard, "Sit down, sit down, thou shalt sit down," from Daniel Quinby and others; but the Friend refusing, they directed their clerk to proceed; but Asa requesting him not to do so, he desisted, and remained quiet. Asa then proceeded to show that we were in duty bound to be in subordination to the yearly meeting whereof Samuel Parsons is clerk; clearly showing, that the Hicksite yearly meeting was held contrary to the order and discipline of our religious Society, particularly in admitting disowned persons to be present at its deliberations. Silas Cornell, Friend's clerk, then stated that he was acting as the clerk of the legitimate monthly meeting. He was interrupted by a Hicksite in the body of the meeting, ordering him to sit down; but he declining, the same person went with hasty steps to the table, and seated himself by the side of our clerk, whom he seized by the coat, and attempted several times to pull him down by violence; and two of us distinctly heard him say, "sit down; thou shalt neither hear nor write, while I am here;" but by supporting himself by the railing continued to speak, showing with clearness that the adherents to the Hicksite party had, in accepting a removal certificate from the spurious monthly meeting of Green-street, Philadelphia, as well as in other respects, alluded to by Asa B. Smith, forfeited all right to control that meeting. This produced a renewed clamour among the Hicksites, with loud and repeated calls to their clerk to proceed with the business; but he still declining, Daniel Quinby then said, that they (the Hicksites) had received instructions from their quarterly meeting, to meet in future at Rochester and Henrietta, and this would probably be the last time they would meet in this place; saying: "If you will wait until we get through with our business, then we will leave the house." A Friend replied: "We can quietly wait, rather than proceed in this state of confusion." But after their business was finished, and before their minute of adjournment was read, the

meeting was requested by Asa B. Smith to bear in mind the conduct of Daniel Quinby, as he had publicly accused him of speaking known falsehoods—contrary to the rules of discipline and good order; and reminded of the impropriety of such conduct in a man professing to be a minister of the gospel, in which it was evident that he had paved the way for others to follow his pernicious example; accordingly, immediately after Daniel Quinby took his seat, a Hicksite said he believed Asa B. Smith had told more than twenty lies in that meeting, and he was not afraid to be accountable for the assertion. Then one of the Hicksites foremost in attempting to take Asa B. Smith out of the house, acknowledged he was sorry he did not govern his passion better, in the fore part of the meeting. As to any previous arrangement to occupy the seat where the clerk's table was, and fortify ourselves there for defence, it is altogether without foundation; for we were accused of the same thing in the monthly meeting, and then we stated that we knew not that the clerk occupied that seat when we took it; and they acknowledged, at that time, they believed we were clear of the charge they had made against us. It ought to be understood, that Elihu F. Marshall was not present at the monthly meeting alluded to; therefore all that he has written and subscribed to, with such apparent zeal and sanctity, must be from hearsay and report. Under such circumstances, the reader may judge what credit is due to his statements; and we are astonished that a man of common information should be so regardless of the rules of propriety, as to make a number of positive assertions, relative to the transactions of the aforesaid meeting, which he never witnessed, and which are evidently misrepresentations of facts. The conclusion is irresistible—that he is more willing to subserve party purposes than to publish the whole undigested truth.

We, the subscribers, were present at the aforesaid meeting, and certify the above statements to be true, according to our best recollection.

IRA LAPHAM,
GIDEON RAMSDELL,
ISAAC HATHAWAY,
JONATHAN RAMSDELL.

Farmington, 13th of 3d mo. 1829.

—:—
King of Portugal's Diamond.—From the following statement of the weight of the largest diamonds known in Europe, it will be seen that the king of Portugal possesses the very largest. The diamond of the emperor of Russia weighs 106 carats;* that of the king of France, 136; that of the grand duke of Tuscany, 139; that of the Great Mogul, 279; that of the king of Persia, 493; that of the king of Portugal, 1610 carats. The value of this last is estimated, by the Portuguese jewellers, at two hundred millions of pounds sterling; by the French jewellers, at twelve hundred millions of French livres; and by the English and Dutch jewellers, at fifty-five million seven hundred and eighty-seven thousand three hundred pounds sterling.—*Hamburg paper.*

* A carat is about four grains.

From the "Herald of Truth," a Liverpool periodical, the three following paragraphs are taken:—

Sir Isaac Newton, on the universal extent of the grand apostacy.—All nations have corrupted the Christian religion since its setting up. The giving ear to the prophets is a fundamental character of the true church. The authority of emperors, kings, and princes is human; the authority of councils, synods, bishops, and presbyters, is human; the authority of the prophets is divine, and comprehends the sum of religion, reckoning Moses and the apostles among the prophets. And if an angel from heaven preach any other gospel than what they have delivered, let him be accursed (Gal. i. 8, 9). Their writings contained the covenant between God and his people, with instructions for keeping the covenant, instances of God's judgments upon them that break it, and predictions of things to come. While the people of God keep the covenant, they continue to be his people; when they break it, they cease to be his people or church, and become the synagogue of Satan, who say they are Jews, and are not. (Rev. ii. 9.) And no power on earth is authorized to alter this covenant.—1718.

Progress of Christianity in India.—Thirty years ago, there was scarcely a Christian, or any sign of Christianity in Calcutta, whether among Europeans or natives. Now, besides six episcopal churches, there are five dissenting chapels. There is also a great spirit for hearing the gospel among the natives; in different parts of the city, there are no less than six Bengalee chapels in the baptist connection, and many others belonging to other denominations. The missionaries of all denominations there, seem to be zealously devoting themselves to the advancement of the Redeemer's kingdom.

Honey in rocks.—The passage in Deuteronomy, (ch. xxxii.) "Thou hast made him suck honey out of the rock," is well illustrated by the fact, that, in the caves of Salsette and Elephanta, bees are very troublesome, from having hived in the clefts of the rocks and in the recesses amongst the fissures. These hives hang in innumerable clusters; and Forbes, in his "Oriental Memoirs," tells us, that he has known a whole party obliged to escape in haste, after a gun had been imprudently fired off and disturbed the bees.

—:—
In the present state of human nature, man derives more enjoyment from the exertion of his active powers in the midst of toils and efforts, than he could receive from a still and uniform possession of the object which he strives to gain.
Blair.

—:—
In judging of others, we should always exercise charity; but the strictest severity in judging ourselves.
Diltheyn's Ref.

THE FRIEND.

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JOHN RICHARDSON,

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FOR THE FRIEND.

THE HEBREWS.

(Continued from page 155.)

The fundamental principles of the civil polity of the Hebrews, appeared absurd to all other nations of that age, among whom idolatry had acquired the credit of a settled truth, and the authority of immemorial usage. The Hebrews were to govern themselves by their constitution, in the midst of nations immersed in pagan superstition, which was made attractive and alluring to the senses, not merely by religious pomp and ceremony, but by indulgence in the most sensual pleasures, as a part of the worship of their gods. Accordingly, the ceremonial which was introduced by Moses, while it appealed to the outward senses, was adapted to the peculiar relation of the nation to God, and to the surrounding people; that, on the one hand, they might be indulged with outward splendour, without seeking it among the heathen; and, on the other, that they might, by every means, be preserved from contaminating friendships with those who were so grossly superstitious. Thus God, as their king, caused a tent to be erected in the centre of the encampment, and to be fitted up with all the splendour of royalty, where his gracious presence dwelt visibly. All the circumstances of royal magnificence were observed in the arrangement of the different apartments—in the selection of the Levites as state officers, with a revenue derived from one of the tythes which the Hebrews were to pay as rent for the use of the land; and with the requisition, that all males of a suitable age should repair to his palace every year on the three great annual festivals with presents, to render homage to their king.

Several peculiar rites were ordained, which became, by the force of custom, a second nature, and formed the foundation upon which was built the great partition wall between them and other nations. All the details of the law, which, considered without reference to circumstances, might appear arbitrary or trivial, tended to separate the people from the heathen, and, in this view, were of essential importance to the general purpose.

The domestic polity of the Hebrews remained much as it had been under the patri-

archal government, but so reorganized, that the people in every civil institution might recognize the sovereignty of Jehovah their King. Without entering more minutely into a description of their institutions, it will be sufficient to remark, that although God was, in fact, the chief magistrate of the nation, it was neither expedient nor proper that their political affairs should be entirely directed by his immediate interposition. Although he at first employed no viceroy, he had a minister of state (if we may use the term) in the person of the high priest. Each of the twelve tribes was, in some respects, an independent state, and, as such, had its separate interests. Still they were all united together by certain general interests, and formed but one nation; their political institutions inclining most to democracy, but being, in fact, a modification of all the three forms of government usually established among nations.

Moses says, with the utmost frankness, that after his departure from Mount Horeb toward the great sand desert of Zin, he took with him as a guide, his brother-in-law, Hobab, who was well acquainted with the situation of the fountains, wells, and pastures of that region. The descendants of Hobab always remained from that time among the Hebrews. They sometimes occur under the name of Kenites, and a race of them were called Rechabites.* It is worthy of remark, that the cloud which hung over the sacred tabernacle, and by its rising and settling determined the marches of the Israelites, did not supersede the necessity of another guide, who could conduct them to the secret fountains, and distant pastures of the desert.

Notwithstanding all that had been done for them, it soon became evident that this generation had been too much corrupted to execute the commission given them; and, accordingly, all who were over twenty years old at the time of the departure from Egypt, were sentenced to die in the wilderness; and for thirty-eight years the nation wandered about in the Arabian deserts until the sentence was accomplished. During this period, a new generation had come into existence, whose minds were more thoroughly imbued with the spirit of the theocracy. Still, however, they often rebelled, and offered sacrifice to idols, and were as frequently severely punished. The conquest of Canaan being at length about to be undertaken, Moses developed a second time, and still more minutely than before, the conditions according to which Jehovah, their God and King, would govern them. He cast a prophetic glance into the most distant futurity, while he declared the different destinies that

awaited them, according to their conduct in regard to the law. In full view of these conditions, and in order to impress them more deeply on their minds, he caused the whole people again to take a solemn oath of obedience, not only for themselves, but for their posterity.

The official duties of Moses were now closed. He commissioned Joshua, not as his successor, but as a military leader divinely appointed, to be the conqueror and apportioner of the land of Canaan. He delivered to the priests the whole book of the law, that they might deposit it in the sanctuary with the ark of the covenant. He also committed to them a song, in which he had represented, in a most vivid manner, the perverseness of the nation, their future disobedience and punishment, repentance and pardon. Finally, he viewed the promised land from Nebo, the summit of Mount Pisgah, and there this great man and distinguished servant of God was gathered to his fathers.

The Jordan, which was now the only barrier that separated the Hebrews from the Canaanites, was much swollen, and entirely filled its deep and broad channel. It was thus impassable by so numerous a host with their women and children, except by a miracle. A passage was granted, however, to this generation, more miraculous than that which had been opened for their fathers through the Red Sea; and ere their unsuspecting foes were aware, they had encamped in their country. This signal display of the greatness and power of Jehovah struck the idolatrous nations with terror. Yet the history of this expedition is so far from betraying undue love of the marvellous, that it relates, with the greatest minuteness, the exploring of Jericho, and all the other human means employed.

The conquest of Canaan was accomplished about fifteen hundred and fifty years before Christ. Joshua having caused a new election to be made of Jehovah for their king, he erected a monument of this renewal of their homage, and soon after died, having devoted his whole life to the settlement of the theocratic policy.

From Joshua to Samuel four hundred and fifty years elapsed, Acts xiii. 20, during which, judges seem to have been appointed for the general administration of affairs. There was no salary attached to their office—they bore no external ensigns of their dignity—they were simple in their manners, and moderate in their desires; and, in general, were noble and magnanimous men, who felt that whatever they did for their country, was above all reward. This exalted patriotism partook of a religious character; they conducted as the officers of God—relied upon him in all their enterprises,

* See "The Friend," No. 20.

and their chief care was, that their countrymen should acknowledge the authority of their invisible King.

During all this period, the fortunes of the nation varied, according as the fundamental law of the state was observed or transgressed: exactly as Moses had predicted, and the sanctions of the law had determined. The propensity to idolatry which was predominant in all the rest of the world, spread itself like a plague: from time to time it was publicly professed, when, being rendered effeminate by its voluptuous religion, and being forsaken by their king, Jehovah, the Hebrews were no longer able to contend with their foes, and were forced to bow their necks to a foreign yoke. The nation thus fluctuated between the extremes of prosperity and adversity. Such were the arrangements of Providence, that as soon as idolatry gained the ascendancy, some one of the neighbouring people grew powerful, and subjected them to oppression, which was always permitted to become sufficiently severe, to arouse them from their slumbers, and remind them of the sanctions of the law. And as, in the course of time, they became continually more obstinate in their idolatry, each subsequent oppression of the nation was more severe than the preceding; so difficult was it, as mankind were then situated, to preserve on earth a knowledge of the true God, though so repeatedly and so expressly revealed, and, in so high a degree, made evident to the senses.

During the time of the judges, however, it is evident that the nation enjoyed more of prosperity than of adversity, having been subjected for one fourth only of the period to foreign oppression. The book of Judges is by no means a complete history—we may perhaps consider it as a register of the rebellions of the nation, and conclude that those were healthy seasons, which were not the subject of particular notice.

(To be continued.)

FOR THE FRIEND.

EGYPTIAN RUINS.

(Concluded from page 127.)

The pride and staidness of the monarchs of Egypt could not rest satisfied with subterranean cemeteries, and they strove to erect mausoleums upon the surface of the ground, of such immense size and of such durability, as to command the reverence and admiration of succeeding generations. The pyramids, those mountain-like structures, contained the ashes of the Memphian kings; whilst tombs of less magnitude, but of greater magnificence of decoration, enclosed the remains of the Theban monarchs.

The writings of the ancient historian, Diodorus Siculus, contain a minute description of the sepulchre of Osymandyas, believed to be the most magnificent of any of the Theban tombs; and the French commission, in the course of their labours, discovered an edifice so far corresponding to the description of Diodorus, as to leave no doubt of its identity with the tomb to which he refers.

The entrance to this building is by an

enormous pylon or great gateway, two hundred feet long, and forty-five feet high, opening into a rectangular court of about two hundred feet square. The roof was composed of single stones twelve cubits in width, embellished with yellow stars pictured on a blue ground, and supported by statues in place of columns. Diodorus mentions that this court opened by an immense pylon into another large court, and that in the gateway were three enormous statues cut out of single-blocks of granite; one of which, representing king Osymandyas as the founder of the monument, was the "greatest which existed in all Egypt." It was formed, according to the ancient historian, of a stone exquisitely polished and sculptured, and so perfect, that in its vast mass "no flaw or fissure" could be detected. The French found one of the courts of this "temple filled with such quantities of fragments of granite, that, at first sight, it seemed like a quarry of that material. On closer examination, these fragments appeared to be the remains of an enormous colossal statue, of which the head, the trunk, and one arm, from the elbow upwards, still remain in one piece. Another block lies near, which contains the rest of the body and the thighs." "The head of the statue has retained its shape, and the ornaments of the head dress are still distinguishable, but the face is entirely mutilated. Among the scattered fragments, the left foot and hand have been found. The pedestal of this statue is yet in the place pointed out by the Greek author, and both it and the statue are of the beautiful rose granite of Syene; the polish is exquisite. From the measures taken on the spot, this colossus, when seated in its place, must have been fifty-four French feet in height."

On the wall of the second division of this mausoleum are figured representations of warlike actions.

"The site of the war is marked by a river, which distinguished by undulating lines, and painted blue, passes from the top of the wall on the left to the bottom, where it traverses its whole length. This river surrounds with its waters a citadel, which appears to be the object of attack and defence. But its inhabitants have not waited for the invaders within the walls, but have passed the river to meet them. They are mounted in cars, each of which carries three warriors dressed in long tunics. They have long beards, and by them, their dress, and the shape of their shields, are distinguished from the Egyptians. The latter are led by their king, who is attended by a lion."

"Against the fourth wall are still the remains of two monolith statues, and three doors conduct thence into a vast hall supported by pillars, of which many yet remain. Beyond this all is rubbish."

We have now finished the description of the cemeteries of Egypt, and will bring our long narrative to a conclusion, by an account of the splendid palace of Ramses Meiamoun, one of the most powerful rulers of this ancient monarchy.

The entrance to this palace was by a pylon, two hundred feet long, thirty in thickness, and nearly seventy in height, decorated with small squares enclosing cyphers, that cover the whole front. The gateway opens into a vast court, "enclosed on two sides by galleries, and

on that opposite to the entrance, by a second pylon."

"One of the galleries is formed of seven large square pillars, each side of which is set with the square pillars, each side of which is set with the corner face of them are attached as many statues of Egyptian divinities, twenty-three feet in height. The opposite gallery is supported by eight large columns."

The gateway at the bottom of this court is richly adorned with hieroglyphics, and leads into another court entirely surrounded with galleries supported by columns and statues. All the ceilings are decorated by stars figured on a blue ground, except in two places, which are adorned with falcons with spread wings.

The French authors, with their usual warm fancy, make the following remarks.

"Nothing adds so much to the effect which this (court) produces, as the caryatid pillars that adorn it. How, in fact, can we avoid being seized with profound and religious respect at the view of this kind of prodigious assembly, as it might seem, to dictate the laws of wisdom and philanthropy, which are seen every where inscribed on the walls of the palace?"

"The Egyptian artists, in thus attaching the statues of deities to pillars, which bear rich ceilings, embellished with golden stars scattered over a blue ground, appear to have wished to represent the divinity, beneath the azure vault, which he fills with his immensity."

Beyond the wall of the farthest gallery are four small apartments richly adorned, which seem to have been the private chambers of the monarch, who resided in this palace, and held his court in the splendid halls before described.

The walls of the large galleries are covered with sculptures painted of brilliant lively colours; a description of the most interesting of which is subjoined, in the language of the French authors. It represents the triumph of a hero.

"Two ranges of figures, which, in the ceremony that this basso relievo commemorates, probably marched abreast, are represented one above another. The three figures on the left of the upper range are soldiers, who bear lances in their right hands, and have buckles upon their arms; in their left hands they carry a species of club. Eight figures clothed in long robes, and grouped in pairs, precede them, bearing long palms in their hands; four of them also carry battle axes; their heads are adorned with plumes, the emblem of victory. In other figures, one of which carries a quiver, and the other a stem of the lotus with its flower, are in front, and march, preceded by two personages that seem to direct this first column of the procession. Beneath are eight men carrying steps, that are probably intended to ascend and descend from the triumphal car. Eight persons who precede, have their heads ornamented with plumes, and are dressed in transparent drapery; they carry sacrificial axes, and rods of lotus surmounted with feathers. Four figures placed in front are bare headed, and also carry the lotus and plumes; they are a little bent, and in the attitude of persons penetrated with respect for the august ceremony in which they are engaged. The hero, himself, is seated on a throne, placed in a sort of palanquin, borne upon the shoulders of two persons in pairs; they are clothed in long robes, and crowned with plumes. In the intervals of the three first groups, appear the heads of two personages, who seem to direct the march. Standards are also seen borne by three other persons, whose figures are entirely hidden. The throne is covered with rich stuffs, and the feet of the hero repose luxuriously on

cushions. He bears in his hands the attributes of the divinity; behind him are two protecting genii, that shelter him with their wings; at his side are the emblems of the qualities which distinguish him; the lion, that announces his courage; the hawk, which is the symbol of his victories; the serpent, indicating the extent of his conquest and dominion; the sphinx, which, no doubt, has relation to his knowledge in all that concerns religion and the gods. Before and behind the head of the hero, are hieroglyphics."

From these inscriptions, (which were suspected, at the time the French authors wrote their narrative, to contain the legend of the monarch in whose honour the procession took place.) Champollion has since shown that the king represented is Ramses Meiamoun, a member of that dynasty during whose sway the children of Israel sojourned in Egypt; and we may, with great probability, assign to this oppressed people, a large share of the toil and labour requisite to construct this palace, and many other splendid works which belong to this period of time.

"On the base of the palanque are small figures, clothed in long robes, that carry his (the monarch's) arms, his quiver, and his arrows. The palanque is decorated in the lower part with two small erect figures, and at the top with the Egyptian cornice, surmounted by fourteen figures with disks on their heads; the two uprights are terminated with flowers of the lotus. Two priests, placed one above the other, march before him, turning their heads and a part of their bodies to the hero; they burn perfumes. In front of the lower of the two priests, is seen a personage bearing a port folio, attached by a shoulder strap to his body; he is drawn from it a vulture with her wings spread, and seems to proclaim the mighty deeds and the glory of the triumphant monarch. This personage is preceded by four soldiers clothed in robes, and crowned with feathers; they bear badges of office, rods, with flowers of lotus, surmounted each by a long plume; they have battle-axes in their left hands. Six soldiers, similarly dressed, are below them; some carrying battle-axes and plumes, others carrying staves, and stems of the lotus. The procession is on its march to the temple of the great divinity of Thebes, and has, in front of the whole, two priests. Four figures, marching in an opposite direction appear to come to meet the hero, in order to receive and conduct him into the temple, to the mysterious place where the chest that contains the image of the divinity reposes."

Within the temple

"The hero, in the dress of a sacrificer, offers in one hand a censer in which incense is burnt, and holds in the other three vases tied together, with which he performs the consecrations upon an altar, on which he different productions of a nature, such as foliage, and the branches of flowers of the lotus."

"The sacrifice finished, the march continues, but now the statue of the divinity forms itself a part of the procession. Four personages that are recognised as priests by their shaven heads, bear trees in a coffer; above, two priests bear a great tablet, apparently designed to have inscribed upon it the victories of the hero, and his august triumph; or perhaps to perpetuate the memory of the sacrifice he has been just offering.

"The statue of the god is borne on a litter by twelve priests; it has been withdrawn from its sacred place in which it was shut up; it is surrounded with all the pomp of religious ceremony, with garlands, branches, and flowers of the lotus, standards and plumes. A rich drapery, covered with embroidery, envelops all the priests who bear the litter, so that their heads and feet are alone visible. Two small figures are at the feet of the divinity; they precede, seated on it, and make an offering of two vases, in which are produced the first fruits of the inundation. In front marches the

hero, clothed in other garments, and wearing another head-dress; he holds in his hands the attributes of supreme power. Above his head hovers a vulture, bearing his royal legend. The sacred bull appears himself in the midst of the procession, perhaps that kept at Monouthis, near Thebes; his neck is ornamented with sacred fillets; he bears on his head a disk surmounted by two plumes; a priest burns incense before him."

"The march continues, and a personage, who is entirely surrounded with hieroglyphic inscriptions, unrolls a volume, and seems to proclaim the actions of the hero. But the scene soon changes, and the hero becomes again a sacrificer. Armed with a sickle he cuts a bundle of branches and buds of the lotus, which a priest presents to him. Another priest follows, and holds a rouleau of papyrus elevated in his hands, on which he seems to read; it may be perhaps the prayers prescribed for the occasion.

"The sacred bull figures again in this scene, which appears entirely devoted to agriculture. This sacrifice appears to be the prelude to another which the triumphant is about to make, after approaching more near to the sanctuary, where the statue of the great divinity of Thebes is deposited; and, in the last scene of this triumphal march, the Egyptian hero presents perfume to Harpoerates.

"With this august act terminates this grand religious and military procession, which may be considered as a faithful representation of all the ceremonies that are observed at the triumph of a warrior king. Sacrifice offered to the gods began and closed this august act."

It may be proper to mention, that the basso relievo described above, is but *one* of a vast number which decorate the walls of this splendid palace.

In reflecting upon the ancient grandeur, and the imposing remains of the far famed monarchy whose works are thus commemorated, many and various considerations crowd upon the mind. The power and strength of the human intellect so early and so remarkably displayed; the pomp, the magnificence of the Egyptians; their struggles for a perpetuity of renown; the gradual fall and final extinction of their ancient glory, signally and completely fulfilling the sacred prophecies concerning them, cannot fail to elicit feelings of the most intense interest: while, on the other hand, a remembrance of their moral ignorance and degradation—their gross idolatry and superstition, should call forth our humble gratitude that we live under that glorious dispensation, in which the dark rites of paganism have yielded to the pure practices of the gospel; and the troubled uncertainties of false speculation given place to the holy assurance, the immutable realities of the Christian's faith.

Z.

THE FRIEND.

FOURTH MONTH, 4, 1829.

Two or three weeks since, we observed in several of the daily papers of this city, the advertisement under the signature of G. W. Banks, inserted below.

The standing of this individual in his place of residence, and his character, as it develops itself in the document bearing his name, was such, as to incline us to pass the matter by in silence, and let his own statement speak for itself; but the enemies of the Society of Friends

appearing to exult in the circumstance, and to attach to it an importance which it does not merit, we now place the anomalous affair before our readers, together with some remarks from a much esteemed correspondent, which give so full and satisfactory an explanation of the case, as to leave us scarcely any thing to add.

Every ingenuous mind, whilst indignant at the perfidy and treachery, will also pity the meanness and littleness of the author of the "Prospectus," and be fully able to know what degrees of evidence to attach to the word, or the affirmation of such a man.

Proposals for Publishing by Subscription, a Work, entitled Orthodox Unmasked: or, All is not Gold that Glitters.

The Author of this work, living in the town of Mount Pleasant, state of Ohio, who was the retained counsel of the Orthodox Society of Quakers of Ohio Yearly Meeting, and who thereby became possessed of many of the plans and views of that Society, proposes to place the world in possession of such facts as came immediately under his notice, and to guard the credulous and unsuspecting against the false and insidious devices which have been, and are now practising by those people.

He considered himself totally absolved from all obligations to that society, in consequence of the treacherous and perfidious conduct pursued towards him; and having been forced to resort to the laws of the state to obtain remuneration for a long, laborious, faithful but to him a loathsome service, it has become necessary to his own justification, to exhibit to the world a candid and correct view of those transactions in which he bore a prominent part.

In doing this he will be compelled to publish all the communications which passed between himself and those who employed him, embracing references to various authorities, to support the oppressive and vexatious proceedings in which they were engaged, all of which would be omitted, but that they serve to show the mass of labour which was imposed upon him, and the characteristic injustice of the society, by their conduct upon this, as upon other occasions.

These documents cannot fail to be interesting, as they are principally the offspring of the Leviathan of the party in this section of the country, and contain a key to the transactions which occurred at the interesting epoch to which they refer.

He pledges himself to prove to every disinterested and unprejudiced reader, by those documents, and the irresistible inferences deduced from them, the unfairness of their projects—the justice of the demands he has made on them—the patience with which he has borne his injuries, and a cruel and unfeeling denial of justice on the part of these yelped Orthodox Christians. In doing so, the Author will be compelled to exhibit the society in its naked character.

For his entire justification for pursuing this course, the Author refers the public to the work itself.

This work will appear in pamphlet form, and will contain fifty pages at least, and may probably swell to a larger size. The price to subscribers will be 50 cents, payable on delivery; and the work will be ready by the 10th of April next. Agents who obtain ten subscribers, will be presented with one copy.

GEORGE WASHINGTON BANKS.

Our correspondent says,

"I have no doubt that such a production was calculated to produce some sensation, more particularly at a distance, where both the author and the circumstances of the case are altogether unknown. And yet the "Prospectus" carries on the very face of it the evidence of the writer's own disgrace. It professes to disclose the secrets of his clients; and,

to make the matter worse, to do this in revenge for having to resort to the law to enforce the payment of his bill. He states he became, as the retained counsel of the Society, possessed of the 'plans, 'views,' &c. which he is going to expose; while, as a lawyer, he certainly is bound by every principle of honour not to reveal the secrets of his clients. Admitting, for argument's sake, (which, however, is not the fact,) he has had to resort to the law to collect a sum that is due to him, is he warranted by that to resort to measures of revenge? Is every man who has to bring suit on an account, to be let loose to wreak all sorts of vengeance on the other party? Is not the law to be the umpire between them?

"But Banks has advertised himself as violating a sacred professional obligation, and his plea of justification is simply *revenge* for having to collect (as he says) a claim upon Friends by law. But this is not all, he claims the character of the *retained counsel* of the Society—of course we were under his advisement. He was at the head of all our proceedings. He distinctly claims the credit of having borne a prominent part in the transactions he is about to expose. Thus, he is one while the directing agent, leads us into 'false and insidious devices,' 'oppressive and vexatious proceedings,' 'unfair projects,' &c. or at least goes along with us into them, and then turns traitor from motives of revenge, and exposes us to the world. This, to my apprehension, is substantially his version of the story, as set forth in the prospectus. And it is bad enough, to be sure. But the true state of the case makes it worse on his part than even this. He is under the whole weight of disgrace which attaches to a breach of trust, by declaring his determination to publish what was confidentially communicated to him as a lawyer; and as far as the matter has gone, he has actually done what he could towards vilifying and abusing his clients; though, as the sequel will show, he is possessed of no power to injure the Society of Friends, when the truth shall be stated. He knows, in his own conscience, that the intercourse he has had with Friends, has not been of that dark dishonourable character which he has represented in his prospectus.

"As to his having brought suit, which he more than intimates, it is not the fact, at least we know nothing of it, if he has. If he has done it, it must have been a considerable time after his prospectus was in circulation.

"The idea held out in the prospectus is not only that he sued Friends, but that he had received nothing for his services. He has not explicitly said so, but that, I presume, will be the common understanding. So far from this, he has received from Friends 'one hundred dollars for his professional services.' Not that they had any idea that he was entitled to half that sum, but because they were disposed to act towards him with liberality.

"His bill was *three hundred and fifty dollars*, and yet he has never *plead a cause, nor given a written opinion*. When Askev and Balangee were first brought before Judge Armstrong, he did make a few objections to the postponement of the trial, but Friends did not urge the objections.

"When the postponement was about to be granted, he moved for the defendants to be held to *heary bail*. Friends had *never made such a suggestion*, and requested him not only to withdraw the motion, but to take the suggestion on *himself—which he did*. When the trial did come on, Banks was absent the first day; the second, he attended; and, by agreement between him and J. C. Wright, Banks was to open the case. When the judge invited discussion, Banks was unprepared, and J. C. Wright had to take the *whole burden of the pleadings on himself*. After Wright had ably opened the case, Banks made a few additional remarks. *Here ended his professional services. He did not even attend the trial at STEUBENVILLE*. At the close of the trial at St. Clairsville, the services of the able and distinguished advocate who defended Friends on that occasion, were much more important than those of Banks, independent of the pleadings; yet the charge made by the former was *considerably less* than the sum which Friends offered to pay the latter. It was matter of astonishment when a bill of three hundred and fifty dollars was presented by Banks. The committee considered it out of the question; and when he was inquired of, if he would receive such a sum as the committee thought would be right, (that sum, which was seventy-five dollars, having been previously mentioned to him,) he agreed that he would receive whatever they pleased to pay him, saying, that he knew he could not enforce the payment of his claim. Friends afterwards concluded to make the amount one hundred dollars, *which he received*.

"Here is a plain statement of the facts on which his revenge is so powerfully excited, as to absolve him from his professional obligations, warrant him in trampling honour under foot, and even in 'tearing the mask from orthodoxy.' In these performances, all his abilities are no doubt to be displayed, for in a pamphlet of fifty pages, he is to 'unmask orthodoxy,' prove 'that all is not gold that glitters,' and exhibit the Society 'in its naked character.'

"But he tells his readers, that his service for the orthodox was long, laborious, faithful, and loathsome. But if it was loathsome, why did he undertake it? Why not, like a man of principle, tell us it was a bad cause, give us some good advice, and let it alone? This would have been honourable, had there been any occasion for such a proceeding. But I presume there was nothing in it either laborious or disagreeable, except the little exertion he used to understand the subject, and the dread he felt of exposing himself at the bar.

"In a letter to the committee, in excusing himself for not opening the case at St. Clairsville, he says, '*It was certainly no disadvantage to our cause, and probably none to me, as I was then suffering under great concealed affliction and pain, from which I have not yet recovered; and had I embarked upon an elaborate argument, I might have exposed myself in that state, to a strange and crowded audience, under the most disadvantageous circumstances.*'

"We knew all this very well—that is, his failure 'was certainly no disadvantage to our cause,' and had he entered 'upon an elaborate argument,' *he might, and no doubt would* 'have exposed himself,' and us into the bargain. But, after all, his prospectus displays some indignity. He sees that there is no probability of his getting business as a lawyer, and therefore his breach of trust was the more reconcilable. In what way, in this state of affairs, could he derive some pecuniary advantages to himself? Why claim to be the *retained counsel of the orthodox*, and as such in possession of all their secrets?—promise to divulge all these—unmask orthodoxy—break up 'the levitation of the party'—and exhibit the Society 'in its naked character?' This would rouse the curiosity of the Hicksites, reanimate their hopes, and they in return would subscribe for his pamphlet. And here I will leave them to felicitate themselves and one another on the happy expedient, by which so many important results were to be accomplished, bidding them a hearty welcome to all that they can get from each other."

In the article headed "Elias Hicks and the Society of Friends," in page 174 of this volume, an error occurred, which will be corrected by reading, "a few days," instead of "the day or day but one," in lines 23 and 24 from the bottom of the third column.

We are informed that some of the followers of Elias Hicks have denied, or questioned, the correctness of the letter from Mary Peasey to Wm. Brown, which we published in our eighteenth number, on the ground that it does not agree with the *pretended copy* of the same letter inserted in the memoir of that excellent woman. We think it right to state, that our copy was derived from the *original letter*, and we believe *in verbatim* as Mary Peasey wrote it. The one inserted in the memoir is a garbled and mangled production, scarcely resembling the genuine letter. It is a specimen of the unfair dealing to which the spirit of unbelief prompts its adherents, in order to countenance or support their cause; and is an exact counterpart of the unjust treatment which the writings of our worthy ancient Friends have received at the hands of our modern Hicksites. It is well known, that at the time Mary Peasey's letters and journal were under revision in Ireland, a spirit of infidelity similar to that which has devastated the Society in this land, and cleaved under the same guise of refined spirituality, had begun to make its appearance among some of the leaders of the people. They adopted views on many subjects, nearly resembling those held by Elias Hicks, and that nothing might be done to the prejudice of their notions, they suppressed many parts of Mary Peasey's writings, especially such as set forth her firm belief in the doctrines of the Christian religion. To establish this fact, we need only request the reader to compare the genuine letter to Wm. Brown, as we published it, with the disjointed fragments of it published as the real letter in the memoir of her life. There is little doubt, if *her own papers* could now be obtained, they would present her in a far more imposing and dignified attitude, as a deeply experienced minister of the gospel of Christ, well instructed in all things pertaining to life and salvation, and skillful both in word and doctrine.

DIED,

On the morning of the first instant, of a pulmonary consumption, in the twenty-second year of her age, REBECCA, daughter of the late James Allison, of this city.

FOR THE FRIEND.

I have observed, in several of the late numbers of "The Friend," accounts of the intrusion of the Hicksites into the meetings of Friends. I fully approve of the publication of them, because they show that those persons who have made such high and frequent professions of love and liberality, and complained so loudly, though unjustly, of the persecutions they endured, are in fact the persecutors of Friends; and under the pretext of religious concern are practising a system of infringement upon the civil and religious rights of their neighbours, with the hope of driving them out of their meeting houses. Circumstances which have recently occurred at Springfield meeting, Delaware County, are so strikingly illustrative of the outrageous spirit which actuates these people, that I think they deserve a place in the columns of "The Friend."

Previous to entering on this narrative, it will be proper to notice the situation of Springfield meeting, as regards the separation. It is one of three preparatives which constitute Chester monthly meeting, Pennsylvania—Providence preparative meeting having been laid down. When the division took place in this monthly meeting, about one half of the members, including most of the substantial and active persons, remained with Friends. But, with their usual injustice, the Hicksites have expelled Friends from three of the meeting houses; leaving only one, viz. Springfield, in their possession and control. For a long time there was no division in this preparative meeting; business was managed peaceably, in the regular order of Society, and it seemed probable that this meeting would be spared the disgraceful scenes, of which Friends in many other places have been the sorrowful witnesses. But the restless and discontented spirit of the Hicksites could not bear to see *even one meeting* at peace—they envied Friends the quiet and harmony they enjoyed, and looked with covetous eyes on the meeting house and grounds occupied by them. Determined if possible to kindle the flames of discord, and erect the standard of contention in Springfield meeting, John Peirce and others of the leaders in the separate monthly meeting of Chester were appointed a committee to effect a separation there. They at length so far succeeded in this unrighteous business, as to organize what they called a preparative meeting, consisting of about half a dozen men, and about as many women and girls—not a sixth part of the members of Springfield meeting. The dividing committee encouraged these persons to hold their separate meeting "until they got weaker,"—an effect which most speedily and certainly follow from such proceedings. They held their pretended preparative meeting one week before the time of the regular preparative meeting, and for some time offered no considerable interruption to the meetings of Friends; nor is it probable they would have attempted any thing of the kind, had they not been incited to it by the mischievous and meddling spirit of some of their leaders from other meetings.

It is proper to premise that the meeting

house at Springfield has always been under the exclusive care and control of Friends; that of the six trustees by whom the title of the property is held, five are Friends; and that not a single member in any station in the meeting has gone over to the separatists. Notwithstanding these circumstances, a few of the most active Hicksites of the neighbouring meetings, aided by some of their preachers from other parts, have evinced a determination to interrupt the quiet and solemnity of the meetings for worship, and, if possible, to make them scenes of confusion and misrule.

Some months ago, Benjamin Heritage, of Woodstown, and Benjamin Griscom, of Salem, in New Jersey, both disowned, came to the meeting, and being encouraged by John Peirce and Halliday Jackson, neither of whom are members of Friends' Society, nor residents in Springfield, they thrust themselves into the uppermost seats, and B. Heritage disturbed the meeting by an unconnected, unsavoury, and in some parts nonsensical discourse. They also presumed to break up the meeting, instead of leaving it for the elders.

On fifth day, the 12th of 3d month, two Hicksites attended Springfield meeting, to accomplish their marriage, although they had been respectfully requested, some time previous, not to come there for that purpose, but to consummate it in one of their own meetings; they well knew also, that as it had not had the sanction and approbation of the regular monthly meeting, Friends considered it contrary to our discipline, and disorderly, and therefore could not countenance it in any way. This intrusion was the more unkind, inasmuch as the Hicksites had possession of a meeting house at Providence, only three miles distant, which was under their control, where no Friends attend, and where of course they could have accomplished the marriage without doing violence to the feelings of any one. On this occasion, John Peirce, who has long been conspicuous for his busy forwardness, and who now appears to have set out with a determination to persecute Springfield Friends; and Halliday Jackson, who has made himself no less notorious by his meddling, again attended, took the upper seat in the meeting, and assumed the entire control of it, though neither of them ever belonged there, nor has a shadow of right for such presumptuous interference. The members of the meeting, not wishing to be disturbed by the persons who had thus trespassed upon them, quietly kept their usual seats; upon observing which, John and Halliday called the young people to come up into the ministers' gallery, at the same time reflecting upon Friends who kept their seats below. At a suitable time, one of the elders of Springfield mentioned, that although he was not actuated by personal feelings towards either of the parties, he thought it his duty to state that Friends could not unite with the accomplishment of their marriage in that meeting. Soon after this, Charles Levis, one of the disowned separatists, stepped up into the gallery, and commenced railing against Friends in a very indecorous manner. He was desired to be silent, which seemed to check him, and he at length sat down. John Peirce, who had been

up before, and disturbed the meeting, now rose again, and undertook to give directions respecting signing the certificate; he was then proceeding with some other matter; but as the bitterness of his spirit was well known, though cloaked under a very sanctimonious tone and appearance, it was believed best to close the meeting; and Friends accordingly retired from the house, rather than listen to his unprofitable discourse.

The next first day, John Foulke and Samuel Livesey, preachers among the Hicksites, came to Springfield meeting, and with them John Peirce, John Bancroft, and a number of kindred spirits from the adjacent meetings, who thronged the house, and subjected Friends of the meeting to considerable difficulty in procuring seats. The Hicksites seem to love the uppermost places in the synagogue, for Peirce and Bancroft not only placed themselves in the ministers' gallery, but the latter went down into the meeting, and took considerable pains in selecting some of his fellow separatists and elevating them to the same conspicuous station. John Peirce, with his usual forwardness, assumed the direction of the meeting—he ordered the partitions to be opened, and invited the young people to come up into the ministers' gallery, above the elders and overseers of the meeting, and several young women had so little sense of propriety as to comply with the invitation. After some time, John Foulke rose to speak; upon which, Joseph Rhoads, one of the elders of the meeting, observed to him, that as he was not in unity with Friends, he should be glad if he would try to keep still; that the Scripture injunction was, "If thou bringest thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift;—FIRST be reconciled to thy brother, and THEN come and offer thy gift."

This was done in a very mild and respectful manner, and in the discharge of his duty as an elder of the meeting; but it roused the vindictive spirit of John Peirce, who immediately arose, with great excitement depicted in his countenance, and said he also would mention a passage from the good book, where the apostle Paul fixed his eyes upon him [the sorcerer] and said, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

This unprovoked and unjust denunciation astonished the assembly; and none but the most hardened of his own party could attempt any justification of the gross outrage. The intended application of the passage was too obvious to be mistaken, and the well known and excellent character of the individual against whom his malevolence was aimed, not only placed him far beyond the reach of John Peirce's envenomed shafts, but caused them to recoil with double force upon himself.

Those who are acquainted with John Peirce know well that he has long been a secret enemy to the Society of Friends. It is not a great many years since he wrote a pamphlet under the disguised signature of Pacificus, the object of which was to lessen the charac-

ter of some of the most worthy and consistent members, and to sow the seeds of political discord within its peaceful borders. Happily he failed in this object, and finding himself likely to sink into merited insignificance, he endeavoured to push himself into notice by becoming active in the discipline in the meeting where he belonged, and over which he strove to domineer in an arbitrary manner. Many Friends, however, duly appreciated the spirit by which he was actuated, and notwithstanding his love of power and office, their just discrimination prevented him from ever rising to any station in Society. When the separation took place, he ranked himself on the side of Elias Hicks and his antichristian opinions, and has become a violent persecutor of Friends. Holding the office of associate judge of the county court, it would well become him to consider how far it comports with the dignity of the station and the sanctity of the laws which he has taken a solemn qualification to maintain and administer with equity, for him to be riding through the country, aiding others in infringing on the civil and religious rights of offending citizens, by rudely interrupting them when engaged in the solemn act of divine worship. We trust this subject will claim his close and serious attention.

After J. Peirce had closed his anathema, another elder of the meeting said he thought it right to mention, that the individual who had last spoken [Peirce] was not only not in unity with Friends, but had been regularly disowned by the monthly meeting, and that we did commit a great imposition that such should come into our meetings, and take so much upon them as he had done that day, and others heretofore.

John Foulke, who continued standing all this time, now resumed his discourse, and was followed by S. Livezey, in the same unsavoury and lifeless strain, much to the annoyance of the meeting. The latter rose a second time, upon which Joseph Rhoads observed that a little silence was very desirable; to which no attention was paid. After he sat down, a Friend remarked, that although it was at variance with his natural feelings and inclination, he felt bound to bear his testimony, not only against the interruption occasioned by persons coming amongst them and appearing as ministers, who are not in unity with the religious Society of Friends, but also against those who are not members of our Society assuming the control and government of our meetings;—that it was not only a great imposition upon the members of the meeting, but an act of great injustice towards them;—that such persons might deceive themselves and others with an appearance of religion, but if their lives and conversation did not manifest that they were under the influence and government of the spirit of our Lord and Saviour Jesus Christ, all their professions of religion would prove in the end but as sounding brass and as a tinkling cymbal.

John Peirce felt the force of these observations, and made an attempt to reply; but his own party seemed to be ashamed of him, and John Foulke desired him to be silent.

John Bancroft, however, who is equally officious and forward, made some impertinent remarks, but so weak and trifling as to be utterly unworthy of notice. Some further observations were then made by a Friend of Springfield meeting, upon the outrageous conduct of John Peirce; soon after which Friends broke up the meeting.

It is perhaps no more than justice to state, that, some time after the meeting, John Foulke called to see Mary Rhoads, an elder, and one of the most valuable members of Springfield meeting. In the course of the conversation, she expressed to him her disunity with the course he was pursuing, in thus interrupting the meetings of Friends, and alluded particularly to the abusive conduct of John Peirce. John Foulke immediately replied, that he hoped she would not think he had any thing to do with that, and appeared to be ashamed of it. She observed it was a pity then that he had fallen into such company.

Since the foregoing observations were written, the following letter has been received by Joseph Rhoads. We are informed that it was sent by John Peirce to Luke Casson and Benjamin Newlin, of Providence, for examination; and on being approved by them, was forwarded by Luke to a store in the neighbourhood of J. Rhoads' residence. After it had been there a day or two, Luke called to know whether it had been delivered, and having a copy with him, he read it aloud to a number of persons present. These circumstances, in connection with the note attached to it, fully justify us in giving it publicity.

If any evidence had been wanting to evince the bitterness of the spirit which governs John Peirce, this letter amply furnishes it; indeed it says so much itself, to prove the disposition in which it originated, that it is scarcely necessary for us to add any comment. We would remark, however, upon the strange perversion of every thing like justice; when a judge of a court can deliberately threaten an elder of a religious society with "the strong arm of the civil authority," for conscientiously discharging his official duty in the meeting of which he is a member. Where is the safeguard to our liberty of conscience, if a judge of a court can intrude himself into a meeting of a religious society, from which he has separated, and by which he has been disowned—there openly abuse one of its officers, by calling him a "child of the devil" and "enemy of all righteousness," for no other offence than simply discharging the functions of his eldership; and afterwards aggravate the insult and injury, by threatening him with the strong arm of the law? This is precisely a parallel with the conduct of the Pharisees, when they threatened the apostles, and commanded them to speak no more in the name of Jesus. But we trust and believe that John Peirce will find there are at *this day* men who will dare faithfully to do their duty, in despite of his threatenings; and though he bolsters himself with the idea that "the mass of the people convened is with him," yet we trust the liberties, and above all, the religious liberties, of the citizens of this commonwealth, are too

dear to them, to permit even a judge, clothed as he may think himself with a little brief authority, to tyrannize over them and trample them under foot.

We contend that a gross breach of all courtesy and kindness was committed on this occasion, and that too by John Peirce, in disturbing a meeting where he did not and never did belong, and in publicly traducing the character of a respectable and unoffending citizen.

The "little band" of Hicksites at Springfield, whom he speaks of, may be very "honest friends" to him, for aught we know; but we think they cannot be much flattered by the conduct of their leader, nor with his insinuation that they are incapable of managing their own affairs. Certainly his angry interference on the occasion he alludes to, is not calculated to raise him or them in the estimation of their neighbours.

We would remind them of the solemn professions made at their general meeting in the fourth month, 1827, and published to the world, where they say, "We feel an ardent desire, that in all our proceedings tending to this end, our conduct towards all our brethren may, on every occasion, be marked with love and forbearance." Surely the conduct of John Peirce was marked by passions the very reverse of forbearance and love; and it seems he is determined to pursue the same unrighteous system.—"You charge me," says he, in the letter, "with ordering and directing your meeting—it is true I did so, and it is also true that I will do so again, if the same occasion and necessity should again offer," &c. "Who authorised him," we would ask in the language of his letter, to assume the ordering and directing of a meeting where he never belonged? Is there no domination—no imposition—no persecution in this? Or does the end justify the means? and the prospect of driving Friends out of their meeting houses render any measures which may effect it, however oppressive their character, both proper and just? Surely, "by their fruits ye shall know them;" and as "a corrupt tree cannot bring forth good fruit," so no person can be for a moment at a loss in determining the nature of the source from whence such proceedings originate.

3d Month, 17th, 1829.

Friend Joseph Rhoads,

Being at Springfield last first day, I was myself an eye and ear witness of thy grossly disorderly conduct therein; in which I believe thou offended against a positive statute of this commonwealth, and thereby rendered thyself liable, upon complaint of any two Friends present, to be arrested and carried before any judge or justice of the peace in the county, and there to be fined. And though we have not been as forward in applying to the laws of our country as you have, yet I believe the time is not far distant when the strong arm of the civil authority will be necessarily extended for the preservation of the peace of the commonwealth, and the protection of the few honest friends in your place. And that thou may not consider this as a mere idle threat, I shall cite the book and page where the law alluded to may be found, that thou may have an opportunity of taking counsel on the occasion, and governing thy future conduct accordingly. See 7th Smith, page 661.

Thy two brothers-in-law had better also be a little

more cautious of what they say in public. Who authorized them to proclaim in a public meeting of worship that John Bancroft and myself were disowned? They knew very well that the truth of the statement, to say the least, was very questionable. We deny the fact, as utterly false, that you pretended disownments are farcical and empty words. And you judicially decided, that I have heard of (though that of judge Armstrong, at St. Clairsville, comes very near to a decision on this point, when he decides your present mode of laying down of meetings to be farcical and void), this ought to have taught a little more caution and modesty than to have made so broad and positive a charge so early in the year. And your disciplinary of Friends warrant the publication of it in a public meeting of worship: You know it does not. I know very well that my company at your meeting is quite unacceptable to some of you; but this shall not deter me from doing my duty. I believe I was properly there last first day and the preceding fifth day; and I intend not to desert the little band of honest from whom I come. And whilst I am able to ride so far; their rights are precious to my heart, and shall command all my energies in their support. I shall watch your schemes and movements, and endeavour to meet them.

You charge me with ordering and directing your meeting. It is true I did so; and it is also true that I will do so again, if the same occasion and necessity should again offer, and I should be able to get there; and whilst I am in your power to hinder it, whilst the mass of the people convened is with me, and not with you; and whilst my conduct and recommendations tend to their accommodation, and yours directly the contrary. But was there not a cause on last first day? you saw the people, I suppose your neighbours, standing in a crowd about the door, unable to get seats, those near the stove suffering with the heat; and I presume, that the back partition would open, and that it was not two minutes' work to effect it, and yet you could sit there, and enjoy the unchristian satisfaction of seeing your peaceable and non-offending neighbours huddled together in crowds, without a seat to sit on, when, in two minutes' time, you could have accommodated them all.

And how was it on the women's side? There a number of respectable looking young women were standing about the doors, apparently in confusion, and unaccommodated with any kind of seats; and, at the same time, a long seat, the uppermost in the gallery, wholly unoccupied: why was this? were those who sat on the bench below, so very humble and diffident that they could not prevail on themselves, on any account, to take so high a seat? Not so, my Friends, I know several of those women well, and I know some of them to be far, very far removed from such a disposition. Was this a Christian spirit, to be gratified with gazing on their younger sisters standing in huddles and confusion, for want of seats to sit on, whilst it was in their power, in half a minute, by removing to the next seat, to have accommodated them all? Oh, my friends, there is something dreadfully rotten, to the very core, amongst you. But I am thankful there were among you some, capable of listening to my entreaties to fill that bench, and thus relieve their standing sisters.

Is it possible any of you can believe, that your conduct, on either of the two days that I was last with you, was calculated to draw proselytes to your cause? nay, verify, and I am greatly mistaken if some ten present, who had been heated against you, were not so disgusted with your conduct, as to do so no more.

I am, &c.
JOHN PEIRCE.

N. B. For the encouragement of my friends amongst you, I shall furnish some of them with a copy of this letter.

Jno. PEIRCE.

It is wisely ordered, that neither nations nor individuals can deteriorate each other, without injuring themselves; nor promote the welfare of others, without partaking of the benefit conferred.—*Dillwyn's Reflections.*

FOR THE FRIEND.

The ungenerous attack made upon our friend T. Shillitoe would not be deserving of any further notice, were it not for the use still made of Dr. Carroll's false report by the leaders of the separatists, to lessen his reputation, and to cast a stigma upon Friends. Those certificates, however, furnished in the eleventh number of the Repository, place the falsity of the charge beyond the possibility of doubt, and distinctly prove how little consequence can be reposed in Halliday Jackson's Ohio correspondence, or the declarations of Dr. Carroll. He may have been deceived, but Dr. Carroll has unquestionably been guilty of deliberate misrepresentation. It is truly a mournful circumstance, that men who take upon themselves the sacred name of the followers of the light within, and are pointing the finger of scorn at their brethren as being mere traditional outside professors, can permit themselves to engage in such deeds of darkness as traducing the character of an innocent man, and that in return for an act of disinterested kindness. I have repeatedly heard T. Shillitoe speak of the story of his taking the doctor by the throat as a gross fabrication, and also heard him pleasantly relate the part which he did act towards him, as a friend who had known his family, and who wished him not to disgrace himself and his connections, by participating in the excesses of a company of rioters. But the story of his being "electrified" by the sudden excitement, and the subsequent "acknowledgement" of his error, were altogether new when I met with it in H. Jackson's matter-of-fact statement of Ohio affairs. It is now demonstrated to a certainty, that no such thing, either the alleged violence, calling for help to bale the doctor out, or the contrition for his error, ever did occur.

It may not be often necessary to meet such improbable stories with the formality of a certificate to prove their falsity, but I was pleased with the care of our Ohio friends in the present case; and John Richardson's sentiment, that he thought it best to load George Keith with his own lies, might be sufficient authority to pursue this course with a description of persons, who, like him, have been envious towards their old friends, and do not hesitate to resort to very unjustifiable means to gratify their resentment.

J. K.

"In a former number some notice was taken of the very unmanly measures which had been taken to injure the reputation of this aged and valuable friend, by charging him with using violence towards Dr. Carroll, at the quarterly meeting at Stillwater, in the 8th month last. Soon after that was published in the Repository, a piece appeared in Gould's Advocate, signed by Thomas Carroll, and making some very extraordinary charges against Thomas Shillitoe. I consider the article unworthy of a minute review. T. Carroll must have disgraced himself in the estimation of all candid men, not only in his conduct at the quarterly meeting but in his abusive attack upon the reputation of an aged and amiable individual. The following statements have been furnished by individuals whose reputation entitles them to

entire credit—and with these, I shall dismiss the subject." Ed.

In order to correct the misrepresentations which have been made in regard to what passed between Thomas Shillitoe and Thomas Carroll, at the quarterly meeting at Stillwater, on the 27th of the 8th month last, we think it proper to certify, that we assisted in raising T. Carroll on his feet, when he threw himself in the door, at which Friends were to enter—and while we had hold of him, to raise him up and take him into the house, Thomas Shillitoe came in, and took Carroll by his arm, and spoke to him in the way of friendly advice, as stated in the 4th No. of the Miscellaneous Repository, p. 56. And we further state, explicitly, that Thomas Shillitoe did not use any force whatever to put Carroll out of the house.

Nor did we attempt to put Dr. Carroll out; on the contrary, when we took him up from the floor, we moved him into the house.

WM. KEARB.

STEPHEN BAILEY.

Stillwater, 3rd mo. 2nd, 1829.

I certify that I was in the meeting house at Stillwater on the 27th of the 8th month last, when the door-keepers took T. Carroll up, when he threw himself in the door at which Friends were to enter, and took him into the house. And I saw what passed between him and Thomas Shillitoe on that occasion, and I know that Thomas Shillitoe did not attempt to put T. Carroll out of the house, nor use any violence whatever towards him.

JARED PATTERSON.

Stillwater, 3d mo. 3d, 1829.

When I entered the house at Stillwater Q. meeting in the 8th mo. last, I was the next but one after Thomas Shillitoe. I saw several persons have hold of Dr. Carroll, and supposing them to be door-keepers, and that they were about to put him out of the house, (in which, however, it appears I was mistaken), I told them "he has a right of membership, he must not be turned out."

BEN. W. LADD.

Smithfield, 3d mo. 5th, 1829.

I was sitting in the gallery at the time that Thomas Shillitoe came in, and the door-keepers were trying to get Thomas Carroll up. Thomas Shillitoe had his coat on his arm, and turned himself about and laid his arm on Carroll's shoulder, and said something to him, and turned about and came on to the gallery where I was, and there was no violence used, for I saw the whole of it.

WILLIAM PATTERSON.

A little serious reflection may convince a sincere mind, that every degree of hatred we conceive, is a proof that we have not yet fully attained the benefit intended for us by the sufferings and death of Christ. What avails the idea of his dying on the cross for our sins, if we are, nevertheless, the willing and wilful slaves of the same tormenting spirit of malevolence which drove the nails?—*Dillwyn's Reflections.*

From E. Bates's *Miscellaneous Repository*.

SEPARATION IN THE WEST.

(Continued from page 181.)

The separatists have possession of the following meeting houses, Concord, Brushy Fork, St. Clairsville, Plainfield, Goshen, Somerset, Richland, Lisbon, New-Garden, Grove, and Deer-Creek.

They occupy one half of the following houses; Harrisville, Freeport, Stillwater, Westland and Redstone.

They have not divided, as respects meetings for worship, at West Grove, Marlborough, Lexington or Deerfield.

They occasionally break into the meeting houses at Short Creek, and Flushing.

At the latter place a very glaring case of disorder took place week before last. The separatists determined to hold their monthly meeting there on 7th day last. This was not a meeting day under the regular arrangement of the meeting. A small company of persons met there, at the time mentioned, being composed of disowned persons, some that never had been members, and a few boys. The keeper of the house being apprised of the intention of it, had placed himself in it, in order to have actual possession. Several Friends were also on the ground. The company demanded the house, but on being refused, they broke open one of the doors, tearing one leaf off it of the hinges, and went in, and held their meeting.

In some of the leading characters there appears to be an increased bitterness towards Friends; but in others there is evidently a better feeling; and many are leaving them, and returning into religious fellowship with Friends.

Much exertion has been used to influence the minds of individuals with prejudices, on account of transactions which have taken place on the part of Friends. This system was put into operation some years ago. Jealousies were raised against the meetings of ministers and elders, and the meeting for sufferings. And as these meetings were *select*, much pains were taken to represent them as being hostile to the interests and rights of the Society at large. It was in accordance with these uncharitable, jealous, judging measures, that E. Hicks's project of appointing the elders and members of the meeting for sufferings, for short periods, was so warmly pressed upon the Society.

The application of the public stock was another powerful instrument, by which jealousies were excited in the minds of those who knew little or nothing about it. The love of money is sufficiently powerful to produce many bad feelings; and the accuser of the brethren did not fail to give it such a direction and operation that "the love of many waxed cold."

The spirit of jealousy and accusation was soon directed against the active members of Society. The transacting of the *business* of religious Society has always rested more particularly on comparatively a few. Thus it was with the children of Israel—and thus it was raised against Moses and Aaron: "You take too much upon you." Thus it was in the rise of the Society, when the separatists of that day raised the same kind of accusation against

Fox, Penn, Barclay, and their fellow labourers. And thus it has been in our day. Those who have borne the burdens of the Society, who have been willing to spend and be spent for the promotion of the general welfare, have been accused as doing all the business—being *overbearing*—keeping down the little ones—and even tyrannizing over the rest of the Society. Individuals who had never manifested any qualification for transacting the affairs of the church, and perhaps had *never spoken* in a meeting for discipline—complained of being *kept down*, and not permitted to *come forward into notice and consequence*.

From these general censures they descended to particulars, and many transactions in the Society were misrepresented, and made to operate as means of exciting prejudices against individuals—and weakening the bonds of religious fellowship. All this was an admirable preparation of a soil for the reception of the seeds of defection in principle, and separation in practice. And even many who could not embrace the doctrines of Elias Hicks, were carried along with his party by the jealousies and other feelings of disaffection which were industriously excited.

As a separation from the Society has taken place, and those who had suffered the bonds of religious fellowship to be broken, either by embracing doctrines incompatible with those of the Society, or imbibing prejudices against meetings or individuals, are naturally thrown into that separation—the appeal to their best feelings becomes very strong—to examine the ground on which they stand. Have they sufficient reason for the course they have pursued? Do they understand the doctrines held by those they denominate orthodox? or have they investigated the proceedings of *our meetings*, with calmness and impartiality?

With many, the excitement they have felt has subsided—they are looking back to the bosom of Society from which they have been torn—they feel the change—and if the self-examination is pursued, under the illuminating influence of the Light of Truth, they will see, as many have already seen, that their doctrines are dangerous, their prejudices without foundation—and thus their separation has nothing to rest upon. I very earnestly desire that these may hold on their way, till every doubt shall be removed—every root of bitterness be extirpated from their minds—every barrier be taken out of the way by which they have been separated from their friends.

I am aware that some who have been separated from us, are taking more decided ground. But I would be glad they could remember that reprobate men will wax worse and worse, deceiving and being deceived.

Redstone quarterly meeting was held on the first day of the eleventh month, 1828, at which time it was apprehended beforehand that a separation must take place. The old clerk, David Hilles, was a leader among the Hicksites; and the records were all in his possession. They had boasted of the majority they would have in Redstone quarter, above all others within the bounds of the Ohio yearly meeting, and a large committee, from their meeting at Mount Pleasant, was to attend. So

that the time being come when it must be decided by those in attendance, of what meeting they would consider themselves members, it caused some individuals to feel much discouragement. The meeting assembled with a committee of men and women Friends from our yearly meeting, and a large committee from theirs. The assistant clerk, being a Friend, did not incline to take his seat at the table with David Hilles, who had seated himself there in the early part of the meeting, with the most of their committee near him, a number of whom were disowned persons. After a time of stillness, a Friend delivered a short, comfortable, and appropriate testimony. Burden Stanton then rose, and continued a strain of preaching perhaps an hour. It is proper here to remark, that Burden Stanton is a leading character among the Hicksites, and was with them in the disturbance of the yearly meeting. He was formerly in the station of a minister, but was, many years ago, removed from this station, his preaching being burdensome to his friends. He would not submit to be silenced, and after Friends had waited and laboured with him for a number of years, without producing the desired effect, he was disowned, before the separation fully discovered itself within Stillwater quarter.

Soon after Burden Stanton sat down, Mary Lukens, a Hicksite preacher from Pennsylvania, rose and addressed the meeting, in approbation of what Burden Stanton had said.

After a little pause, Burden Stanton again arose, and said, he thought it seasonable to turn to the business of the quarterly meeting. A Friend, mildly calling him by name, requested him not to disturb the meeting. At that instant, a female Friend appeared in vocal supplication, in which the cloud that had hung over the meeting seemed to be dispersed; and the humble believers were afresh animated to pursue the path of their allotted duty.

Immediately after Friends were seated, B. Stanton said, he *still* thought the shutters had better be closed. But Friends kept in the quiet while such as were their neighbours went out, and till some of the Hicksites had returned and taken their seats, when a Friend mentioned that perhaps the partition might be closed. When this was done, David Hilles proceeded to open the meeting. A Friend observed that it was well known a division had taken place among us, and from the active part which the clerk had taken in that separation, we did believe him disqualified for acting as clerk to this quarterly meeting. The subject was then discussed with entire calmness and moderation on the part of Friends. And, under the profession of condescension, some of the Hicksites said, if we would turn to the right hand, they would turn to the left, or if we would turn to the left, they would go to the right. Another said, if we would wait, they would proceed through their business, and then withdraw.

(To be continued.)

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PHILADELPHIA.

FOR THE FRIEND.

THE HEBREWS.

(Continued from page 194.)

There were many reasons why the Hebrews became at length clamorous for a change in the mode of administering their government. The effeminacy and cowardice of the people—the jealousy and disunion of the tribes—all of which originated in idolatry, that great source of all their calamities, had attained to so great a degree of inveteracy in the time of Samuel, that they threatened to produce, after his death, the most severe calamities. The degeneracy of Samuel's sons, who had been appointed subordinate judges, increased these apprehensions. They therefore strenuously insisted on their demand—"Nay, but we will have a king over us," &c. Their request, however, was not approved of by their invisible king, who would have been obscured by the introduction of a subordinate and visible chief magistrate, and he briefly represented to them the burdens they would have to bear under kingly rule. The desired change being, however, sought for in a lawful manner, through the mediation of a prophet, and Moses having himself established regulations in anticipation of the alteration eventually taking place, a king was granted, who was to act as the vicergerent of Jehovah. By the regulations of Moses, it had been established that they should raise those only to the throne who were designated by Jehovah himself, whose will was to be made known by a prophet, or by Urin and Thummim. These divine interpositions were well calculated to remind the kings of Him on whom they were dependent, and from whom they had received the throne.

Saul, their first king, was a hero in the true sense of the word—a successful warrior, he also administered the civil concerns of the nation with propriety; and, after his death, no complaint appears to have been uttered against him, and eleven tribes remained faithfully attached to his son.

He did not, however, adapt himself sufficiently to the theoretical nature of the Hebrew constitution. He forgot that he was a vassal of Jehovah, and did not always execute His orders, but made exceptions according to his own views. He thus rendered himself un-

fit to be the founder of a royal house, who was to be regarded as a pattern for the imitation of all his successors.

The choice of David for the throne was repeatedly announced to him by Samuel during the life of Saul; and his faith in the promise was so great, that, though frequently tried as to an hair's breadth—persecuted with unrelenting malignity by his jealous enemy, and often in the most imminent danger of falling into his hands, he yet neglected the repeated opportunities which seemed to be offered him for delivering himself from the danger, and chose to wait until God should fulfil his promise in the ordinary course of his providence.

As a man he was in his sentiments and conduct a true Israelite; and, as a king, a faithful vassal of the King of kings. He was a sincere and zealous worshipper of the true God, who placed his religion, not in offerings of other external acts of devotion, but in obedience to the divine precepts, in which he sought and found all his happiness. In his psalms he pours forth his whole heart—the feelings of a humble obedience to the divine will—an entire confidence and dependence on divine assistance, and the most glowing gratitude for deliverance from danger, and for success in difficulties, are all expressed in the finest strains of language. He was not an ideal model of human perfection, but how earnest was his repentance for sin! and under its conviction his soul was entirely and steadily devoted to God. The various sufferings and enjoyments of the Christian pilgrim are admirably portrayed in his harmonious poetry, which will convey instruction and consolation to the latest generations.

After the death of Saul, the tribe of Judah had alone elected David to be their king, in accordance with the designation which God had made. A civil war commenced in consequence of the adherence of the other tribes to the son of Saul; but after the first victory gained by David, it was suffered to die away in silence; and, in the eighth year of his reign, the government of the whole nation came into his possession by the death of Ish-bosheth.

During his reign were fulfilled the ancient prophecies, that the Hebrews should extend their borders to the Euphrates, subject the Edomites, conquer the Moabites, and other eastern people, and become formidable to all their neighbours. The success of their arms confirmed the people in their religion; but David, by his numerous wars, acquired the character of a "man of blood," and was, therefore, forbidden to build the magnificent temple which he had intended as a palace for the throne of God. He transferred the ark of the covenant, which was the throne of their king, Jehovah, from Kirjath-jearim to Jerusalem,

which thus became his capital, and was, therefore, called the "city of God." By the attention bestowed on religion, David awakened the nation to a sincere adoration of Jehovah, and brought them to forget their idols; and, in token of approbation of his conduct, he received the promise of a succession in his house, and of an eternal kingdom.

The prosperity to which the nation had attained in the time of David, was continued and increased under Solomon, who, in the early part of his reign, wished for nothing more than wisdom and understanding, that he might govern his subjects well. The predominant tribe of Judah now lay "as a lion and as a lioness," which no nation ventured to rouse up.

The Hebrews were the ruling people, and their empire the principal monarchy in western Asia. Peace gave them prosperity, and the trade which Solomon introduced, brought wealth into the country, and promoted the arts and sciences. Sovereign princes were attracted to Jerusalem, to see and converse with the prosperous royal sage.

In the midst of all his prosperity and splendour, Solomon fell short of the virtues of his father. His government was arbitrary—his court was extravagant, the burdens imposed in consequence upon the people, became oppressive; and, as he grew older, he continually receded further from the law of Moses. He not only allowed idolatry to be introduced by his wives, but built temples himself to their gods. On this account his prosperity was interrupted by disquiets in Idumea and Syria, and it was foretold to him that only one tribe (Judah and Benjamin, mentioned as one, because the capital, Jerusalem, was situated on the borders of each) should remain to his heirs. The dominion of the other ten tribes was promised to Jeroboam by Ahijah the prophet. Solomon died in the year 975 B. C., and notwithstanding his glory, was but little lamented.

The great and powerful empire of David and Solomon was now torn into two very unequal parts. The ten tribes, with all the tributary nations as far as the Euphrates, were thenceforth called the kingdom of Israel; while the kingdom of Judah included scarcely a fourth part of the dominions of Solomon. War between the rival kings was prevented by the mission of the prophet Shemaiah. No definite treaty of peace was, however, concluded, and the frontiers of the two kingdoms always presented an hostile appearance.

Hitherto we have seen that the Hebrews were uniformly governed according to the promises and threatenings which their Lawgiver and King had pronounced from Horeb. The same course was pursued in His government of the two kingdoms. The sundering of the

the empire was intended, no doubt, as a warning, that the fundamental law of the state should be upheld, but the king of neither division took heed of this, and they both, as well as their successors, carried their disorders so far, that they were aptly described as wicked shepherds. A succession of prophets arose in consequence, who reminded rulers and subjects of their duties to Jehovah, and calamity after calamity followed their threats of punishment, in order to bring the nation to reflection.

From the first, there was in the kingdom of Israel the greatest disregard of the divine laws, and it was consequently destroyed one hundred and thirty-four years earlier than Judah. Jeroboam trusted little to the promise made to him by the prophet, that if he would obey the law as David did, there should be a long succession in his family. He feared, that if the people went up to Jerusalem to attend the feasts, they would return to their allegiance to the house of David. He, therefore, set up two golden calves, as images of Jehovah—the built temples and erected altars to these images—and so interwove these arbitrary changes, with the constitution of the kingdom, that even his most pious successors did not venture to abolish them. The sequel exhibited the successive extermination of those royal families who patronised idolatry, with its various abominations; and the higher their corruptions arose, the more decisive and striking were the signs and declarations which showed the Israelites that all idols were as nothing before the Lord of the universe, their king. At last, after all milder punishments had been proved in vain, their repeated rebellions were followed by the destruction of the kingdom and captivity of the people, as foretold by 1 Kings xiv. 15. Hosea ix. Amos v.

In the kingdom of Judah, the royal family remained unchanged, in accordance with the promise given to David. There were, indeed, many idolatrous and rebellious kings, but they were all succeeded by those who re-established theocracy in the hearts of their subjects. Judah, therefore, though much smaller than Israel, continued her national existence longer; but as no durable reformation was produced, she finally experienced the same fate as her sister kingdom.

During the period which more immediately preceded the execution of these punishments, both nations were frequently exposed to reverse and humiliation from their enemies. Their capitals were several times taken and pillaged,—and the temple was repeatedly robbed of its treasures, either by the hands of the invaders, or by their own kings, to procure the means of purchasing security. Wars between the two kingdoms contributed to exhaust their strength, and led to that antipathy and hatred which continued between the Samaritans and Jews for a long period. Samaria, the capital of the kingdom of Israel, was besieged, and destroyed by Shalmaneser, king of Assyria, about the year 722 B. C. He carried away the principal inhabitants to the east side of the Tigris, and to the cities of the Medes. Their place was filled by colonists, whom he brought from Babylon and other

parts of his dominions—who mingling with the Israelites who were left, they were all comprehended under the general name of Samaritans. Perhaps nothing could exhibit more emphatically the dispersion of the nation and the extinction of the true religion, than the fact, that, after this event, the wild beasts, particularly lions, increased so much in the greatly depopulated territory, that, to avert the supposed punishment, an Israelitish priest was recalled from exile, to instruct the idolatrous inhabitants in the worship of Jehovah as a national Deity, who was thenceforth numbered as one of their own gods.

(To be continued.)

RECENTLY DISCOVERED CAVE.

Among the many curiosities with which nature is so beautifully diversified, in almost every part of our country, as well in the bowels of the earth as on its surface, there has never one come under my observation so worthy of our admiration and wonder, as the one which I am about to attempt a description of; nor are there any of the works of convulsed nature, yet discovered in this country, so singular and majestic in appearance as this cave; and although one of the many wonderful works of nature, it would appear as if art and nature had there both made a general display of their talents respectively, in the formation and furnishing of this beautiful cavern; for there are certainly many very nice imitations of art, among the myriads of its airy concretions which present themselves to the astonished beholder, who, with wonder and delight, stops short at the entrance of this subterranean grove, to feast his optics on these inimitable works of nature. I have said imitations of art, but I apprehend there are many of these concretions that would even defy the nicest artist to imitate.

This curious production of nature was never discovered till a few days ago, when the owner (Mr. Reece, of Peters township, living on the basis of the North mountain) was about to dig for water; and as there is a very large spring issuing out of the rocks, at the foot of a hill of considerable height, and a kind of sink hole some distance above the spring, he thought he probably could come on the stream: accordingly he commenced digging in the sink hole, and had proceeded but a few feet, when he could plainly hear the water running, seemingly with great rapidity; and at the distance of about twelve feet from the surface, came to the water, at the lower extremity of a fissure in the rock, which immediately expanded into a large and beautiful cavern, the entrance of which is partially obstructed by loose rocks, which, after advancing a little distance, entirely disappear, and instead of loose rubbish, solid rocks appear, enamelled with spar of different colours. In every direction are to be seen the most beautiful icicles, suspended from its noble, and in some places, majestic ceiling. Concretions, without number, and of almost every colour, size, and dimension, are seen pointing downwards from the ceiling, and inwards from the sloping walls—some white, some red, some brown, some green, and others transpa-

rent as glass, and all solid as marble. They threaten the curious adventurer with being torn in pieces by their craggy points, if he attempts penetrating any further into it; and indeed in some places he is obliged to proceed in a stooping position, in order to avoid them.

In proceeding up this subterranean passage, you are obliged to walk in the run nearly all the way. The run is in some places dry at this time, owing to the season of the year. Yet it is evident from the bed of the run, and other visible marks of the water, that some parts of the year the water must flow through the different channels in large quantities. Even at this time, there is a great deal running through it, but mostly through channels alongside of the principal one, as is evident from the great noise it makes in falling over the craggy rocks, which impede its progress. There are in the principal channel several falls, which might very properly be denominated cataracts. The extent of the cave is as yet unknown, as it has been but partially explored. The greatest distance any person has been up it yet, is about 300 feet, at which distance there was no appearance of its termination. In ascending this cave, the eye is most agreeably struck with its grandeur—at every step new wonders present themselves—here is the spar formed into trees, shrubs, &c., which make it have the appearance of a petrified grove—in some places the spar is formed into the likeness of men, birds, beasts, organs, &c., and in one place, raised on a pedestal, is a striking resemblance of a half unfurled flag. Besides these, there are hundreds of other likenesses, which I shall not here attempt a description of. When we first saw them, we were only surprised at their diversity and beauty, but on a more minute examination, we were struck with amazement, knowing them to be mere productions of nature; who hitherto, in solitary silence, had, in her playful moments, unseen and unheard, dressed the scene, as if for her own amusement. M.

THE ENGLISH CLASSIC.—NO. 16.

The character of Bishop Berkeley is one of the purest and best in the annals of English literature. To Americans it is doubly interesting from the circumstance of his residence in our country. Actuated by a generous zeal, he formed the plan of establishing a college in the island of Bermuda, for educating the Indian youth and qualifying them for missionaries of the gospel. The undertaking proved abortive, and Berkeley sought a refuge from his misfortunes amidst the beautiful scenery and polished society of Rhode Island. He resided in the neighbourhood of Newport for nearly two years, and his mansion is still pointed out to strangers as one of the most interesting objects of that delightful vicinity. His celebrated verses on the progress of empire, have acquired an almost prophetic character, though they are merely the speculations of a sagacious observer.

"Oneward the star of empire wends its way," &c.

One of the most accomplished writers of our own, or of former times, has paid the following

tribute of praise to the character of Berkeley. "A few years before the commencement of these periodical works, a memorable accession was made to metaphysical science by the publication of Berkeley's new theory of vision, and of his principles of human knowledge. Possessed of a mind which, however inferior to that of Locke in depth of reflection and in soundness of judgment, was fully its equal in logical acuteness and invention, and, in learning, fancy and taste, far its superior; Berkeley was singularly fitted to promote that reunion of philosophy with the fine arts, which is so essential to the prosperity of both. Locke, we are told, despised poetry; and we know from one of his own letters, that among our English poets his favourite author was Sir Richard Blackmore. Berkeley, on the other hand, courted the society of all from whose conversation and manners he could hope to add to the embellishments of his genius; and although himself a decided and high church tory, lived in habits of friendship with Steele and Addison, as well as with Pope and Swift. Pope's admiration of him seems to have risen to a sort of enthusiasm. He yielded to Berkeley's decision on a very delicate question, relating to the exordium of the *Essay on Man*; and on his moral qualities, he has bestowed the highest and most unqualified eulogy to be found in his writings.*"

"Even in a bishop I can spy desert;
Seeker is decent; Faudie has a heart;
Manners, with candour, are to Benson given;
To Berkeley, every virtue under heaven."

The essay which we have selected for today's classic is well adapted to the circumstances of the present times. True it is, that though modern sceptics have refined upon the coarseness of their predecessors, they have not altered the ground of attack, though repeatedly beaten off from their original positions. The character of the infidelity is essentially the same; its effects upon the heart and affections are unaltered; and whether the poison of unbelief be taken at the hands of Chubb or Woolston, of Paine or Elias Hicks, it is the same deadly, withering poison.

THE GUARDIAN, No. 93.—*June 16th, 1713.*

BY BISHOP BERKELEY.

—Few think these mad, for most like these,
Are sick and troubled with the same disease.
Creech.

THERE is a restless endeavour in the mind of man after happiness. This appetite is wrought into the original frame of our nature, and exerts itself in all parts of the creation that are endued with any degree of thought or sense. But as the human mind is dignified by a more comprehensive faculty than can be found in the inferior animals, it is natural for men not only to have an eye, each to his own happiness; but also to endeavour to promote that of others in the same rank of being; and in proportion to the generosity that is ingredient in the temper of the soul, the object of its benevolence is of a larger and narrower extent. There is hardly a spirit upon earth so

mean and contracted, as to centre all regard on its own interest, exclusive of the rest of mankind. Even the selfish man has some share of love, which he bestows on his family and his friends. A nobler mind hath at heart the common interest of the society or country of which he makes a part. And there is still a more diffusive spirit, whose being or intentions reach the whole mass of mankind, and are continued beyond the present age to a succession of future generations.

The advantage arising to him who hath a tincture of this generosity on his soul, is, that he is affected with a sublimer joy than can be comprehended by one who is destitute of that noble relish. The happiness of the rest of mankind hath a natural connection with that of a reasonable mind. And in proportion as the actions of each individual contribute to this end, he must be thought to deserve well or ill, both of the world, and of himself. I have in a late paper observed, that men who have no reach of thought do often misplace their affections on the means, without respect to the end; and by a preposterous desire of things in themselves indifferent, forego the enjoyment of that happiness which those things are instrumental to obtain. This observation has been considered with regard to critics and misers; I shall now apply it to free-thinkers.

Liberty and truth are the main points which these gentlemen pretend to have in view; to proceed, therefore, methodically, I will endeavour to show in the first place, that liberty and truth are not in themselves desirable, but only as they relate to a farther end. And secondly, that the sort of liberty and truth (allowing those names) which our free-thinkers use all their industry to promote, is destructive of that end, viz. human happiness; and consequently that species, as such, instead of being encouraged or esteemed, merits the detestation and abhorrence of all honest men. And in the last place, I design to show, that under the pretence of advancing liberty and truth, they do in reality promote the two contrary evils.

As to the first point, it has been observed that it is the duty of each particular person to aim at the happiness of his fellow-creatures; and that as this view is of a wider or narrower extent, it argues a mind more or less virtuous. Hence it follows, that a liberty of doing good actions which conduce to the felicity of mankind, and a knowledge of such truths as might either give us pleasure in the contemplation of them, or direct our conduct to the great ends of life, are valuable perfections. But shall a good man, therefore, prefer a liberty to commit murder or adultery, before the wholesome restraint of divine and human laws? Or shall a wise man prefer the knowledge of a troublesome and afflicting truth, before a pleasant error that would cheer his soul with joy and comfort, and be attended with no ill consequences? Surely no man of common sense would thank him, who had put it in his power to execute the sudden suggestions of a fit of passion or madness, or imagine himself obliged to a person, who, by forwardly informing him of ill news, had caused his soul to anticipate that sorrow which she

would never have felt so long as the ungrateful truth lay concealed.

Let us then respect the happiness of our species, and in this light examine the proceedings of the free-thinkers. From what giants and monsters would these knight-errants undertake to free the world? From the ties that religion imposeth on our minds, from the expectation of a future judgment, and from the terrors of a troubled conscience, and from reforming men's lives, but by giving encouragement to their vices. What are those important truths of which they would convince mankind? That there is no such thing as a wise and just Providence; that the mind of man is corporeal; that religion is a state-trick, contrived to make men honest and virtuous, and to procure a subsistence to others for teaching and exhorting them to be so; that the good tidings of life and immortality, brought to light by the gospel, are fables and impostures; from believing that we are made in the image of God, they would degrade us to an opinion that we are on a level with the beasts that perish. What pleasure or what advantage do these notions bring to mankind? Is it of any use to the public that good men should lose the comfortable prospect of a reward to their virtue; or the wicked be encouraged to persist in their impiety, from an assurance that they shall not be punished for it hereafter?

Allowing, therefore, these men to be patrons of liberty and truth, yet it is of such truths, and that sort of liberty, which makes them justly be looked upon as enemies to the peace and happiness of the world. But upon a thorough and impartial view it will be found, that their endeavours, instead of advancing the cause of liberty and truth, tend only to introduce slavery and error among men. There are two parts in our nature: the baser, which consists of our senses and passions; and the more noble and rational, which is properly the human part, the other being common to us with brutes. The inferior part is generally much stronger, and has always the start of reason, which, if, in the perpetual struggle between them, it were not aided from heaven by religion, would almost universally be vanquished, and a man become a slave to his passions, which, as it is the most grievous and shameful slavery, so it is the genuine result of that liberality which is proposed by overturning religion. Nor is the other part of their design better executed. Look into their pretended truths: are they not so many wretched absurdities, maintained in opposition to the light of nature and divine revelation by sly inuendoes and cold jests, by such pitiful sophisms and such confused and indigested notions, that one would vehemently suspect those men usurped the name of free-thinkers with the same view that hypocrites do that of godliness, that it may serve for a cloak to cover the contrary defect?

I shall close this discourse with a parallel reflection on these three species, who seem to be allied by a certain agreement in mediocrity of understanding. A critic is entirely given up to the pursuit of learning; when he has got it, is his judgement clearer, his imagination livelier, or his manners more polite than those of other men? It is observed that a

* Dugald Stewart.—*Dissertation 1st.*

miser, when he has acquired his superfluous estate, eats, drinks, or sleeps with more satisfaction, that he has a cheerfuller mind, or relishes any of the enjoyments of life better than his neighbours? The free-thinkers plead hard for a license to think freely; they have it: but what use do they make of it? Are they eminent for any sublime discoveries in any of the arts and sciences? Have they been authors of any inventions that conduce to the well-being of mankind? Do their writings show a greater depth of design, a clearer method, or more just and correct reasoning than those of other men?

There is a great resemblance in their genius; but the critic and miser are only ridiculous and contemptible creatures, while the free-thinker is also a pernicious one.

FOR THE FRIEND.

MY COMMON PLACE BOOK, NO. 2.

"Reading furnishes the mind only with materials of knowledge; 'tis thinking makes what we read ours. We are of the ruminating kind, and 'tis not enough to cram ourselves with a great load of collections; unless we chew them over again, they will not give us strength and nourishment." *Locke.*

God, when he makes the prophet, does not unmake the man. He leaves all his faculties in their natural state, to enable him to judge of his inspirations, whether they be of divine original or no. When he illuminates the mind with supernatural light, he does not extinguish that which is natural. *Locke.*

Give me a sound and sober understanding; a temper that never falls out either with men or accidents; that takes all things with good humour, computes rightly upon their value, and puts them to the uses they are fit for. *Marcus Antoninus.*

The effect of misfortunes on great minds, if I may say such a comparison, is like that of dew on flowers; it animates their fragrant, and draws forth those odours which diffuse themselves to the delight of all who are near them.

Philosophical Letters upon Physiognomies.

Riches, like insects, while concealed they lie, Wait but for wings, and in their season fly; To whom can riches give repute and trust; Content and pleasure, but the good and just? Judges and senates have been bought for gold, Esteem and love were never to be sold.

Pope.

Peace of Mind.—Without peace of mind, there can be no such thing as happiness; nor can there be any peace of mind where there is a sense of guilt, which is naturally accompanied with a sense of danger.

Gordon's Tacitus.

Virtue.—Death and shipwreck are less dreadful than the pleasures which attack virtue.

Tetelachus.

Virtue strengthens in adversity, moderates in prosperity, guides in society, entertains in solitude, advises in doubts, supports in weakness; it is of all acquisitions the most precious; without it, the goods of fortune become evils, serving only to make us guilty and miserable; for it gives glory to God, utility to the public, tranquillity and joy to the conscience; relief to some, counsel to others, and example to all.

Palmer's Aphorisms.

There is no work despicable because it is mean; if it be honest and necessary, it is honourable. I am rendered important to the creation, by serving its necessities. It has been mentioned in old time, that

princeses did not disdain the distaff and needle. The golden age is painted as a pastoral one, when the kings of the earth tilled the ground, and the princes kept sheep. *Ibid.*

Troubles.—If all men's troubles were brought into a common store, every one would carry back what he brought, rather than stand to share an equal division. *Countess of Warwick's Life.*

Hypocrisy, of course, delights in the most sublime speculations; for never intending to go beyond speculation, it costs nothing to have it magnificent. *Burke.*

In spite of dulness, and in spite of wit, If to thyself thou canst thyself acquit; Rather stand up, assur'd with conscious pride, Alone, than err with millions on thy side. *Churchill.*

As all error is meanness, it is incumbent on every man who consults his own dignity, to retract it as soon as he discovers it, without fearing any censure so much as that of his own mind. *Rambler.*

A discontented man is one that has fallen out with the world, and will be revenged on himself. *Fuller's Sentiments.*

An error is not the better for being common, nor truth the worse for having lain neglected. *Locke's Works.*

Parents and Children.—In all controversies between parents and children, I am naturally prejudiced in favour of the former. The obligations on that side can never be acquitted, and I think it is one of the greatest reflections upon human nature, that paternal instinct should be a stronger motive to love, than filial gratitude; that the receiving of favours should be a less inducement to good will, tenderness and commiseration, than the conferring of them. *Spectator, No. 169.*

HYMN.

LUKE XVIII—20.

Lo, we have left all and followed thee.

Jesus, my cross have taken,
All to leave and follow thee,
Naked, poor, despised, forsaken,
Thou, from hence my all shall be.
Perish every fond ambition,
All I've sought, or hoped, or known,
Yet how rich is my condition,
God and Heaven are still my own.

Let the world despise or leave me,
They have left my Saviour too,
Human looks and hearts deceive me,
Thou art not, like them, untrue.
And if thou wilt smile upon me,
God of wisdom, love and might,
Foes may hate, and friends may scorn me,
Shew thy face, and all is bright.

Go then, earthly fame and treasure,
Come, disaster, care or pain,
In thy service, pain is pleasure,
Wish thy favour, loss is gain.
I have call'd thee, Abba, Father,
I have set my heart on thee,
Storms may howl or clouds may gather,
All must work for good to me.

Man may trouble or distress me,
It but drives me to thy breast;
Life with trials hard may press me,
Heaven will bring the sweeter rest.
O! 'tis not in grief to harm me,
While thy love is left to me;
O! 'tis not in joy to charm me,
Were that joy unmix'd with thee.

Soul, then know thy full salvation,
Rise o'er sin, and fear and care;
Joy to find in every station,
Something still to do or bear.
Think what spirit dwells within thee;
Think what Father's smile is thine;
Think that Jesus died to save thee;
Child of Heaven, canst thou repine?

Haste, then, on from grace to glory,
Armed by faith, and winged by prayer,
Heaven's eternal day's before thee,
God's own hand shall lead thee there.
Soon shall close thy earthly mission,
Soon shall pass thy pilgrim's days,
Hope soon change to glad fruition,
Faith to sight, and prayer to praise!

FOR THE FRIEND.

In the statement of the relative numbers of Friends and Hicksites in Philadelphia, published in the tenth number of the second volume of "The Friend," I omitted to exhibit the total number of members in the city previous to the separation, and to show the proportion which the Hicksites bear to that aggregate. To supply this deficiency, I submit the following recapitulation, viz.

Number of Friends.		Number of Hicksites.	
Adults	1674	Adults	784
Minors	1252	Minors	677
Total of Friends	2926	Hicksite total	1461

From this it appears, that there are more than two adult Friends to one adult Hicksite, and very nearly the same proportion of minors. But the Hicksite minors are full members of the Society of Friends, and equally entitled to all its privileges, as though their parents had never separated and joined another religious body. The act of the parents cannot vitiate the rights of the children. In order therefore to ascertain the real situation of the two societies, the account must be placed thus.

Total of members with Friends, including the children of Hicksites, is	3603
Total of Hicksites actually gone from Friends,	784
Majority of members with Friends,	2819

This brings us to the aggregate of members in Philadelphia, before the separation, viz.

Remaining with Friends,	3603
Hicksites separated,	784
Aggregate,	4387

Making the proportion of the Society in Philadelphia who have seceded, but little more than one-sixth of the whole. This seems to be, reversing the proud boast of Elias Hicks and his party—that they are five-sixths of the Society; and we are fully satisfied, when the truth comes to be investigated and ascertained, their statement, like many others they make, will be shown to be entirely false. In several meetings, where the enumeration is in progress, the results are highly satisfactory, and exceed the most sanguine calculations that had been made. We would renew our earnest request, that in every meeting, however great the defection may appear, Friends should make out regular lists of all those who remain with them, to be recorded in a book kept for the purpose, and also an accurate statement of those who have seceded. It is of great importance that a regular account of all the members of Society should be preserved.

H.

Those endowments which are natural, sit easy on their possessors; and differ as much from the mimicry of them, as a real from an artificial flower. *Dilwyn's Ref.*

From E. Bates's *Miscellaneous Repository*.

SEPARATION IN THE WEST.

(Continued from page 200.)

A Friend proposed that we should adjourn; that perhaps we could hold the meeting in the shed (provided for the horses), or in the yard or grave yard. One of the Hicksites replied, that he would rather they should adjourn to some other day, than for us to do either. Another proposed that they should meet at Westland on next second day; others objected to it. Some of their committee observed, that they had the regular clerk—that he had in no way disqualified himself—and seeing he was in possession of the table, he had better proceed. D. Hilles proposed that the representatives be called; which he did from one of the reports (Westland), being all they had. But from recollection, as was supposed, they had made out a list of representatives from one other monthly meeting (Redstone), whom he called, without having any official document, although but two of six were Hicksites.

Friends being now satisfied that they were determined to hold a meeting in connection with the spurious meeting at Mount Pleasant, and that, notwithstanding their fair pretences of condescension to us, they were not disposed to let us occupy the house, desired the representatives to withdraw and propose a clerk; which being done, the assistant clerk was proposed and united with, as clerk for the day. But he was refused the use of the table, to open the meeting, and make an adjourning minute. He made an opening minute on his knee; also one of his appointment, expressive of the cause; and having the other two reports, called the representatives, being twelve in number, ten of whom answered. Two Friends being on the other report (Westland), as representatives, were also called, and answered.

Then after making a demand for the records, and informing the Hicksites that by retreating we relinquished no right of property, and women's meeting being informed of our situation, the men's meeting adjourned to the school house, on the property, where they sat down together, being humbly sensible that the sustaining presence of the gracious head of the church was still with them, uniting them in a precious feeling of gospel fellowship; under the sensible feeling of which, several encouraging testimonies were borne. The business of the meeting was conducted with quiet and satisfaction.

The women's meeting witnessed a similar trial. The old clerk, Mary Hall, sister of David Hilles, was a Hicksite. At the meeting in the eighth month, a committee had been appointed to bring forward the name of a clerk, and at this time they were prepared to report. When the opening minute had been read, the clerk was requested to read the minute appointing the committee to propose a clerk, which she discovered an unwillingness to do; but said, if it was the judgment of the meeting, she would read it. But when a number of Hicksites expressed their views with rapidity, they claimed a great majority, before Friends had an opportunity to express their

sentiments; and though, as soon as there had been time, it was evident that there was in the meeting a decided preponderance in favour of reading the minute, the clerk, contrary to her previous promise, declined doing it. The committee then reported they had conferred together, and generally united* in proposing Edith Griffith as clerk.

By this time, the Hicksites had let Friends know that they intended to keep possession of the table, and proceed with their business. Edith Griffith was then requested to come forward, and serve the meeting as clerk; and another Friend was proposed and approved as assistant for the day. Edith Griffith withdrew to one end of the gallery. At this time, without any proposition to that effect, a simultaneous movement took place throughout the meeting—Friends taking one side of the house and the Hicksites the other.

As this act of separation took place, an impressive feeling spread over the assembly. The separation descending into the nearest relations of social and domestic life—dividing asunder those who had been the most intimately connected together—and this division being on subjects of the highest religious importance, it was deeply felt; and an effusion of tears gave evidence of the emotions of that afflicting period.

When the two companies had been settled, it was evident that not more than about one-third had gone with the Hicksites. A Friend then remarked, that it was not with any feeling of boasting, but it was now evident where the majority was. One of the Hicksite committee replied, as to majorities, they are not the weight of a feather.

The former assistant declining to act, a person from another quarter took her place, and proceeded to read with such an overwhelming voice, that Friends were obliged to wait a considerable time for an opportunity to proceed with their business.

The Hicksites, before they concluded, appointed another committee to bring forward the name of a clerk, &c.

When they had got through with their business and withdrawn, Friends, under the humbling feeling which had spread over the meeting, proceeded with their business, which was transacted in much harmony, and renewed feeling of gospel fellowship.

The next meeting for discipline in course was Pike Run preparative, which was held on the 19th of the 11th month. Their meeting house having been burnt, Friends had for some time met in a private house belonging to Jacob Griffith, who now had attached himself to the Hicksites, and lately his wife had taken the head seat from an approved minister, who had occupied it with dignity and propriety for many years. As the meeting was gathering, he warned one Friend off the premises, telling him, if he had any property there, to take it with him (alluding, as was supposed, to some benches he had made). The Friend, however, made him but little reply. With

* The writer of this article believes that only two of the committee dissented from this report; but is not so clear as to the number as to state it positively.

several of a committee from the quarterly meeting present, the meeting assembled; after a time of quietude, a Friend appeared in solemn supplication: about one half of the Hicksites present kept their seats with their heads covered, the others (and some of their leading characters too) rose in our usual order.

Near the common time Jacob Griffith said he thought it reasonable to turn to the business of the preparative meeting, and desired all those that were orthodox to leave the premises, saying the property belonged to him, and he now withdrew the privilege for them to hold meeting there any longer. William M-Girr said that he did admire that we had the assurance to meet with them; that if he had been one who had separated from them in the disorderly manner that we had done at yearly meeting, he should not have thought of assembling with us again. Without saying any thing to irritate them, Friends quietly withdrew, and retired about one fourth of a mile to the house of David Grave, and after a comfortable and refreshing season together, conducted the business of the preparative meeting, consistent with the order of truth.

Westland preparative meeting was held on the 20th of the 11th month, and a number of the committee present; the Hicksites having the records, and the clerk, opened the meeting. A Friend then queried of them, if they expected to hold the preparative meeting in subordination to O. Y. meeting—or to that held at Mount Pleasant? One of them replied in much warmth, that they intended to hold their preparative meeting, on the ancient foundation, and in subordination to O. Y. meeting of Friends, as held at Mount Pleasant. Notwithstanding Friends kept perfectly mild, they seemed now to throw off all restraint, and regardless of the meekness, forbearance, and decency, which should always be observed on such occasions, they abused Friends very much, ordering us out of the house, saying that they, as members of Ohio yearly meeting, did not know us; casting some heavy reflections, too, upon an approved minister who was with us from a distance. One of them who came into meeting late, frequently called out for the officers of the meeting to make it select. When the storm seemed a little to abate, that Friends could be heard, a proposal was made for us to withdraw to the lower side of the house. David Hilles replied that we might go as soon as we pleased, and where we pleased, to Steubenville if we chose; and after we retired they continued in a state of much disorder. For fifteen or twenty minutes they seemed not to have power to still the troubled sea they were upon, whose waves were casting up mire and dirt. Friends, under an humbling sense of gratitude for the preservation they had experienced, transacted the business of the preparative meeting.

(To be continued.)

Though the "words of the wise be as nails, fastened by the masters of the assemblies," yet sure their examples are the hammer, to drive them in, to take the deeper hold.

Fuller

EXTRACTS,

Forwarded for insertion, by a Friend of New Jersey, and well worthy of an attentive perusal.

Elizabeth Webb.—Oh! the days of sorrow and nights of anguish that I went through, no tongue can utter or heart conceive which hath not gone through the like; I could have wished I had been some other creature, that I might not have known such anguish and sorrow; for I thought all other creatures were in their proper places, my troubles were aggravated by the strong oppression and temptation of Satan, who was very unwilling to lose his subject; so he raised all his forces, and made use of all his armour which he had in the house; and I found him to be like a strong man armed indeed, for he would not suffer me to enter into resignation, but would have me look into mysteries that appertain to salvation, with an eye of carnal reason; and because I could not so comprehend, he caused me to question the truth of all things that are left upon record in the Holy Scriptures, and would have persuaded me into the Jews' opinion concerning Christ; and many other baits and resting places he laid before me; but my soul hungered after the true bread, the bread of life which came from God out of heaven, which Christ testified of (John vi.) which I had felt near, and my soul had tasted of it; although the devil prompted me with his temptations, my soul could not feed upon them, but cried continually, thy presence, O Lord, or else I die. Oh! let me feel thy saving arm, or else I perish! Oh, Lord, give me faith. Thus was my soul exercised in earnest supplication unto God night and day; and yet I went about my outward occasions, and made my complaint to none but God only; and I have often since considered, that any soul that can be content to feed on any thing below the enjoyment of God, the subtle serpent finds suitable baits for them.

So in the Lord's due and appointed time, when he had seen my suffering of that fiery kind to be sufficient, he was pleased to cause his divine love to flow in my bosom in an extraordinary manner, and the holy spirit of divine light and life did overcome my soul; then a divine sense and understanding was given me to know the power and also the love of God, in sending his only Son out of his bosom into the world, to take upon him a body of flesh, wherein he did go through the whole progress of suffering, for the salvation of mankind, and so did break through and break open the gates of death, and repaired the breach that old Adam had made between God and man, and restored the path for souls to come to God.

E. Webb's letter to Anthony W. Boehm.

Alice Hayes.—In a little work, entitled "A Legacy, or Widow's Mite, left by Alice Hayes to her children and others," it is stated that John Berrow, priest of the parish of Watford, had said the Quakers denied the Scriptures, and the resurrection, and the man Christ Jesus, that died without the gates of Jerusalem; insinuating that they confined their belief to a Christ within. Whereupon this Friend believed it to be her duty to refute the calumny; and accordingly, accompanied by Francis

Stamper, attended the congregation where the priest was officiating. After taking their seats, and waiting till the priest had done his sermon and prayer, she stood up, and addressed him thus:—

"I have a question to ask thee; and I do desire thee and this assembly to hear me. But he would not, and hastened out without hearing what I had to say. I seeing him go hastily away, applied myself to the people, and said as followeth:—John Berrow came to me and said that the Quakers would tell me that I must deny the man Christ Jesus, that died without the gates of Jerusalem, and that I must believe only in a Christ that was within me. And I bore this testimony to all present at that assembly, saying, we do own the Scriptures, and do say and believe that there is not another name given under heaven whereby any can be saved, but the name of Jesus Christ, that died without the gates of Jerusalem, and was buried, and rose again the third day, and now sitteth at the right hand of God, glorified with the same glory he had with the Father before the world began."

John Crook.—Our friend John Griffith informed Robert Dudley, that John Crook, one of the earliest and most distinguished ministers among the people called Quakers, was remarkable on many accounts, especially during the violent persecution in the reign of Charles the II., a large participation whereof fell to this friend. It was observable that his gift in the ministry was such, that he frequently, in those times of great affliction, whilst free from imprisonment, continued his declaration in public meetings for upwards of three hours; during the whole of which, such an increasing degree of authority attended, as to convince many of his auditory, that nothing short of a divine commission could produce the baptizing effects of his ministry. In consequence, many were joined to the society of which he was a member, through his labours, and became ornaments thereof.

He outlived those days of dark intolerance some years, much beloved from the remembrance of his past services and sufferings for the noble cause of religion; and he frequently appeared in the meetings of his friends, in very long testimonies of sound doctrine and pleasing expressions. But some deeply exercised minds amongst his friends, observed with concern, that the energy of labouring virtue, which had attended his gospel labours in former times, to their great consolation, was now very little, if at all, felt to accompany his ministry.

Two of these friends, who stood in the station of elder, feeling their minds engaged to it, from a sense of duty, waited on him; and with all the tenderness and deference due to his age, experience, and great worth, communicated their fears to him on this head; and intimated their wish that he would look at this matter, and seek to that Gracious Being in whose service he had been so successfully engaged for many years, for his blessed counsel on the subject; desiring him, at a suitable time, to favour them with the result of his deliberations on what they had laid before him.

He received their communications with great meekness; and, after some weeks, he waited on them, in a broken, tender frame of mind, letting them know, with many tears, that their brotherly, or rather fatherly conduct towards him, was a kindness that he should never forget; and that on deep thoughtfulness, respecting the matter referred to him, he found there was ample cause for their fears, and that he looked upon them as the messengers of love from his Great Master, to warn him of his dangerous situation.

He next related to them, how he then found that, in those times of public tranquillity, he had gradually and imperceptibly slidden off from receiving his ministry through that pure, unmix'd channel, by which he had formerly received it. The spring of the ministry, he said, during the fiery trials of persecution, flowed so copiously through him, that he felt but little labour to come at it; but in these latter days of the church's tranquillity, from the love he felt for the cause, he delivered words as they occurred to him in the public assemblies, which, till their kind intimations to him, he did not perceive proceeded only from his natural powers as a man, and did not, as formerly, flow from the divine spring and gift of gospel ministry. Of this, he said, he was now fully convinced, and returned praises for his great deliverance where first due, and gratitude to them as instruments thereof.

He continued for three years after this quite silent as a minister; and about the expiration of that time, he again broke forth in a few words, just as at first appearing in the ministry. He was gradually enlarged in his testimonies, to the comfort and edification of his friends; and was at all times very careful, ever after, not to exceed that measure of divine opening with which he was favoured in the exercise of his gift.

John Griffith.—"Our valuable friends, John Churchman and William Brown, from Pennsylvania, were at several of the yearly meetings, after my settling in this nation. They laboured in these nations in the service of truth near four years, having left affectionate wives and children for truth's sake. Such noble, disinterested endeavours, without any view towards temporal interest, is a very great mystery to the worldly wise. The above named Friends were great and good instruments in the Lord's hand, not only at the yearly meetings, but also in their travels up and down for the promotion of discipline and good order in the churches; though not without considerable opposition from some, who, under pretence of acting for the good of the Society, were in reality advocates for undue liberty. Notwithstanding some such difficulties, the Lord hath greatly strengthened the hands of his pained ones for Zion's welfare, and blessed his work to the promoting of good order, as the likeliest means of reviving ancient beauty and comeliness; there having been great stirrings and much labour of late years, to bring the several members of the Society into the holy order of the gospel."—*Journal, page 217.*

"I went from thence to Shrewsbury; the number of professors there was very small,

and the life of religion very much depressed, not only by the lukewarmness of some, but also by a blasting, windy, lifeless ministry, which they had long sat under, doubtless to the great uneasiness of the few sensible amongst them. I had a painful sense of the great hurt thereof in that meeting, being concerned to sit the meeting through in silence, I believe as an example to Friends, and rebuke to that forward, unsanctified spirit. The same, soon after, was made manifest to both Friends and others, to be very corrupt, and was deservedly testified against by the monthly meeting. I have divers times, in my travels, perceived great hurt to the prosperity of truth, by such unsanctified pretenders to a divine commission, intruding themselves into the ministry; but always have apprehended them a bad sort of people to deal with by advice and caution, as they are commonly very positive and self-willed; being seldom, in this declined state of the church, without a party who had rather have almost any kind of ministry than silence; which makes it much more difficult for those who have a right sense of their spirits, to bring the judgment of truth over such; as those above mentioned are apt to screen them, and cover their heads, unless they manifest themselves, which hath in the end frequently happened, by their being guilty of some immoral conduct."—*Journal, page 220.*

FOR THE FRIEND.

ELIAS HICKS, OR THE SPIRIT OF SEPARATION.

The following letter has reached me through a channel which leaves no doubt as to its authenticity; and as you have published many pernicious notions, written or spoken by Elias Hicks, I have thought it no more than justice to him to insert this, as it shows he once could write in a very different strain from what he now does. It is remarkable that he should have depicted so exactly the state into which he himself has now fallen; and expostulated with so much fervour and Christian concern with one who had unhappily been deluded by the spirit of disaffection and discord, to which he has since become a victim. How pertinent might his own expressions now be addressed to himself. "O how has the trumpet which was measurably sanctified to the Master's use, been since occupied to exalt the cause of the usurper—self;" for I have never known any individual whose public communications contained as much self-commendation as those of E. H. To decry the "crucified Saviour," and to "exalt the usurper SELF," seem to be the great objects of his public preaching. How different was the condition of Elias Hicks, when he stood in acceptance with his friends, and laboured among them to their edification and comfort! But now, "O how has the gold become dim! how is the most fine gold changed!" Pride and self-confidence have tempted him to despise the simplicity of the gospel of Christ. An overweening fondness and estimation of his own abilities, has led him to pry into things too deep for human reason; and, thinking himself wise above what is written, he has wandered

far into the barren waste of infidel speculation—lost his first love—departed from the fellowship and unity of the church—and gone out into open separation. "O how has the enemy prevailed," through his means, "to divide in Jacob, and to scatter in Israel; and has it not been he, one of the leaders of the people, that has caused them thus to err?"

In contemplating the sad change which many of the votaries of this separating spirit have experienced, the sorrowful loss they have sustained as regards their religious state, their want of watchfulness and daily walking in the fear of God, which they knew in other and better days, we would affectionately entreat them to listen to the language of their apostle: "O, friends, stand no longer by your separate altar; for how is that hand which hath been stretched out against the Lord's heritage withered! and how has it at all times withered!" What dryness, what deadness and insensibility as to the life of true religion, has your separation from the Lord and his truth brought upon you! how is the stayedness and exercise of spirit which you once knew, been turned into levity and unsettlement, so that you know no resting place for your weary souls! How have many of you left the Father's house, and wandered into a barren waste, a land of pits and snares, where there is no spiritual sustenance to nourish you! Listen then to the earnest expostulation of him whom you have chosen for your leader, and take warning from his own description of the evils which await you; and while it is yet in your power, retrace your wayward steps.

"Did ever any that have set up separate meetings since we were a people—did any of them ever stand? Have they not all been a reproach to themselves? Hath not blasting and mildew been their lot? Where are all those who have separated themselves from the heritage of the Lord since they were a people, in these latter days? Have they not all fallen in their own deceivings, except those who in time took warning, before it was too late, and so came back into fellowship with their friends, and were thereby restored into favour and a state of reputation and honour? while those who stood out until the Lord has cast them down, have gone to the grave with infamy." Such is the language of your leader, when describing the sorrowful consequences of that destroying spirit of discord and separation which has deceived so many of you. And if any thing were wanting to enforce the earnestness by the awful reflection that he has himself fallen a prey to the spirit which he so aptly described. A more awakening call could scarcely be sounded in our ears, not only arousing those who have been caught in its snares, to flee from them for their lives; but stimulating those who happily have escaped the wiles of the seducer, to watch with double diligence lest they also come into the like condemnation. "Therefore let me say again, O, friends, no longer stand out. Do not any longer reason with flesh and blood, and say that your friends have dealt hardly with you—unjustly with you—for this has always been the cry of all those who have separated. But remember you were

the first aggressors;" "and had you been right, as likely you suppose you were, assured I am that you would neither have set up nor attended separate meetings; but would have patiently endured a state of suffering, and have wept as between the porch and the altar; and in this state of inward and secret travail of spirit, have continued, until enabled, through the power of an endless life, so to have spread your cause before the Lord, as to have known him to arise and disperse every cloud of opposition, whereby a reconciliation with your friends would have been happily accomplished."

If Elias Hicks had had an insight into futurity, and beheld in prophetic vision the course pursued by himself and followers, he could not have found language more applicable to their conduct, or more exactly descriptive of their present condition. And certainly it must be no small confirmation of the rectitude of the principles held by Friends, to find such a testimony recorded against himself by the leader of the separatists. It goes to show that the language of truth is always in harmony with itself; and had he kept closely to what he then knew and felt, he and his followers might have been saved from their present dilemma. We earnestly desire that he and they may hearken diligently to his pleading with one, who, like themselves, had become dissatisfied with Friends and set up a separate meeting, but who was favoured to see and sincerely condemn his error, and was thus restored to unity with the Society. And, "whether they will hear or forbear," let them remember, that Elias Hicks himself has declared that "the first right steps necessary to be taken by them is to cease from their separate meetings, and then meet quietly with their Friends, at their usual stated meetings;" and that his "mind is established in the prospect, that unless they soon decline, and put an end to these ensigns of separation, it will ere long be suddenly performed by a strong hand, such as the powers of men shall not be able to withstand; for the consummation determined will shortly come."

R. G.

Gloucester, 9th month 9th, 1763.

Respected Friend, Timothy Davis—These lines come from one who may seem to thee as a stranger; but thou art not altogether such to the writer, for I can assure thee, I feel that towards thee, that does away all estrangement, and makes thee to me as one for whose welfare I feel myself at this time nearly concerned. And although some time past when in thy neighbourhood, way did not then open to see thee; yet a desire thereof has since continued, inasmuch that I thought I could not leave this country with peace of mind, at least without visiting of thee with a few lines, expressive of the real concern I feel, not only on thy account, but also for the sake of those who are in a situation like thyself; and who join with thee in maintaining an ensign of separation from thy friends. O! I have had to remember, dear friend, when thou stood measurably under the divine canopy, in the meeting whereof I was then a member, near the place of my nativity, on Long Island, at a time when I was but an infant as to religious exercise.

where thou hadst mention to us that sweet and instructive passage of sacred writ, "A word fitly spoken is like apples of gold in pictures of silver;" with what satisfaction did I hear them flow from thy lips; but now, O! now how has the trumpet which was then measurably sanctified to the Master's use, been since occupied to exalt the cause of the usurper—self. O! how has the gold become dim, how is the fine gold changed. O! how has the enemy prevailed to divide in Jacob and scatter in Israel; and has it not been the leaders of the people, that have caused them to err? O! my friend! stand no longer by thy separate altar; for how is that hand that hath been stretched out against the Lord's heritage, how has it at all times withered!

Did ever any that have set up separate meetings since we were a people, did any of them ever stand? have they not all been a reproach to themselves? hath not blasting and mildew been their lot? where are all those who have separated themselves from the heritage of the Lord since they were a people in these latter days? have they not all fallen in their own deceivings, except those who in time took warning, before it was too late, and so came back into fellowship with their friends, and were thereby restored into favour, and a state of reputation and honour? whilst those who stood out, until the Lord has cast them down, have gone to the grave with infamy. O! that thou mayest be brought hastily to consider thy standing, for although I am led to believe that the Lord, in great mercy and long forbearance, is still waiting for thy return, and those concerned with thee: yet I have cause likewise to believe, that the time is passing over, and is much nearer a close, than thou art aware. Therefore let me say again, O friend! no longer stand out, but whilst the arm of mercy and immaculate love is open, to turn in, inquire in thine own heart, and be still before the Lord, and he will yet heal thee, and restore comfort to thee, and to those whom thou hast been a means of leading out of the right way, as there is a full giving up unto him, some of whom, if I had a right sense when among them, feel at times a state of mourning. Do not any longer reason with flesh and blood, and say friends have dealt hardly with me; unjustly with me; for this has been the cry of all those who have separated. But, O! I remember thou wast the first aggressor, and however small thou mayest consider it, yet it was great in one, who, instead of leading back into Egypt, ought to have led forward into greater perfection. And had thou been right at that time, as likely thou supposest thou wast, assured I am thou wouldst neither have set up nor attended separate meetings, but would have patiently endured a state of suffering, and have wept as between the porch and the altar, and in this state of inward and secret travail of spirit, have continued, until enabled, through the power of an endless life, so to have spread thy cause before the Lord as to have known him to arise, and disperse every cloud of opposition, whereby a reconciliation with friends would have been happily accomplished. O! my friend! it is in great love and an ardent concern for thy immortal

soul, that I am engaged to plead with thee, whether thou wilt hear or forbear, and therefore desire thou wouldst cease from thy separate meetings, as this is the first right step necessary to be taken by thee, and then meet quietly with thy friends at their usual stated meetings, for my mind is established in the prospect, that unless thou soon declines, and puts an end to these ensigns of separation, it will ere long be suddenly performed by a strong hand, such as the powers of man shall not be able to withstand or resist, for the consummation determined will shortly come. This, my friend, I have thought necessary to communicate to thee in bowels of gospel love, and for the peace of my own mind, and wish thee to show it to thy friends, those that are joined with thee in thy meetings, and conclude thy affectionate and very assured friend,

ELIAS HICKS.

FOR THE FRIEND.

I am not a reader of Gould's Advocate, and was not aware until last evening that I had been published by him as a "prominent" person, "whose department was very much calculated to cause a disturbance" at a meeting held in Friends' meeting house on Pine street, on the 10th of the 12th month, 1826. Upon examining the third number of the second volume of that work, issued in 2nd mo. last, I find a pretended review of the testimony of the monthly meeting of Friends for the southern district, respecting the antichristian and disorganizing doctrines preached by Elias Hicks, and the unbecoming department of some of his advocates on that occasion.

With the seeming candour of an impartial narrator of facts, the reviewer says, "Let a simple narrative of the proceedings of that day illustrate the TRUTH of the representation we are now making, and place this matter in its true light." We reached the house in question, fifteen minutes after nine o'clock, and were then able to go in or out at pleasure; and in the course of a few minutes afterwards, a large concourse of sober and sedate people collected. They preserved a degree of silence and good order, which we have rarely seen displayed in other places of a similar nature. There were many persons belonging to the meeting who did not obtain admittance: among these, the most prominent was William Evans, whose department was very much calculated to cause a disturbance. He uttered some contemptuous expressions against particular persons, and the assembly in general; and finally declared his intention to withdraw to another meeting, and we believed did so. There was, at the commencement, no other instance of disorder," &c. Those charges against me are altogether a train of palpable untruths. I was not only not at the meeting house, but was not in the city; having gone to Westown school the day previous, by appointment of the committee, where I remained until the 13th. What confidence, I would ask, can be placed in a paper, which is not only regardless of accuracy, but absolutely false in details professedly given to illustrate the truth of its representations? It is not a little extraordinary, that

its supporters, who have arrogated to themselves the character of advocates of truth, should have so little respect for their own reputation, as to hazard such gross misstatements. The object is however plain—to support the cause of Elias Hicks, at the expense of the character of those who can not unite with his principles. Surely that cause must be corrupt, which requires its advocates to resort to such disgraceful expedients.

WM. EVANS.

4 mo. 8, 1829.

THE FRIEND.

FOURTH MONTH, 11, 1829.

The letter which we place upon our pages to-day, from Elias Hicks to Timothy Davis, will doubtless excite the attention of our readers. That he was sincere when he wrote it, which our correspondent who furnishes the copy seems disposed to allow, we may confess, is going something beyond the measure of our charity in the case. From his letter to Thomas Willis, and other facts familiar to many, and abundantly avouched, there is reason to conclude that he must have been sipping at the seductive but poisoned chalice—have drunk deeply from Priestley, and others of the sophist school—antedating to the period when this letter was written. But, conceding this point, and that he wrote from a sense of duty and an honest conviction of the weighty truths inculcated, one thing is nevertheless very striking—the utter incongruity of a temper and disposition so vacillating, with the exalted and reiterated professions which he makes, of being under the guidance of the Spirit. The wide difference between the views which, according to this letter, he entertained in 1793, and those which, at the present day, he is by every means in his power endeavouring to uphold, no one can be at a loss to perceive. If he was under the guidance of the Spirit then, he must consequently be under a gross delusion now; or he must mean, by the term spirit, something altogether different from the Comforter, the Holy Ghost, which the Son and Sent of God declared the Father would send in his name; and which, he says, "shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

The account inserted to day of a "recently discovered cave" is copied from the last number of "The Christian Advocate," published in this city. Peters township, in which it is situated, is in Franklin county, Pennsylvania, between the East branch of Conococheague, and North Mountain, ten miles west from Chambersburg.

Without a conflict there is no conquest; and without a conquest, no crown. Dill. Ref.

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FOR THE FRIEND.

ALIA BHIYE.

Among the native princes that have acted a conspicuous part in the eventful history of India, there are few that have gained greater celebrity than those that bore the name of Holkar. The founder of this race of monarchs was of the shepherd tribe, and born in the Deccan, in the south-western part of the peninsula. His first occupation was that of a goat herd, which he early changed for the more congenial life of a soldier. His talents and courage soon distinguished him in his new career, which the distracted state of that unhappy country rendered one of incessant action. He received from the Mahratta chieftain a large district in the government of Malwa, as the reward of his military achievements, and was promoted to the command of that fertile and populous district of central India, which has remained to be the seat of the power of his successors. He retained throughout life the simplicity of manners which belonged to his original condition; his administration was firm and conciliating, and he died at the advanced age of seventy-six, in the undisturbed possession of rank and power. Mulhar Row Holkar had only one son, who perished in battle several years before the death of his father. This prince had married Alia Bhiye, of a family of the name of Sindia, who must be admitted to have been one of the most remarkable women of her own or any other age or country. She had one son and one daughter, the former of whom succeeded to the power and possessions of his grandfather. He enjoyed the dignity for the short period of nine months, when a paroxysm of madness terminated his career, which had displayed a weak and unsettled intellect, and the extremes of folly and of guilt. His sister had married into another family, and as the Hindu usage forbade her succession to the throne of her grandfather and brother, the government, and the choice of a successor, devolved upon Alia Bhiye. The first events of her reign called forth the energy and prudence of her character, in a manner which tended greatly, by the impression it must have made on all around her, to her subsequent prosperity. The minister of Mulhar Row, anxious to secure his own authority, proposed

to her the adoption of some child distantly related to the Holkar family, and that she should retire on a pension from the administration of affairs. He went so far as to adopt incusures, in conjunction with other chiefs, to compel her to submission. But this high-spirited woman acted with such firmness and decision, that the attempt was soon abandoned. After firmly establishing her authority, she generously restored to power, on the ground of his former services and high character, the minister that had thus plotted her downfall. She elected, as the commander of her armies and the successor of her power, Tukajee Holkar, a favourite soldier of Mulhar Row; and such was the wisdom of her choice and the influence of her high character, that during the thirty years of her reign this divided authority was exercised undisturbed by the jealousy and ambition of either.

Alia Bhiye took upon herself the direct management of affairs, and sat every day for a considerable period in open court for the transaction of business. She heard every complaint in person, and was always accessible to the meanest of her subjects on the most insignificant appeal. Her uniform mode of life was to rise an hour before daybreak, to say her morning prayers and perform the customary ceremonies. She then heard the sacred volumes of her faith read for a fixed period, distributed alms, and gave food in person to a number of brahmins. Her own breakfast was then brought, which was always of vegetable diet; after which she again went to prayers, and took a short repose. At two o'clock she went to her court, where she remained till six in the evening, after which two or three hours were devoted to religious exercises and a frugal repast. Business recommenced at nine o'clock, and continued till eleven, at which hour she retired to rest. These labours were continued with unremitting assiduity during her long reign. The hours gained from the affairs of state were all given to acts of devotion and charity; and a deep sense of religion sustained her in this arduous course of life. She used to say, that "she deemed herself answerable to God for every exercise of power;" and in the full spirit of a pious and benevolent mind, was wont to exclaim, when urged by her ministers to acts of extreme severity, "Let us, mortals, beware how we destroy the works of the Almighty."

The prudence and good conduct of Alia Bhiye were displayed, both in the internal administration and the foreign relations of her government. During her long reign, her territories were never but once invaded, and then unsuccessfully; the petty tributaries of her kingdom were restrained from their turbulent and predatory habits, and her revenue was

regularly collected from a happy and peaceful population. The fond object of her life was to promote the prosperity of all around her; she rejoiced to see her subjects rise to affluence; and instead of regarding their wealth as a ground of exaction, considered it as a legitimate claim to increased protection.

On her accession to the power of Holkar, she became possessed of his immense hoards of wealth, which amounted to nearly ten millions of dollars, and to estates yielding annually upwards of two hundred thousand. These vast treasures she consecrated, by the performance of a religious ceremony, to the purposes of charity and good works. She expended considerable sums in religious edifices, built resting places for travellers, and dug wells throughout all Malwa; and at the principal places of Hindu pilgrimage in India, she built temples, and distributed alms annually. Nor was her munificence limited to the superstitions of a puerile and false faith. She daily fed the poor; during the hot months, persons were stationed on the roads to supply travellers with water; and at the commencement of the cold season, she clothed great numbers of the poor and the infirm. The very brute creation shared her compassion. She purchased fields in which the grain was left for the flocks of birds to devour that were driven from the adjoining lands by the cultivators; and the peasant, near Mhystr, used to see his yoke of oxen stopped in hot days, during their labour, to be refreshed with water brought by a servant of Alia Bhiye.

The daughter of Alia Bhiye had one son, who died after reaching manhood, and whose father followed him to the grave in about a year afterwards. The widow immediately declared her resolution to burn with the corpse of her husband. Neither the entreaties nor the prayers of her mother could divert her from this fatal resolution. "You are old, mother," said the calm and resolved daughter, "and a few years will end your pious life. My only child and husband are gone; and when you follow, life, I feel, will be insupportable; but the opportunity of terminating it with honour will then have passed." When Alia Bhiye found all her efforts unavailing, she resolved to witness the last dreadful scene. She walked in the procession, and stood near the pile, where she was supported by two brahmins, who held her arms. In the greatest agony of mind, she remained firm till the flame seized upon the pile; she then abandoned herself to her grief; her shrieks were heard amidst the exulting shouts of the multitude, and she was seen to gnaw in anguish those hands which she could not extricate from the friendly grasp of her supporters. After some convulsive efforts, she regained her serenity,

so far as to join in some of the religious ceremonies of the occasion, and retired to her palace, where, for three days, she scarcely took any sustenance, and never uttered a word.

This admirable woman died in the year 1795, at the age of sixty, worn out with care and fatigue. In her person, she was of middle stature, and very thin. Though at no period of her life handsome, her complexion, which was of a dark olive, was clear; and her countenance is described as having been to the last hour of her existence agreeable, and expressive of that goodness which marked every action of her life. "Alia Blye," reported a woman who was sent by a jealous and wicked princess to bring an account of her looks, "Alia Blye has not beautiful features, but a heavenly light is on her countenance." She was very cheerful, and seldom in anger; but when provoked by wickedness or crime, her countenance struck terror into the minds of the boldest. The mind of this extraordinary woman had been more cultivated than is usual with Hindus; and the Puranas, or sacred books, were her favourite study. She is represented as having been singularly quick and clear in the transaction of public business. Her early afflictions made a deep impression on her mind. After her husband's death, which occurred before she was twenty years of age, she always dressed in plain white clothes, according to the usage of Hindu widows, without even an embroidered or coloured border, nor any jewels, except a small necklace. She remained, indeed, amid every temptation, unchanged in her habits or character; and even flattery appears to have been exhausted in vain. A brahmin wrote a book in her praise, which she heard read with patience; but, after observing "she was a weak, sinful woman, and not deserving such fine encomiums," she directed it to be thrown into the Nerbudda, and took no farther notice of the author. "Aware," says the accomplished historian of central India, from whose captivating narrative the above account is extracted, "of the partiality which was to be expected from information supplied by members and adherents of the Holkar family, regarding Alia Blye, facts were collected from other quarters, to guard against the impressions, which the usual details of her administration are calculated to make. It was thought the picture had been overcharged with bright colours, to bring it more into contrast with the opposite system that has since prevailed in the countries she formerly governed; but though inquiries have been made among all ranks and classes, nothing has been discovered to diminish the eulogiums, or rather blessings, which are poured forth wherever her name is mentioned. The more, indeed, inquiry is pursued, the more admiration is excited. But, it appears above all extraordinary, how she had mental and bodily powers to go through with the labours she imposed on herself, and which, from the age of thirty to that of sixty, when she died, were unremitted." "The facts," continues the same high authority, "that have been stated of Alia Blye, rest on grounds that admit of no scepticism. It is, however, an ex-

traordinary picture:—a female without vanity; a bigot without intolerance; a mind imbued with the deepest superstition, yet receiving no impressions, except what promoted the happiness of those under its influence; a being excelling in the most able and active manner, not merely with sincere humility, but under the severest moral restraint that a strict conscience could impose on human action, and all this combined with the greatest indulgence for the weakness and faults of others. In the most sober view which can be taken of her character, she certainly appears, within her limited sphere, to have been one of the purest and most exemplary rulers that ever existed; and she affords a striking example of the practical benefit a mind may receive from performing worldly duties under a deep sense of responsibility to its Creator."

The more spiritual believer in the blessed promises of our Lord would have added, that Alia Blye was what she was by the grace of God; by that grace which hath appeared unto all men, teaching them, even where "that blessed hope" and "the glorious appearing" were unknown, that they should live soberly, righteously, and piously; and which is able to make the sincere and the humble wise unto salvation, even where the understanding and the belief are the captives of an idolatrous and superstitious faith.

The preceding sketch seems coloured with the hues of romance, and more resembles one of those bright pictures of kingly beneficence which the gentle Fenelon delighted to portray, than a sketch from contemporary history. But the high character and official station of Sir John Malcolm stamp it with authenticity, and forbid us to doubt its fidelity.

The annals of the whole heathen world may be challenged to exhibit a more remarkable example of patience and fortitude; of gentle wisdom, of self-denial, and of all the meek and heroic virtues.

FOR THE FRIEND.

THE HEBREWS.

(Continued from page 202.)

The destruction of the kingdom of Israel occurred in the early part of the reign of Hezekiah, king of Judah; and from this period we lose all traces of the captive nation. They had been favoured with the example and admonitions of the prophets Elijah and Elisha, and from time to time the testimony of other pious servants of their neglected God had warned them of the consequences of their contumacy, and invited them to return to their obedience. But from the time that He rooted them out of their land, and dispersed them in unknown countries of the east, we have no account of their existence as a separate people; and those nations who have been supposed to be the ten tribes, possess no records or other evidences of the continued superintendence and interference of Providence in their affairs. The conclusion is therefore very probable, that they were no longer considered as necessary to the consummation of that purpose for which their forefathers had been at first chosen, and for the execution of which

their brethren who remained faithful to the family of David, continued to be the objects of divine favour. It would at least argue a great alteration in the course of government hitherto pursued by their almighty King, to suppose that he would suffer their conformity to the superstitions either of idolaters or Mahometans, among the latter of whom it is generally conjectured they are, if any where, to be some time discovered. It seems much more probable, that their dispersion was the final punishment of that part of the nation for incorrigible offences; nor does this conclusion appear to be invalidated by the continuance of the Jews to the present day, as a peculiar and distinct people; for the superiority assigned Judah in the early promises respecting his posterity, taken in connection with the fact that all the supernatural exhibitions of divine favour have been confined for two thousand five hundred years to his descendants, appears sufficient to account for any title which they may possess to a future re-occupation of the Holy Land.

The prophecy of Isaiah to king Hezekiah, that his descendants should be carried away to Babylon, had been pronounced but a few years before its accomplishment was commenced, in the defeat and captivity of Manasseh, who was carried to Babylon in chains by Esar-haddon. His repentance procured his release and return to Jerusalem; but his descendants soon forgot the calamity, and by repeated revolts from the authority of the Babylonian kings, provoked the full accomplishment of the prediction. Nebuchadnezzar repeatedly laid siege to and captured Jerusalem; at each successive visit inflicting more severe punishment upon its inhabitants. The captivity of seventy years foretold by Jeremiah, commenced with his first conquest of the city, when he carried away Daniel and his three friends as hostages. After his second visit, he carried away the golden utensils of the temple procured by Solomon, two thousand nobles, several thousand soldiers and artificers, who, with their wives and children, it is supposed, amounted to forty thousand souls, and placed them beyond the river Chebar in Mesopotamia. Among the captives was the prophet Ezekiel. The third time, Nebuchadnezzar took captive the king Zedekiah, and putting out his eyes led him in chains to Babylon—thus fulfilling the somewhat enigmatical prophecy of Ezekiel, that he should go into that splendid city and not see it. Soon after, he sent an officer, who took every thing that was valuable out of the temple, set fire to that and to the city, and threw down the fortifications. He took away also the inhabitants; the principal of whom, as instigators of the revolt, he put to death at Riblah; the rest were forced into exile.

The nobles and warriors who had fled from this invasion soon returned, and commenced again an opposition to the Chaldee authority by murdering the governor. Fearing the vengeance of the Chaldees for this act, they fled to Egypt, carrying with them Jeremiah, who strenuously insisted on their obeying the divine command and remaining in their own country. Four years after, the few who remained, seven hundred and forty-five in number, were taken away by the command of Nebuchadnezzar

and the land entirely bereaved of its inhabitants. New colonists were not however introduced, as had been done by the Assyrians at Samaria; and although nomadic tribes wandered through the country, and the Idumeans settled in some of the southern parts of it, yet the land remained for the most part uninhabited, and ready for the return of the Hebrews. This had been foretold by Moses ages before, and succeeding prophets had given more circumstantial predictions of the same events.

The condition of the Hebrews while in captivity was far from being one of abject wretchedness. The prophet Daniel held the first office at the court of Babylon; three of his friends occupied important political stations; and Jehoiachim, the former king of Judah, was released from an imprisonment of thirty years, and was preferred, in point of rank, to all the kings who were then at Babylon—he ate at the table of his conqueror, and received an annual allowance corresponding to his regal dignity.

At the same time, it is evident that their humiliation as a people punished by their God, was always extremely painful, and frequently drew on them expressions of contempt. The peculiarities of their religion afforded many opportunities for the ridicule of the Chaldeans, a striking example of which is given in the profanation of the sacred vessels of the temple. By such insults they were made to feel more sensibly the loss of their homes, their gardens and fruitful fields, the burning of their capital and temple, and the cessation of the public solemnities of their religion.

The fulfilment of the many prophecies which they witnessed, regarding both themselves and the neighbouring nations, must have awakened reflection, as the very punishments which they were suffering must have been a powerful, though bitter remedy, against their propensity to idolatry. They could not, in short, easily become idolaters, while such men as Daniel and Ezekiel were continually and earnestly reminding them of the God whom they were bound to serve.

Indeed, if we may so speak, God pursued the Hebrews during their captivity, with the efficacious dealings of his providence, with miracles and prophecies, in order to compel them to preserve the true religion; and the end of their exile being thus obtained, and their great humiliation remaining as an awful example to future generations, of the justice and power of Jehovah their king, at the expiration of the appointed period, they were restored, by an edict of Cyrus, to their long forsaken home.

It is, however, supposed, that many of the nation chose to remain behind, having become inured to their exile, and thinking themselves more pleasantly situated than they would be in Judea.

(To be continued.)

Nothing is truly infamous but what is wicked; and therefore shame can never disturb an innocent and virtuous mind.—*Sherlock.*

Hypocrisy desires to seem good rather than to be so; honesty desires to be good rather than to seem so.—*Warwick.*

To the Editor of "The Friend."

I have lately passed some hours of solitude and depression of spirit, in perusing an unpublished collection of biographical sketches of our early Friends; and if I should succeed in conveying the impressions which it has left upon my own mind, shall think the time passed in thus recording them neither idly nor uselessly spent. These affectionate testimonies of survivors to the worth of departed friends, as they are written while the heart is subdued by sorrow, breathe, in almost every case, a piety and simplicity, and are animated with a warmth and earnestness which are deeply affecting. Of one it is recorded that "he boldly preached the truth in the time of the hottest persecution;" of another, that "he was a steady pillar in the church, and useful to his country; that his door was open to strangers, and that he stood firm against the spirit of division;" of one, that "he was a large experimenter of the work of God, and the deep mysteries of the heavenly kingdom; having clear openings in meetings to declare of and unfold the same, in the demonstration of the spirit, to the comforting and establishing of Friends in their journey Zion-ward;" that "he departed this life, we trust in peace with the Lord, and in perfect unity with his brethren;" and, of a fourth, that "he was a meek man, of a loving temper, remarkably just in his dealings, and it may be said, he was one that loved and feared the Lord, and hated covetousness, a good example in his day, and hath left a good report behind him." In one place, an affectionate wife embalms the memory of her husband, with whom she had lived in sweet unity, and whose last desires were that the Lord might preserve her, for he must leave her and go to his rest, "with many more sweet and heavenly expressions and exhortations."

Of an ancient and honourable matron it is said, that "she was an inward and heavenly minded woman, and from her own experience of the virtue of truth, she was often drawn forth into a living testimony theroeto. The sweet frame of spirit and peace of mind, which, with great comfort, several of us beheld her, in upon a visit a few days before her departure, gives us good cause to believe she died in the Lord, and is entered into everlasting rest." Another of these affectionate eulogies testifies respecting its subject, that "she was exemplary in the course and conduct of her life, meek, gentle, and courteous to all; an example of good to those she was conversant with, a loving wife, an affectionate mother, a good neighbour, and a kind friend; and as she lived, so she died, a pattern of meekness and innocency." "This, our dear and ancient friend," says another, "was one whom the Lord was pleased to revisit with the kind and merciful offers of salvation in her youth, which she embraced, and became a chosen vessel for his use. "In the very decline of her life," it is added, "she shone more bright in her gift than ever."

How affecting are these short and simple annals! They speak as eloquently of the survivors as of the departed. They prove that

the bright example did not shine in vain; that in their path through life, those dedicated Christians were cheered and upheld by faithful brethren. To the superficial observer, the condition of Society of which they speak, must have appeared monotonous and frigid, incapable of calling forth the higher qualities of the mind, or of sustaining a generous and devoted enthusiasm. No estimate could be more fallacious. In few other civil or religious communities has there ever burned a brighter and steadier light of pure example, than has, even in its most disastrous times, been preserved unextinguished in our own Society. I say this in reverent thankfulness for so great a blessing inherited from generation to generation. And when we turn to those who were the objects of so much religious care and exercise—the witnesses of such bright examples—the teachers and the taught of those who walked so consistently before men; when we reflect that of these the very names have perished from the earth, yet that all the great ends of their existence have been fulfilled, how worthless do the honours and rewards of the world appear! In every substantial respect—in peace of mind—in cheerful acquiescence in the allotments of Providence—in the luxury of well doing—in the severe and manly joys of fortitude, patience, and the mastery over the passions, it is the Christian who is the happy man. Nor can any more consolatory view be taken of the world than this—that from every inhabited hill and valley there probably ascends an accepted oblation, that the Almighty has no where left himself without a witness; that in communities of which the world has never heard—in families that hide their almsgiving—in individuals whose aspirations are only known on high, the influences of pure religion are felt as an animating and controlling principle. Views of this nature, extending from our own little community to the whole Christian world, tend to soften and expand the heart. They excite our desires to become a part of that band of worshippers, whose present enjoyments and whose future rewards so much transcend all that this world has to bestow.

The feelings which I have endeavoured to portray, are always strongly excited by the affecting answers to one of the queries which are read in our yearly meeting. The simple recital in that large assembly of the names and ages of the ministers and elders that have finished their course, is always solemnizing and touching. There is not probably a single name read, which does not awaken in a large portion of the audience the feelings of domestic sorrow, or some recollection connected with the public services and private worth of the departed. Where the example has been one of peculiar brightness—the career long and eminent, how often have we seen that whole assembly pause, to weep, as it were, over the memory of the dead, while some kindred spirit has borne his testimony to the faithfulness and humility of him we mourned, or rehearsed the rich consolations of the gospel. "Blessed are the dead which die in the Lord." "And they shall see his face; and his name shall be in their foreheads." "For the Lamb which is in the midst of the throne

shall feed them, and shall lead them into living fountains, and God shall wipe away all tears from their eyes.' K. L.

A NEW YEAR'S EVE.

From a Poem with this title, by BERNARD BARTON.

Once more, "A NEW YEAR'S EVE!" My strain began

With sober thoughts, with such it well may end;
For wither, oh! in whom, should these come home to me.

With such a season if you may not blend?
My gentle reader, let an unknown friend
Remind thee of the ceaseless lapse of time!
Nor will his serious tone thy ear offend.

If love may plead his pardon for the crime
Of blending solemn truth with minstrel's simple rhyme.

"I would not trifle merely, though the world
Be loudest in their praise who do no more;"
A standard is uplifted and unfurled;
The sumptuous bath gone forth from shore to shore;
In thine's still pause, in passion's loud uproar,
Thine ear has heard that gentle voice serene,
Deep, but not loud, behind thee and before;
Thine inward eye that banner too hath seen—
Hast thou obeyed the call or still a loiterer been?

Canst thou forget who first on Calvary's height,
Lifted that glorious banner up on high,
While heaven above was wrapped in starry night,
And earth, convulsed with horror, heard the cry,
ELI, ELI, LAMA SABACHANI?
Look back upon the hour, of grief and pain;
FOR THREE He came to suffer, and to die!
The blood he shed must be thy boon or bane,
Let conscience answer which! He hath not died in vain.

Christ died for ALL. But in that general bed
He bled to cancel—dost not thou partake?
Is thine, too, blotted out? Oh, do not set
Upon a doubtful issue such a stake!
Each faculty of soul and sense awake;
Trust not a general truth, which may be vain
To thee; but rather, for thy Saviour's sake,
And for thy own, some evidence attain!

For thee, indeed, he died—for thee hath risen again.

Are thy locks white with many long-past years?
One more is dawning which thy last may be;
Art thou in middle age, by worldly fears
And hopes surrounded? set thy spirit free,
More awful fears, more glorious hopes to see.

Art thou in blooming youth? Thyself engage
To serve and honour Him who unto thee
Would be a guide and guard through life's first
stage.

Wisdom in manhood's strength, and greenness in old age.

BEAUTY OF TREES.

What can be more beautiful than trees? Their lofty trunks, august in their simplicity, asserting, to the most inexperienced eye, their infinite superiority over the imitative pillars of man's pride; their graceful play of wide spreading branches, and all the delicate and glorious machinery of buds, leaves, flowers and fruit, that, with more than magical effect, burst from the naked and rigid twigs, with all their rich, and heaven-breathing delectable odours, pure and fresh, and animating, pouring out spices and medicinal, brilliant and unimaginally varied colours under essences; and making music, from the softest and most melancholy under-tones to the full organ peal of the tempest. We wonder not that trees have been the admiration of men in all periods and nations of the world. What is the richest country without trees? What barren and monotonous spot can they not convert into a paradise? Xerxes, in the midst of his most ambitious enterprise, stopped

his vast army to contemplate the beauty of a tree—
"—*Cicero*, from the throning, and exertion, and anxiety of the forum, was accustomed, Phily tells us, to steal forth to a grove of plane trees to refresh and invigorate his spirit. In the Scæpan groves, the same author adds, *Thucydides* was supposed to have composed his noble histories. The Greek and Roman orators, with abundant expressions of admiration of trees and woods, and with customs which have originated in that admiration; but above all, as the Bible surpasses, in the splendour and majesty of its poetry, all books in the world; so is its sylvan and arboresecent imagery the most bold and beautiful. Beneath some spreading trees are the ancient patriarchs revealed to us, sitting in contemplation, or receiving the visits of angels, and with a calm and dignified picture of primal life is presented to our imagination at the mention of Deborah, the wife of Dapdath, judging the twelve tribes of Israel, between Ramah and Bethel, in Mount Ephraim, beneath the palm tree of Deborah. The oaks of Bashan, and the cedar of Lebanon, are but other and better names for glory and power. The vine, the olive, the fig tree, and the pomegranate, are emblems of peace, plenty, and festivity. David in his psalms, Solomon in his songs and proverbs, the Prophets in the sublime outpourings of the awful inspiration, and Christ in his parables, those most beautiful and perfect of all allegories, luxuriate in signs and similes drawn from the fair trees of the east.

WAR.

"Can one who professes the peaceable doctrines of the gospel be a soldier? Shall he who is not to revenge his own injuries be instrumental in bringing others to imprisonment and death?"—*Trullian*.

The early Christian writers almost universally condemned war, whether offensive or defensive, as contrary to the known principles of their religion. Justin the martyr, Tatian and Clement of Alexandria—men who stood up against the dark idolatry of their generation—the giant leaders of their sect denounced war as distasteful to the precepts of their great Master. The names of Cyprian, Origen, Lactantius, Ambrose, Chrysostom, and Irenæus, might be adduced in support of this doctrine. They promulgated their pacific principles, at a time when the world was convulsed with warfare—when the earth was red with slaughter, and the heavens were black with the smoke of desolation. Girded with the strength of their Redeemer, and lifted above fear, the words of Him who "spoke as never man spake" were upon their lips, while the spear of the Roman legionary was levelled at their bosoms.

In the acts of Ruinart, are preserved many interesting accounts of the testimony borne by the early Christians against warfare—a testimony, which many of them sealed with their blood. Among these was a young convert of the name of Maximilian, who was brought before the tribunal, in order to be enrolled as a soldier. Dion, the procurator, demanded his name. "Why wouldst thou know my name?" he returned, "I am a Christian, and cannot fight."

Dion ordered him to be enrolled, and bade the officer mark him, but Maximilian refused to be marked, still asserting that he was a Christian. The experienced Roman turned fiercely towards him—"Bear arms, or thou shalt die." "I cannot fight, if I die," calmly answered Maximilian.

"Maximilian," returned Dion, "take thy arms and receive thy mark, or thou shalt suffer a miserable death." "I shall not perish," replied Maximilian. "My name is already enrolled with Christ, I cannot fight."

The indignant warrior ordered his name to be struck from the roll, and proceeded to pronounce sentence of death upon the intrepid youth. He met his untimely fate with firmness and resignation.

Marcellus was a distinguished centurion in the legion of Trajana. At a military festival, when the eyes of the multitude were upon him, he advanced to the head of his legion, and throwing down his insignia of authority, declared in a loud voice that he was a Christian, and could fight no longer. He was condemned to die, and suffered in the hope of a glorious immortality.

These instances of heroic firmness, and implicit obedience to the doctrines of the gospel, occurred in the purest age of Christianity, while it was yet unadulterated and fresh from the hands of its author. During the first and second centuries there were no Christian soldiers. Their sentiments were unanimous on this point, and they were openly taught, and expressly maintained in the very face of military domination—beneath the very eagles of the all-conquering Roman.

Sinners bought and sold.—We had the curiosity, a day or two since, to look over the *Milledgeville* (Georgia) Journal, of January 26, and to count the number of negroes advertised in that paper. The result was three hundred and sixty-nine persons advertised for sale in a single paper. Most of them were by sheriff's sales. They were advertised promiscuously with horses, swine, mules, asses, geese, sheep, &c. There were also several advertisements of negroes to let at auction, and some, of other property offered in exchange for negroes.—*Worcester Spy*.

Rogers' cutlery establishment, at Sheffield, England.—Rogers' establishment for cutlery was, of course, an object of curiosity. His finest articles are exhibited for sale, in a large, well-furnished apartment, fitted up in a style which would not discredit a drawing room. Beneath a case at one end is a penknife, with 1233 blades, and another at the opposite end, a little less formidable for the number of its bristling points. Near by are also exhibited in a rosewood case, a penknife of a perfect construction, less than a quarter of an inch long, a pair of scissors of still smaller dimensions, with a variety of other articles which seem to have been the handy work of Lilliputian artists. We afterwards visited the shops where penknives, razors, &c. are manufactured. Penknives are made by a very rapid process. A blade is forged in about two minutes, but passes through a variety of hands before the knife is ready for sale. The whole amount of time, however, which is actually expended in its construction, is very trifling. In tempering, the workmen are directed by the colour of the oxide, when the blade is taken from the water. An orange colour is considered to indicate the proper degree of hardness. If the crust on the blade is blue, the temper is too soft; if white, too hard.—*Notes of a Traveller*.

FOR THE FRIEND.

Anecdote of Richard Jordan.

During one of the visits of that faithful minister, the late William Williams, of Tennessee, to Philadelphia, whilst sitting at the house of the friend where he lodged, a person present mentioned that Richard Jordan had been silent for a considerable length of time, in his own meeting for worship. "Perhaps," said William, "he is making a convert." On being asked for an explanation, he stated, that during the time Richard Jordan and he resided near each other in North Carolina, a neighbour of mine, a man of note, conceived a great inclination to hear Richard preach, and for this purpose attended several first day meetings, but our friend was silent. Well, thought the neighbour, Mr. Jordan only preaches on week days;—and on week days he accordingly attended Friends' meeting; but Richard remained silent. This continued for several weeks, until the neighbour found the desire of hearing that faithful servant of his crucified Lord subside; but another work was being imperceptibly going on; and he now felt that he was not at liberty to neglect the attendance of either first day or week day meetings; and he became convinced of Friends' principles. After the desire of hearing Richard had been succeeded by a willingness to listen to the "still small voice," the seal was removed from the lips of that dedicated servant, and he was permitted again vocally to minister.

Never speak of religion for the sake of discourse and entertainment, but for the purpose of *brotherly*.
Lady E. Brooke.

FOR THE FRIEND.
FRAGMENTS, NO. 14.

To defend the Society against the gross abuse and repeated misrepresentations of Francis Bugg, who had been a member about twenty-five years, according to his own account, when he forsook the Society, and proved himself one of its bitterest enemies, this declaration, or creed, was drawn up by Friends, and presented to the parliament. "We, whose names are underwritten, being in Christian society with the people commonly called Quakers, do, in conscience, declare and certify all persons concerned,

"1. That we sincerely believe and confess that Jesus of Nazareth, who was born of the virgin Mary, is the true Messiah, the very Christ, the Son of the living God, to whom all his prophets gave witness. And we do highly value his death, sufferings, works, offices, and merits, for the redemption and salvation of mankind, together with his laws, doctrines, and ministry.

"2. That this very Christ of God, was and is the Lamb of God that takes away the sins of the world, who *was slain, was dead, and is alive*, and lives for evermore, in *his divine eternal glory*, dominion and power, with the Father.

"3. That the holy Scriptures of the old and new Testament are of *divine authority*, as being given by inspiration from God.

"4. That magistracy or civil government is God's ordinance, the good ends thereof being for the punishment of evil doers, and praise of them that do well.

"And we know of *no other doctrine* or principle preached, maintained, or ever received among, or by us, *since we were a people*, contrary to these before mentioned." Signed in behalf of the said people, by Thomas Lower and thirty-one others.

Thomas Briggs, a faithful minister of Jesus Christ, was born in 1610, received the message of George Fox about the year 1653, and soon went forth himself preaching the light of Christ as the immediate means of salvation, and died in 1665. He displayed great firmness and constancy in publishing the gospel through the streets, assailed as he often was by desperate mobs, who appeared determined to destroy him. At one time he was knocked down to the ground, and as he arose and turned his "cheek to the smiter," he struck him in the mouth so that the blood gushed out. Sometimes swords were drawn, and axes lifted up against him; and, on one occasion, the rude people combined to throw him off a bridge which he had to pass, but were frustrated. He believed it to be his duty to pay a visit to I. Clapham, a noted opponent of Friends; on approaching the house, Clapham, without speaking to him, set his dog upon him; but the dog, more kind than his master, refused to do him any injury. On declining to take an oath about the time the fifth monarchy men rose in London, he was immured in a dungeon at Shrewsbury ten weeks, having nothing to lie on but a little pea straw. Just before the proclamation of the king for the liberation of Friends, he had an impression

that his release was at hand, and on being asked one day by the justice if he would promise never to take up arms against the king, Thomas replied that he was come to the end of all wars, according to the prophet Isaiah's testimony; the justice bid him go and get as many into that mind as he could. At Herefordshire, the priest induced the soldiers to break up the meeting, who came while he was in prayer, and commanding him to desist, they put a pistol to his breast; but disregarding their threats, he continued praying till they stopped him by thrusting a pair of gloves into his mouth; they then took him and several of his friends to prison, where they were confined twelve weeks. Where are the successors of that devoted people, who loved not their lives unto death, and esteemed reproach and suffering for the cause of Christ, greater riches than all the treasures of this fading world? With them, religion, and the fulfilment of its obligations, was the chief business of life; but, alas! with too many now who seem to re-vere their name and character, the case is quite reversed; the world with its riches and enjoyments constitute the principal object of pursuit, while religion seems to be scarcely thought of, or attended to more than once or twice a week.

Thomas Chalkley. "So I went to my calling, and got a little money, (*a little being enough*), which I was made willing to spend freely in the work and service of my great Master, Christ Jesus. And about this time I was concerned to travel in the north of England and part of Scotland, which I did in that ability God gave me; and that dispensation which I had freely received, I freely handed forth to the people, devoting my strength and time to serve Him that had done so much for me; and I had the satisfaction to find divers confessing the truth, as it is in Jesus." At Edinburgh, he says, they held their meeting in the street, Friends being locked out of their house. A great number of people attended, of which the provost was informed, when he ordered the key to be given to them, saying, "the Quakers would do more hurt out of doors than within."

Charles Marshall. The following letter, which has been preserved in manuscript, appears to have been written by C. M. to Thomas Chalkley while he was in this journey into Scotland. "London, 13th of 9th mo. 1697. Deare friend, In my Father's tender love, is the salutation of my deare love unto thee, greatly and fervently desiring thy welfare every way, particularly the Lord's being with thee in the opening of his pure love, life, and heavenly wisdom, in thy travail and labours among the children of men. And now that above all things, that thy eye be single to the Lord God Almighty, feeling his emptying and filling pour, and his every day furnishing thee for the work of the day; depending upon the word of life, and its giving words upon all occasions; and go forth in its orderings, and see its arisings and scatterings all clouds, difficulties, and appearing exercising things. And here was my preservation in the times of deep travails in a cloudy day; and many time the Lord took away strength from me, and

stripped me to exceeding great impoverishment, and hid his face, withdrew his poure, when great numbers of people were before me. I then waited on him, and cried in spirit in deep distress, and he then appeared, and filled my soul as in a moment—his glory shined, his word as a fier and a hammer operated; the rocks were rent, and the souls of many deeply affected, and many gathered to God. And I was led to admire the way of my soul's beloved, and when many were astonished, others deeply overcome with love and affection, I saw it my way to return into humility and a deep sense of the love of my heavenly Father, and here I was preserved out of the several snares that attend young travellers, for several have been hurt by endeavouring to furnish themselves, and gird themselves, and deck themselves with the Lord's jewels, and so have not grown skilful in the word of life. My soul desires that the God of my life may give thee a clear judgment in these and all things, and preserve over the affectionate part that have harmed several; that strong in the Lord and in the power of his might, thou may travel every day, encouraged with his goodness, and helped by the spring of the wisdom that is from above; that thou mayst see the travail of thy soul among those thou travels, and the great name of the Lord honoured, is the breathing and supplication of thy tender friend and brother, C. Marshall.

P. S. I have had several bright and glorious meetings in this city since the yearly meeting."

William Penn. "The two pastors and the doctor came with us a field's length when we took wagon; and the chiefest of them took occasion to ask me, if the truth rose not first amongst a poor, illiterate, and simple sort of people. I told him, yes, that was our comfort, and that we owed it not to the learning of this world. "Then," said he, "let not the learning of this world be used to defend that which the spirit of God hath brought forth; for scholars now coming amongst you, will be apt to mix school learning amongst your simpler and purer language, and thereby obscure the brightness of the testimony."—*Travels in Holland.*

Richard Davis. "I had several exercises this year, 1632, in London, both from false brethren and otherwise. Once I was at the Bull and Mouth meeting, and there were in the gallery several *troublesome people*, and none of our ministering brethren in *true unity* with us but George Whitehead and William Gibson. The gallery being pretty full, one of them seemed to strive to keep me out, and our friends George Whitehead and William Gibson perceiving it, made way for me to come up to them; another of them had been speaking long in the meeting, and had *made many weary of him*.

I was under great concern in my spirit for the honour and exaltation of the name of the Lord and his truth, and the ease of many that were under weights and burthens; yet for quietness sake, I silently bore the weight and exercise that was upon me, till he had done. Then my mouth was opened in the name and power of God, who had compassion on his afflicted seed, and caused the light and

life of his countenance to overshadow the meeting, to the comfort and great satisfaction of the faithful. I was made to detect the *false doctrine*, which one of them had declared to the people, viz. that the *children of God* are destroyed for want of knowledge. I told the people, that the children of God in these days, were the children of the new covenant, and the covenant that he makes with them is, that they shall know him from the least to the greatest; and the true knowledge of God to his people in these days, is life eternal, John xvii. 2. Though Israel of old were destroyed for want of knowledge, because they forgot the God of their fathers, that brought them out of the land of Egypt, and out of the house of bondage, inasmuch that the Lord complained of them, and said, the ox knoweth his owner, and the ass his master's crib, but my people know not me; and elsewhere, they have forgotten me days without number. These were those apostates, that the Lord complained, had committed two evils; they had forsaken him, the fountain of living waters, and heaved them out cisterns, broken cisterns, that could hold no water. These were such as the apostle said, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened: for this cause God gave them up unto vile affections, and a reprobate mind. And the apostles in our days, said I, have forgot the God that first made them acquainted in measure with him; so having lost the sense of his goodness, have separated themselves from the love and unity of the brethren, but the children of God, who are faithful to the measures of the grace of God in themselves, know it to be their teacher and leader into all truth. These are not destroyed for want of knowledge, though the world knows him not. There are apostates in our age, who have lost the true knowledge of him; but the saints in light have and remain in the true knowledge of him, being guided by the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but we know him, for he dwelleth with you, and shall be in you, John, xiv. 17.

The meetings of our early Friends were often disturbed by a "troublesome people" who had apostatized from the faith which they once professed—who thrust themselves into their galleries and assumed the sacred office of preachers, and treated with contempt the faithful ministers in the society. But as Friends kept to the foundation which had sustained them through the storms of persecution, having their trust in the Lord, they experienced his divine presence in their reverent approaches before him, strengthening them to endure patiently the trials to which they were subjected by false brethren, and to bear a decided testimony to the truth as it is in Jesus. It is by repairing to the same immutable rock, that those of like precious faith will witness the arms of their hands made strong for the work of this day of revolt, and their hearts replenished with a measure of that love in which the Son and sent of the Father came to seek and to save that which was lost. Many have been driven from the fold in a cloudy and dark day,

and it is not only the duty, but the highest honour of the Christian as a delegated shepherd, to labour to bring back that which has wandered, and to restore that which was turned out of the right way.

FOR THE FRIEND.

It gives us pleasure to insert the following statement, from the thirteenth number of the Miscellaneous Repository. We knew that the account contained in Gould's Advocate was a falsehood, as soon as we saw it; for we had conversation with Henry Crew, the companion of E. Bates, immediately after their return from New England yearly meeting, and he related to us the facts which are detailed in the subjoined account. When men so shamelessly disregard the truth, as the author of Gould's essay has done, and with the design of injuring the reputation of an innocent man's character, however unsullied, is secure against their attempts. Every principle of justice and honour is sacrificed to the furtherance of their purposes, and nothing short of the terrors of the law is sufficient to restrain them. It is certainly a singular exhibition of hardness in assertion, when the writer of the essay states that his account of expenses had been "*faithfully* extracted from the treasurer's book." *Such faith as this* is but another name for the most flagrant injustice.

There is another item in the account, which manifests a destitution of good principle not less laudable. It is a charge against Anna Braithwaite, for conveying her from New York to Burlington. It is thus stated:—

"I. Wright and R. P., in company with Isaac Stephenson and Anna Braithwaite, \$46 40."

In the first place, it will be proper to state, that Isaac Stephenson did *not* come to Philadelphia with Anna Braithwaite; the charge, therefore, *as relates to him*, is utterly groundless. Anna Braithwaite, soon after her first arrival from England, wished to come from New York to Philadelphia. Stephen Grellet, who was then in New York, and about returning to Burlington, offered to accompany her. The proposal was particularly agreeable to A. B., as they had been acquainted in England. But Isaac Wright, with whom she made her home, was not willing she should come with him, and as he and his wife proposed making a visit to Burlington for their own gratification, they accordingly brought her in their carriage. R. P., who was also going to Burlington on a visit, conveyed her companion, Sarah Sutton, in his chaise. The whole affair was managed by the Hicksites themselves, to gratify their own humour and answer their own purposes. Bills to the amount stated (\$46 40) for the expenses incurred, were afterwards presented and paid from the treasury of the yearly meeting. It would seem as though they had charged for the hire of their carriages and horses, for we cannot conceive how such a sum could be expended in travelling a distance of about sixty miles. We are at a loss to understand, moreover, on what principles of justice they could demand or receive any thing from the treasury of Society, inasmuch as their going in company with her

was for *their own accommodation* and not hers. Anna Braithwaite and her companion could have gone to Burlington, quite as comfortably and pleasantly, for less than ten dollars. There cannot easily be imagined any thing more despicable than the publication of these pretended accounts of expenses. There is something so contemptible in it, that every man who possesses any sense of honour would turn from it with disgust; but when, in addition to this, we reflect, that absolute falsehood is coupled with its meanness, we cannot but pity the advocates of a cause which requires such degrading expedients to uphold it.

P. F.

STATEMENT CORRECTED.

In Gould's Advocate for the present year, p. 103, I find a bill of expenses charged to English Friends and others, as having been drawn from the treasury of New York yearly meeting. Of this statement I do not pretend to have any personal knowledge, except one item, which is as follows:

"Elisha Bates, suit of clothes, \$51 63."
And the amount is said to be "*faithfully* extracted from the treasurer's book."

In reply to this, I am bold to state explicitly and positively, that I never received one single article of clothing, or one single cent of money from the treasury of New York yearly meeting, and I challenge the whole host of Hicksites to prove the contrary. There were, however, some circumstances which occurred, while I was in that section of the country, which, by a common Hicksite operation, may have been converted into this item.

When I was on that journey, in 1826, I was prepared to pay my own expenses, and wished to do it. My outfit was entirely my own, and derived from my own resources. The carriage was my own, built principally by my own hands, and one of the horses was mine; the other belonged to my companion. The harness for both belonged entirely to my companion.

When we reached New York, Friends sent our carriage and horses to their livery stable, which we understood was the usage there. The usage in Mount Pleasant and its neighbourhood, is for Friends to take care of the horses of ministers who visit them. I do this myself, and I had no objections to its being done in the case of *our* horses, nor any wish that it should be, but was willing that the common usage should be observed. My companion, (Henry Crew,) attended to our bills, and I left it to him to attend to this, and believe that Friends did not suffer him to pay the expense of our horses while in the city.

We took our passage for Providence in a steam boat. In company were two persons, one of whom was called Orthodox and the other a Hicksite, and both are since deceased. When H. Crew went to pay our passage, these two persons interposed, and told him they would pay it. To this he objected—said we were prepared to pay our own expenses, and wished to do it, and went on to take the money out of his pocket to pay it. The two individuals above alluded to became more positive that he should not pay it; and the Hicksite, I understood, took hold of my companion to stop him, and both concerned in paying the officer of the steam boat not to receive it from him. Here there was aaltercation, and he had to submit, though with remonstrance, against it. On our return from Newport to New York, the same two persons were passengers, and in a similar manner prevented Henry Crew from paying our passage, which he again insisted to do.

In regard to these several transactions, I was not present, and knew nothing of them till they were published. I was, however, fully conversant with all the kindness and attention that could be desired, yet in these matters of expense the Hicksite was the most active. He attended, I think, principally, if not exclusively, to the horses, and when we were about leaving the city, he requested to ride with me to the ferry. I had no idea that he had any other object in view than conversation on the subject of the division then in its progress. When we came to the wharf our

horses took some fright, and while myself and companion were attending to them, he stepped forward and paid our ferriage, which I believe was seventy-five cents. When H. Crew was at liberty, he went to pay it, but found it done, as he afterwards told me, for my impression at the time was, that this individual went forward merely to make way for our carriage to go on the boat. But whether these several expenses were paid by them as individuals, or as servants of the meeting, was altogether a matter of conjecture, for I never had one word of conversation (that I recollect) with either of them on the subject.

Such is a full history of the events. I have been minute in detail, and leave it to the reader to determine how far any man can be secure from reproach, if such circumstances as these can be manufactured into instruments of disgrace.

As to the suit of clothes, it is from beginning to end a downright fabrication. There is not one syllable of truth in it.

Such is the accuracy of Gould's "Advocate for Truth," when they profess to take exact copies from records.

From E. Bate's *Miscellaneous Repository*.
NATURAL RELIGION.

Natural religion, which is another name for deism, professes a belief in one God; who created all things, and upholds and governs all things.

It professes a hope in happiness after this life: that those whose lives have been spent in doing good, and endeavouring to make their fellow mortals happy, will be happy hereafter; and that the very wicked will meet with some punishment; and that the practice of doing good to our fellow creatures is the only way of serving the Creator.

It is founded on the hypothesis, that the visible creation is the only revelation of God to man, and that it reveals all that is necessary for man to know.

I believe that I shall not be charged with doing injustice to natural religion in the statement I have made of the principles assumed by its professors.

It stands opposed to the Christian religion in denying the divinity of Christ, the propitiatory nature of his death, and in rejecting the doctrine of the fallen condition of man. It denies the authority of the Scriptures, as having been given by divine inspiration; not because such a revelation can be said to be impossible, but because they suppose it to be unnecessary; and further, that the testimony of the Scriptures, if admitted, would establish the Christian religion.

I propose to examine this system, and show, that while Christianity is rejected on account of supposed difficulties in it, this natural religion has difficulties altogether insuperable.

In the first place, I assert, that, on their own principles, they cannot maintain one single article of their belief. I will begin with their first article, that there is ONE GOD. Let it be remembered as we go along, that I do not, in the slightest degree, call in question any article of Christian belief, nor suggest the idea of any difficulty in maintaining them on Christian principles. I am merely showing that infidelity is involved in inextricable difficulties on its own principles.

How, I ask, do they prove there is one God? I am aware that the answer is at hand—the evidence of Deity in the visible creation. It is

clear that there was a designing first cause, as the existence of a watch is undeniable evidence that there must have been a watch maker. Very well. We admit that the visible creation is an undeniable evidence that it must have been created. This evidence is confirmed by divine revelation, through the medium of which we believe there is but one God. But how does the professor of natural religion prove that there is but one? The example of the watch will answer him no purpose; for every one knows, that knows any thing about it, that a watch is not made by one individual, but many. When we trace the watch back to its crude materials, as they are found in a state of nature, and the preparation of the silver, the brass, the steel, &c. from the respective ores, the various mechanical operations upon these, to bring them into a fitness for the several parts of the watch, the making of these several parts, and finally, the putting of all together, we shall find an immense number of hands employed in the work.

Will the deist say that the harmony and agreement in the different parts of the visible creation show a unity of design, and therefore that there could have been but one Creator? I answer, are not the different parts of a watch adapted to each other? Yet we know that it was made not by one individual, but many.

Here it must be evident, that if man had no other testimony than that of the visible creation, he must have been in the same uncertainty in regard to the number of deities, that involved the ancient pagan nations. It is revelation that teaches that there is but one God. The deist cannot prove this first article of his creed, without giving up the principle on which he sets out to support his whole system.

But I will pass on to the next article of his belief—That this one Creator upholds and governs all things.

Having failed to support his first article, the second must follow the same fate. But waiving this difficulty, and taking the article now before us on original ground, I demand the proof by which it is maintained.

The answer probably will be, that the wonderful order in which the universe is preserved in its various grand operations, proves that there must be a superintending power. We believe this, on the authority of those revelations which God has made to man; but we ask, how this is proved by the visible creation? Admit that the universe is a magnificent machine, the deist has not proved that it had only one Creator. But admit this fact, to help him out of the present difficulty, and how will it prove that the Creator is the superintendant of the creation? Do those who make machines always superintend them, to keep them in operation? Do they not pass into other hands, by whom their operations are superintended? Is it not so with the watch? Were the watch to continue in the hands of the watch maker, the very purposes for which it was made would be defeated. We believe that He by whom the worlds were made, still upholds all things by the word of his power. But this is a doctrine of divine revelation: the professors of natural religion cannot prove it.

(To be continued.)

Married, on fifth day, the 9th inst. at Friends' meeting near Darby, THOMAS P. COPE to ELIZABETH WALN.

—, on the same day, at Friends' meeting, Mulberry Street, ALEXANDER DIRKIN to DEBORAH TAYLOR.

DIED,

On first day, the 29th of last month, at Battertons, state of New York, HANNAH PEARSALL, wife of Joseph Pearsall, aged ninety years.

This aged Friend was for many years a member and worthy elder of the Society of Friends in the city of New York, and through the course of a long life manifested, by her daily walk, a bright example of the Christian virtues, enduring with much fortitude and resignation many severe and trying dispensations. For several years previous to her death, she was unable to attend religious meetings, or take an active part in the concerns of Society, yet she manifested a lively exercise of the principles of Zion, and a firm belief in the doctrines of Christianity, as professed by our early Friends. Several months previous to her close, she often expressed great concern, that Friends might stand steadfast and immovable in the faith of our Lord Jesus Christ, in this day of revolt from the precious testimonies, and hope of the gospel, through the mediation and intercession of a crucified Redeemer. She died as she had lived, in the hope of a blessed immortality through our Lord and Saviour, Jesus Christ.

On the morning of the 30th of last month, at Burlington, in the state of N. York, RICHARD EMERSON, an approved minister in the Society of Friends, aged about sixty years. The removal of this our beloved friend from works to rewards, will be very sensibly felt in the circle of his friends and acquaintance. He possessed a meek and quiet spirit, and was zealously engaged, in the latter part of his life, to warn his brethren against the workings of that spirit that would destroy a belief in Jesus as the Christ, and lead its votaries to consider him nothing more than the Jewish Messiah. He was at times much depressed on account of the schism produced in the society by the introduction of anti-christian doctrines, more particularly as a few of the members of the meeting where he resided joined the separatists: some of whom he had heard speak against the propitiatory sacrifice of Jesus Christ upon the cross, saying to some Friends, that called to see him a few days before his decease, "what will these poor deluded people do in the end?" He was favoured to retain his faculties to the last, and a few hours before his close supplicated that this might be his last illness, yet centered in resignation to the divine will: Death to him laid no terror, nor the grave any victory. As he lived, so he died, in the hope of joining the innumerable company of angels, and the spirits of just men made perfect, through the mediation and intercession of Christ Jesus our Lord.

On the 2d inst. at Concord, N. Hampshire, FREDERICK HERRICK, wife of Levi Hatching, a worthy member in the Society of Friends, aged sixty-four years. She manifested, through a long series of years, that her faith was built on the immutable rock of ages, Christ Jesus; and her death evinced with what composure and peace a Christian can die. She supplicated for an easy passage out of life, which was so remarkably granted her, that those who stood by her bedside could scarcely discover when her happy spirit took its flight.

There is more pleasure in the peace of a good conscience, in the well-grounded hope that our sins are pardoned, in serving God, and in the expectation of eternal life, than in all the pleasures in the world.

Countess of Warwick.

Religion, which is an acquaintance with God in spirit, is the noblest principle which man is capable of. But the activity and energy of it are not at man's command. We are to be quiet, passive, and not seek to stir up our beloved till he please. Let us abide at home (in the house) till intelligence arrives that the Master is come, and calleth for us. Men, willing, and running of themselves, after the knowledge of religion, as they do after discoveries in natural science, bewilder themselves, and effect nothing that is profitable. *Patiently wait, and quietly hope*, is the lesson which we should learn. How dry and like ashes our minds are, when the flame of religion (I mean the active present virtue of it) is extinct.

Richard Shackleton.

THE FRIEND.

FOURTH MONTH, 18, 1829.

In the discharge of our editorial duties, we have often felt inclined to appeal to the sympathy and candour of our readers. Let any one look at the variety of objects aimed at by "The Friend," and then reflect how impossible it is to comprise even a small portion of them in a single sheet of paper, and he will perceive, that, in order to fulfil our design with any sort of credit, we must perform a kind of circuit through our territory; that, to please the various and opposite tastes of our subscribers, there must be a variety in our bill of fare, which will unavoidably affect the character of each number, so that our readers must not expect to be equally pleased and interested in every one that is issued. Something, we trust, is published every week, of general interest; but to-day we must seek more particularly to please the young, and to-morrow the old; at one time the learned and the grave, and at another the cheerful and the gay. Provided we keep the great interests of virtue and religion steadily in view, and do not forget the immediate object and end of our editorial career—the interests and prosperity of the Society of Friends, we think this alternation of subject not merely allowable, but beneficial and desirable. It enables us to place before our readers more elaborate dissertations upon literary and scientific topics, than it would be in our power to give, were we to attempt to comprise, in the pages of a single number, all that variety of the useful and agreeable which we flatter ourselves the series of "The Friend" exhibits. Thus the paper gains in solid worth what it loses in mere liveliness. They who find much of the subject matter of to-day uninteresting, will have their taste gratified, we trust, in the next; and those who are disposed to be hypercritical, must remember, that the taste and opinions of several thousand readers are to be gratified and respected.

At this period of general assemblage, we are naturally led to review the course we have pursued, and to look forward to that which we have marked for the future—to anticipate the questions and suggestions of our friends, and to solicit anew their aid, both in extending

the circulation of our paper and rendering its contents more useful and interesting.

In looking back upon the past, we find the most remarkable circumstance to be the unexpected circulation of the paper. The first number was put to press before a single subscriber had been obtained, and amidst the doubts and discouragements of some of our most valued and intimate friends. None of the ordinary arts of bookselling have been used—the paper was suffered to work its own way, and the subscription list has risen steadily, yet rapidly, to its present number, and continues to rise at a scarcely diminished rate. We do not attribute this wide popularity to any particular merit of our own. The exigencies of Society needed such a medium of communication. Rumour, with her hundred tongues, was abroad. The simplest transactions were misrepresented—the characters of those who stood firm in the cause were traduced—and, before the falsehood could be detected and refuted, the mischief was done, the seeds of jealousy were sown, and the feelings of distant friends alienated. Often the truth was never told till the ear had become deaf through prejudice, and then was told in vain. The appearance of "The Friend" dissipated these evil jealousies like morning shadows; those which it did not destroy, it rendered in great measure harmless. It has enabled truth for once to out-travel falsehood; it has furnished a medium, through which one part of the Society is profited by the sufferings and example of another—by means of which a quick circulation of knowledge and feeling is maintained throughout the body at large.

Our views of its usefulness, however, are far from being limited to its influence in the all-engrossing subject of the present controversy. We wish to make "The Friend" the medium through which the members of our religious Society shall become better acquainted with the characters and writings of our predecessors—with the genius and tendency of our institutions. The voluminous publications of the founders of the Society are inaccessible to a large portion of its present members. Many of them are only to be found in a few libraries. It is our desire to appropriate a still larger portion of our paper to selections from and notices of these works than has hitherto been done. We have the promise also, on which we rely, of a series of biographical notices of our early Friends, which will enable us to throw before our readers in perhaps a new shape a large portion of historical information, illustrating the rise and progress of the Society.

When we reflect upon the recent convulsions which have shaken us like an earthquake, we must be struck with the reflection that a schism of the very peculiar character which this has assumed, could never have rent a people among whom existed a general acquaintance with those external and historical proofs upon which the authenticity of Scripture rests, no less than upon its internal evidence. Had the great body of the people who have separated from us, been properly informed on this subject, they would never have swallowed the gross deceptions which have been practised upon

their understandings. The external evidences and the historical illustrations of Scripture truth will therefore be made to occupy a large space in our columns. We wish to promote a spirit of sober and earnest inquiry upon all these points; we wish to see the members of our Society, not merely living under the blessed influences of the Spirit of Truth, but armed for the holy controversy against infidelity, able to give a reason for the hope that is in them, and to combat and overcome the sceptic on his own ground. In the present day of universal education, and of knowledge—more superficial than solid—more various than exact—a day in which the human mind seems to be tasking itself to outdo all that has ever before been done, in every kind of good and of evil, of folly and extravagance, the character with which our fondest wishes for the welfare of the Society would invest it, is that its members should be solidly educated, thoroughly taught whatever they attempt to learn, that their minds should be imbued with the principles and the testimonies which we have to bear from their early youth—that we should, as a people, keep pace in solid learning with the improvements of the age—that the blessing for which Agur prayed might be dispensed unto them in temporal, and a faithful and obedient heart, according to knowledge, be vouchsafed in spiritual things.

The yearly meeting of the new society of Hicksites, which has been holding in this city during the present week, had not closed when this paper went to press.

We understand that not much of importance has been done. The proposal for a change in the discipline, relative to the appointment of elders, was under consideration; but we are not yet enabled to state positively the result.

The meeting was decidedly smaller than the one held by them last year. We believe that the men's meeting did not consist at any time of more than five hundred persons of all ages. It is not a little remarkable, that the meeting held by the Hicksites in the tenth month, 1827, was larger than any of the subsequent ones; and we venture to predict, that they will continue to decline both in numbers and interest. Men who associate without any bond of common interest or religious principle, from the mere impulse of party spirit, cannot long remain a united or harmonious body. And as nothing but the love of religion aid the practical exercise of it can possibly preserve any religious community from falling to decay, so we apprehend, the new society will soon find that they lack those essential requisites, to ensure permanency and the benefits to be derived from social worship.

The yearly meeting of Friends, for Pennsylvania, New Jersey, &c., commences at the usual place, the meeting house on Mulberry street, on second day next, the 20th instant. The meeting of ministers and elders, to-day.

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A RELIGIOUS AND LITERARY JOURNAL.

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FOR THE FRIEND,

THE HEBREWS.

The remarkable prophecy of Isaiah xlv. v. 28, and xlv. 1. 13, compared with the expressions in the edict of Cyrus, "Jehovah, the God of heaven, hath given me all the kingdoms of the earth, and hath charged me to build him a house at Jerusalem, which is in Judea," leads us very forcibly to the belief that Cyrus had been made acquainted with the prophecies concerning him, which, indeed, would very probably have been done by Daniel, who was a person of much consequence in Babylon, and who desired so earnestly the termination of the captivity. The manifest supernatural knowledge evinced by these predictions, which were pronounced long before his birth, probably induced this monarch to display the amazing liberality which he did. He delivered to the exiles, who were about to return in consequence of his invitation, five thousand four hundred sacred vessels of gold and silver, which had been carried away from Jerusalem. He prescribed the size of the temple, and directed that the expense of its erection should be defrayed from the royal treasury.

The first caravan consisted of about fifty thousand persons including servants, and under the direction of Zerubabel. Travelling slowly, they arrived, after a journey of four months, in their own country, precisely at the termination of the seventieth year of the captivity.

As the invitation of Cyrus to build the temple at Jerusalem was directed to all the people of Jehovah, and proclaimed throughout the Persian empire, it is probable that some of the ten tribes, who had retained their religion, returned also to Palestine; and, in fact, the history of late periods mentions Israelites as settled in Galilee and Perea before the time of Christ. But since many of the tribe of Judah had preferred to remain in the land of their exile, it is reasonable to suppose that still greater numbers of the Israelites, who had lived in those countries two hundred years longer, would have felt little inclination to exchange the happiness they there enjoyed for the prospect of an uncertain good in Palestine. The jealousy between Israel and Judah had now ceased, according to the predictions of

the prophets; thus the stragglers who returned of the former nation readily became amalgamated with the greater numbers of the tribe of Judah, and they were thenceforth known by the common appellation of Jews.

Numerous caravans took possession of the country, built towns and villages, and raised a city upon the ruins of their ancient capital. At the feast of the tabernacles, the whole colony assembled at Jerusalem, erected an altar among the rubbish of their ancient temple, and resumed their customary sacrifices. In the second month of the second year after their return, by voluntary contributions they laid the foundation of the house of God with great solemnity. Joyful as this occasion was to the younger colonists, in the midst of the tumult of their joy, the elder people, who had seen the glory of Solomon's temple, were heard weeping as loudly, for they perceived, from the very commencement of the work, that this edifice could be neither so large, nor so magnificent as the former.* The work, too, was carried on under great discouragements, and their neighbours of Samaria threw such obstacles in their way, that the people were soon wearied out.

Several years elapsed, during which the work was suspended, the Jews pretending that the time to build the temple had not come, because sixty-seven years only had elapsed since its destruction, and they would reckon the period at seventy years, according to the duration of their captivity, while they were creating splendid dwellings for themselves. There appeared therefore two prophets, Haggai and Zechariah, who urged the divine commands so powerfully upon the governor, the high priest, and the people, that the work was once more resumed.

During a period of fifty-eight years, the colony seems never to have been in a very flourishing condition; the administration of justice was particularly defective, and neither civil nor religious institutions were firmly established. The temple, however, was completed, and joyfully consecrated with festive solemnities, 515 years before Christ.

It appears probable that the Artaxerxes of

* The passage in Haggai ii. 3, that the latter temple should be as nothing in comparison of the first, may be understood as referring less to its size than to those extraordinary marks of divine favour, which were deficient in the second temple. The Jews reckon them up in these five particulars:—1. The ark of the covenant and the mercy seat. 2. The Shekinah, or divine presence. 3. The Urim and Thummim. 4. The holy fire upon the altar. 5. The spirit of prophecy; for after the death of Haggai, Zechariah and his sons, who prophesied after the building of the second temple, the prophetic spirit ceased until about the period when the Lord came to his temple in his more glorious appearance.

Ezra, and the Athasuerus of Esther, are names of Xerxes I. of Persia. In the seventh year of his reign, this king had made Mordecai, the Jew, his prime minister, and Esther, the Jewess, his queen. About the same period of his reign, permission was again given to the Jews to emigrate to Judea. The priest Ezra, a celebrated scribe, was appointed governor, with very full powers; and he was authorized to require funds from the managers of the revenue, as well as wheat, wine, and oil, that the sacrifice might be legally and regularly offered, "that the wrath of heaven should not be against the realm of the king and of his sons."

Although exemption from tribute was secured to the Levites who would emigrate to Judea, yet none of that tribe were found in the caravan which assembled in Babylonia, and it was with difficulty Ezra induced two families of priests to accompany him. The caravan consisted of about six thousand persons, which, after a journey of three months and a half, arrived at Jerusalem, and deposited the donations they had received for it.

Ezra collected together all the sacred books of the nation which were then extant, disposed of them in their proper order, and settled the canon of Scripture for his time. From the collation of various copies, he corrected the errors which had crept in through the negligence or mistakes of transcribers, and the division of the text into verses is generally ascribed to him. This was done for the convenience of the Targumists, or Chaldean interpreters; for after the Hebrew language had ceased to be the common dialect of the Jews, which was the case after the captivity, the law was publicly read, first in the Hebrew, and then rendered by an interpreter into the Chaldean, that all might fully understand it; and this was done by periods, for the more ready and accurate translation of every portion. The division of the Scriptures into chapters is of more recent date.

(To be continued.)

FOR THE FRIEND.

SACRED GEOGRAPHY.

There is a portion of Asia, of comparatively small extent, which has been regarded by the most enlightened people of all ages with filial fondness or enthusiastic veneration.

Universal tradition, no less than divine revelation, having fixed this territory as the birth place of our species, that instinctive attachment to the place of nativity, which halloo some particular spot of earth in the eyes of each individual, concentrates, towards that portion to which we have reference, the universal regard and veneration of mankind. Who is there, amongst the believers in sacred

history, but must feel deep interest in the present physical and moral condition of the land of the Chaldees and of the Hebrews? There was the garden of Eden. There were the dwelling places of that fallen, impious race, whose crimes caused the "windows of heaven" to be opened, and "the fountains of the great deep to be broken up," for the punishment of their rebellion. There was the seat of the second father of the human family—the plain of Babel—the primitive kingdom of the mighty hunter, and the land of the faithful Abraham. But to confine ourselves within narrower geographical limits—where is the land whose moral history is so fraught with holy themes, with lofty achievements, with deep pathos!—Where is the land whose physical surface presents to the traveller such sacred places as the plains, and mountains, and valleys of Palestine?

This land, and the deserts which surround it, have witnessed the greatest and the most awful events which have influenced and determined the destinies of the human race.

The actual visible presence of the Almighty Jehovah in the pillar of fire, in the moving cloud, in the awful thunders and lightnings, in the darkness and gloom, in the threatening voice of trumpets, with which he descended on Mount Sinai, the many mighty miracles, glorious triumphs, and terrible judgments which were wrought by the All-powerful hand within the precincts of this little desert, have given its history a lustre which fails to attach itself to the fairest fields and widest domains.

Sad and fallen as is the present state of Palestine, who can forget that her mountains and her plains have been trodden by the feet of the holiest seers and prophets and patriarchs, that in her very dens and caves those have found refuge, of whom holy lips have pronounced that this fallen world was not worthy—and descending a little nearer to our own time, O! who is there that can remember without emotion, what blessed guest it was that descended first to appear, in lowly guise, in the humble village of Bethlehem; who it was that trod the plains, that prayed in the deserts, that taught in the cities of the highly favoured, though deeply rebellious country? In reading the pages of the New Testament, we have sometimes involuntarily figured to ourselves the various places and scenes in the Holy Land. The dark wilderness in which Satan was permitted to tempt the dear Son of God—the stream of Jordan in which he was baptized, and beside which he often taught the assembled multitudes; the mount of Olives, the lonely place of many of his fastings and prayer, from the summit of which he proclaimed the holiest moral code ever proposed for the service of man, and from which he poured forth his plaintive lamentation over the rebellious Jerusalem. These, and many other places, rise before our mental vision fraught with special interest and individual sympathy.

But there are other spots, the remembrance of which produces more powerful emotions than those to which we have already alluded—emotions which are not suggested by any other places of ancient or modern celebrity, and which impart to the narratives of those travel-

lers who have visited them strong and peculiar interest.

It has been already remarked that Asia was honoured by the visible presence of the Most High, when he descended on Mount Sinai to ratify the ancient law and covenant; but a brighter glory and a higher honour was yet to be conferred upon the territory of Palestine by the dispensation of that new covenant, which fulfilling all that had gone before, brought salvation and "the glad tidings of great joy" for every age, every people, and every clime.

Cold must be the heart that does not glow, lifeless the fancy which does not kindle, in tracing the descriptions given by modern travellers of Gethsemane, Calvary, and the holy sepulchre. The minuteness and vividness of some of their narratives summon to our view in strong association the various portions of the Scripture record. By the borders of a little brook in the solitary garden the Saviour prayed, was agonized, deserted, and betrayed. On the little hillock, still to be recognized—among the wastes which surrounded it, was consummated the most awful and sublime deed which earth ever has or ever shall witness; that atoning sacrifice was made, by which salvation was purchased for the whole human race, past, present, and to come; that mighty conquest was achieved by which the empire of hell was overthrown, judgment and mercy, righteousness and truth commingled and united in glorious harmony and perfection.

Such have been our thoughts in reading modern descriptions of the Holy Land, and we have been induced to make some extracts illustrative of the subject, which we send to the editor of "The Friend" for occasional insertion in his columns.

(To be continued.)

FOR THE FRIEND.

THE TIRED MAN AND THE NEW STROKE.

When quite young in the business of mowing, I was very ambitious of being thought a fine hand, and having procured a scythe, I set out one fine sunny morning with a company of veterans in order to take a swarth with them, and pursue it. I had been previously instructed in the art, and knew pretty well how to swing the scythe, therefore went along very well till the heat of the day came on, when I began to think I did not get along quite as easy as the rest, and got to trying several manoeuvres in order to find out some new stroke that would lighten the labour. At length I hit upon one which I thought was easier. It happened, however, about this time, that an old man, the owner of the meadow, came along. "Ha, my lad!" he says, "I guess you are tired." Oh no, I said, I have found out a new stroke, and it goes lighter. "A new stroke!" he exclaimed, "that's a sure sign you are tired; whenever any person gets the old and well proved stroke in any kind of business for some new whim, you may be well assured he is tired; and, let me tell you, your new stroke will not do; you don't mow as well now as you did with the old one, and if

you continue it a while, and be not blind to your own faults, you will see it yourself; but then you will be very likely to have forgotten the old stroke, or have the new so blended with it, that you will become perplexed and disgusted with the business, and very probably give it up altogether." This was logic that did not entirely comport with my feelings or notions at the time; but in the course of my passing along through life, I have often had the circumstance brought to my recollection, and have often looked upon it as conveying an excellent moral. And though I have not perhaps paid as much attention to it as its weight deserved, yet I think it has been of some use to me; for sometimes when I have felt uneasy in my situation, and desirous of change, I have said to myself, "My lad, I guess thou art tired," but take care, look before thou leapest, remember the new stroke in mowing, and so I continued the old.

But I have met with many, very many, who, I have thought, had brought great difficulties and perplexities upon themselves by forsaking their old and well proved strokes for new and untried ones.

When I have seen boys, brought up near to manhood in useful and honourable occupations, growing uneasy, and teasing their fathers to permit them to go to the study of physic, the law, or some other of the fashionable professions, I have said, "Ha, my lads! I guess you are tired," you want to find out some easier stroke; but take care, you are little aware of the dangers this change will subject you to. Your morals, your religion, and your estate are all at stake, and your ultimate prospects uncertain. Let me tell you, one certainty in a mere competency, is more to be valued than a dozen distant prospects of affluence.

When I have seen a farmer, with a good stock about him, comfortably situated on a farm, from which, with moderate industry and economy, he could draw a competent support for himself and family, stopping his plough, selling off his stock and his farm, or mortgaging it, and moving to the city to turn merchant, "Ha, my friend!" I have said, "I guess thou art tired," or ambitious of being thought something more than an industrious farmer; thou art entering upon a new stroke, but take care, ten to one if thou mow as well with it as thou didst with the old one. Art thou aware that it is as necessary for a man engaging in the mercantile business, to be well acquainted with the mode of doing business in that line, as it is for a mechanic to understand the use of his tools? If thou art not, thou wilt be likely to make the discovery at a heavy expense.

When I have seen a man who has made a high profession of religion, and had become a popular preacher in the society to which he belonged, regardless of the advice and admonitions of his experienced brethren, or the testimonies of those worthies who had gone before him, raising up new notions and new doctrines, thereby making rents and divisions in the society, and, in order to support these, raising doubts of the authenticity and divine origin of the Scriptures, also making great exertions to

draw the young and inexperienced after him, I have said, that man, if he ever had religion, has grown tired of it; he has found the narrow path too strait for him, he wants to find out some easier way. But I had nothing to say to him; advice upon such a man would be bestowed in vain. "He is wiser in his own conceit than seven men who can render a reason." He has become "heady and high minded," "a lover of the approbation of the multitude "more than a lover of God." He has taken the broad road to ruin, and has already arrived at the town of *scepticism*, which is a port of entry to the city of *infidelity*, a cold, dark, and dreary place, unenlivened by a single ray of holy hope, and where the Scriptures and all systems of religion are looked upon as alike fallacious, "a mere ignis fatuus got up to terrify people, and make them bow to creeds and priestcraft;" but to all others I would say, take care of that man; he is of that sort "which creep into houses, and lead captive silly women laden with sins; led away with divers lusts; ever learning, and never able to come to the truth." And I would say, particularly to those who heretofore esteemed the man, beware that your partiality does not enable him to entangle you. For so sure as he draws you into his web, so as in any manner to become an advocate for him and his cause, so sure you are undone. For besides the cords that he will be constantly drawing around you, in order to secure his prey, your own natural propensity to support the cause you have espoused, and your aversion to acknowledge yourself to have been in an error, and your opponents in the right, will close every avenue for light, and render you totally incapable of making the least exertion to be extricated.

HOPE.

FOR THE FRIEND.

EXTRACTS

From a Summary View of America, by an Englishman, who travelled during the years 1822 and 1823. Published, London, 1824.

Speaking of the Society of Friends in America, he remarks as follows:

"Doctrines such as Fox never preached, and for which the writings of Barclay and Penn may be searched in vain, are now openly promulgated amongst them. One of their ministers, resident at Jericho, in Long Island, has travelled much in New York, Pennsylvania, and other states, and by his zeal and talent has raised a party whose views are entirely different from those of the founders of the Society. He has considerable force of mind and oratorical talents, though he is neither a profound reasoner nor a rhetorician. It is by boldness in avowing his opinions, and fluency of language in expressing them, that he has succeeded in making converts. He is a favourite amongst the young, and those of more advanced age whose principles are unsteady. He has his influence on his followers, that probably no pope had ever more implicit reliance placed in him. To call in question the soundness of his doctrines, or their conformity with those which have always been understood as belonging to the Society, is a sort of high treason which his followers know not how to pardon, for they are not conscious for their tolerance. He teaches that the books of the Old and New Testament are less valuable than the writings of some more modern authors; that the validity of some of them is more than dubious; that collectively they have done more injury than good; that the doctrine of atonement is false; and that neither the primitive Christians, includ-

ing the apostles, nor the reformers from popery, nor early Quakers, possessed that clear discernment of spiritual things which some people now enjoy. Consequently, so far from paying deference to Barclay's Apology, or to any of those works which are considered authorities for the right understanding of their principles, he treats them all as of suspicious or dubious import. Now, it is remarkable, that one who deviates so widely from the generality of his brethren, should be suffered by them to preach in their meetings. Their church government must be very lax, or the fear of a schism must operate to prevent its enforcement. Certainly the Friends in England would not consent to tolerate such departure from their ancient principles in any one of their ministers. If they were to give sanction to their communion, they would at least silence him as a preacher. He told me in a conversation I had with him at his own house, that he believed one half the Bible was the composition of uninspired men, and that a large portion of it he did not believe at all. It is not surprising that his disciples should coincide with him in opinion, as in most cases where a party is formed, the leader of it is the most influential.

"The wish to maintain love is an amiable feeling, but it may possibly lead to error when it urges to a compromise of principle; as by admixture of liquids their respective properties are sometimes changed, I believe that the indecision of some of the Friends has had a similar effect.

"The Friends are generally so mild and moderate in their proceedings, that the parties may perhaps be reconciled; but if by any sudden excitement should arise, a disruption of the Society seems to me the almost inevitable result. Should such an event take place, the party which adheres to the doctrines of Fox and Barclay, and which embraces nearly all of the acknowledged ministers of the Society, would probably make a closer approximation to the primitive standard than is the case at present. The other party would be likely to slide into practices so much at variance with what has ever been looked on as Quakerism, that the public would bestow upon it some new name."

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LIBERIA.

In the last number of "The African Repository" is a letter, dated Monrovia, Dec. 28, 1828, addressed to the board of managers of the American Colonization Society, by their colonial agent, Dr. Richard Randall, from which we extract the following interesting particulars.

"There are in the stores in this place at this time not less than 570,000 of goods and African produce, and twice that value, if we include all the convertible property in the settlement.

"I am much pleased with the climate, location, fertility, and population of Liberia. The climate is, at this season, most delightful. It is not very warm during the day, and at night it is cool enough to sleep with comfort under a blanket. Though this is considered the sickly season, we have but little disease, and none of an alarming character. I consider the town of Monrovia quite as healthy as any of our southern cities, and the other settlements on the Stockton and the St. Paul's have even a better reputation for health. The causes which led to the mortality among the northern emigrants, who came out here with different expeditions, will, I hope, not again exist; and I am the more convinced from all I see and hear, that, with proper precautions, and even moderate prudence, emigrants may come out from any of the northern states with but little risk from the effects of the climate.

"The location of Monrovia is the most delightful that can be imagined. Since the woods have been cleared away on the south side of the peninsula, our town is in full view from the ocean, and has really a more imposing appearance; and since the sketch which you have in the Repository was taken, the view from the north is much improved by being more opened, and having many additional buildings. The location of this place gives it most important com-

mercial advantages, and, whatever may be the final success of our colonizing operations, nothing but some unfortunate disaster can prevent this becoming one of the most important commercial cities on the African coast. The cape lands are not generally very fertile, but there are some situations quite so. Even the most barren parts are suitable for gardening with the half-way manuring, and the very worst parts of it will produce coffee and several varieties of fruits. I visited Caldwell and the half-way farms a few days since, and was much pleased with the improvements that have been made there during the short period they have been occupied. Most of the settlers have good houses, and all of them have flourishing plantations of rice, cassava, yams, and potatoes, with many other valuable vegetables. The short period that these people have been in the occupation of their lands, and the indispensable necessity they have felt for getting a good stock of provisions, and furnishing their houses, have prevented them from devoting their time to other improvements. Though none of these people are as wealthy as their commercial brethren at Monrovia, and the potatoes, with many other, in a few years, become rich; for they are admirably adapted to the cultivation of sugar and cotton, in addition to the articles before mentioned. The lands on both sides of Stockton creek are of the very best quality; being of a rich, light alluvion, equal in every respect to the best lands on the southern rivers of the United States. The settlement of the half-way farms on the Stockton does not advance very rapidly. They are principally owned by inhabitants of Monrovia, who have not generally done more in the way of improvement, than was necessary to secure their titles. There are some exceptions, which will be particularly mentioned in some future communication.

"Since Mr. Ashmun left this, Mr. Cary has located the recaptured Africans, whose time of service to the colonists had expired, in a situation immediately inland, on the half-way farms, between Stockton creek and the Musterade river. I visited their town, and was much delighted with their improvements. They have been on their lands but three months, and have already built themselves comfortable houses, inclosed their lots, and have their cassava, plantains, and potatoes growing most luxuriantly. Their situation is, I think, more healthful than the half-way farms, or even Caldwell, on account of its being more remote from the mangrove swamps on the border of the river. This would, perhaps, be the best place on which we could locate the next party of our emigrants. If the United States send out the recaptured Africans now in Florida, we will extend the present town for their accommodation. The late vice-agent, Mr. Cary, desires that the half-way farms be the location and settlement of this flourishing village. I propose to have it called after him, Cary town."

"I have this day had a long conversation with Mr. Dungey, one of the individuals who have penetrated farthest into the interior for the purposes of trade, and am much pleased with the result. His statement is as follows. Himself and three others of the colonists have been several times to King Boatwain's town, one hundred and fifty miles in the interior, for the purpose of trade. They take the path, which is an open one, and well suited for men and beasts of burthen, about six miles from the mouth of the St. Paul's, and penetrate, in a northern direction, through immense forests, filled with herds of elephants, and innumerable other wild animals. During the whole distance, until they get within twenty miles of Boatwain's town, they pass no settlements, and are surrounded by no hunters, but always friendly.

"When they arrive within twenty miles of Boatwain's town, they find the country open and well cultivated, with many cattle and some horses. The town contains more than 1,000 houses, and is well fortified with a barricade, and 8,000 men, armed with muskets, and brought to the defence. Boatwain is generally at war with his neighbors, but has been uniformly friendly towards us, and much disposed to carry on a more extensive trade with the people of

the colony. By opening a direct path, the distance may be reduced to one hundred and twenty miles.—Our traders carry with them tobacco pipes, muskets, powder, cloths, and other African trade articles, and in return obtain bullocks, ivory, and gold. From what I can learn, the St. Paul's, after passing the falls at Millsburgh, is a deep navigable river, extending several hundred miles in a northerly direction. Mr. Dungey assured me, that he was at the St. Paul's, within twenty-five miles of Boatswain's town, and found it half a mile wide, deep, and navigable, and free from all obstructions. There are several large islands at this point, one of which, called Haranahina, he described as five miles wide and more than ten in length. He says that the people there told him, that the time was when the slaves came up in their boats to this point, with goods to buy slaves. This fine river is on the map described as the Montserado, but its mouth is several miles north of Cape Montserado, though it is connected with the river of that name, by a deep navigable creek, the Stockton. I have no doubt that, by means of this fine river, we will in time open a trade with the interior, by which we may divert to this place, much of the gold and ivory which is now carried to Sierra Leone, on the north, and Cape Coast to the south. I have already ascertained here, that a consignment of four hundred and fifty dollars, for the purpose of making an experiment in this trade, on a larger scale than has hitherto been done, and I will probably take shares in it, as authorized by the society, to the amount of one or two hundred dollars. I will send a message to Boatswain in a few days, with a present, and will endeavour to induce him to open a more direct path from our settlement, and to permit us to carry on a trade with the people beyond him, and establish a factory in his town. At present, the goods of our traders are carried on the backs of men, and cost them for transportation, about fifty cents a hundred there, and as much back, with the returns. Mules or jacks might be used to advantage for this purpose, and if we could use the river St. Paul's, even if we had to make a portage at Millsburgh, it would be still better.

LOTT CARY.

The publication above referred to (African Repository) contains a biographical notice of this remarkable individual;—after confirming the account of his afflictive death, as the same has recently been announced in the newspapers, the article proceeds—

Lott Cary was born a slave, near Richmond, Virginia, and was early hired out as a common labourer in that city, where, for some years, he remained, entirely regardless of religion, and much addicted to profane and vicious habits. But God was pleased to convince him of the misery of a sinful state, and in 1807, he publicly professed his faith in the Saviour, and became a member of the Baptist church. He is remarkable by one who was intimately acquainted with his nature and character, previous to his embarkation for Africa, "that his father was a pious and much respected member of the Baptist church—and his mother, though she made no public profession of religion, did, giving evidence that she had relied for salvation upon the Son of God. He was their only child, and though he had no early instruction from books, the admonitions and prayers of his illustrious parents, may have laid the foundation for his future usefulness."

A strong desire to be able to read was excited in his mind, by a sermon which he attended soon after his conversion, and which related to our Lord's interview with Nicodemus; and having obtained a Testament, he commenced learning his letters, by trying to read the chapter in which this interview is recorded; so that he was enabled to read, though he never attended a regular school. Such, however, were his diligence and perseverance, that he overcame all obstacles and acquired not only the art of reading, but of writing also. Shortly after the death of his first wife, in 1813, he ransomed himself and two children for \$650, a sum which he had obtained by his singular ability and fidelity in managing the con-

cerns of the tobacco warehouse. Of the real value of his services there, it has been remarked, "no one but a dealer in tobacco can form an idea." Notwithstanding the hundreds of hogsheads that were committed to his charge, he could produce any one the instant it was called for; and the shipments were made with a promptness and correctness, such as no person, white or black, has equalled in the same situation.*

As early as the year 1815, he began to feel special interest in the cause of African missions, and contraband probably more than any other person, in giving origin and character to the African Missionary Society established during that year in Richmond, and which has, for thirteen years, collected and appropriated annually, to the cause of Christianity in Africa, from one hundred, to one hundred and fifty dollars. His benevolence was practical; and whenever and wherever good objects were to be effected, he was ready to lend his aid. He became a preacher several years before he left this country, and generally engaged in this service every sabbath, among the coloured people on plantations a few miles from Richmond.

A correspondent, from whom we have already quoted, observes, "In preaching, notwithstanding his grammatical inaccuracies, he was often truly eloquent. He had derived almost nothing from the schools, and his manner was of course unpolished, but his mind would sometimes burst upon you in their native solemnity, and awaken deeper feelings than the most polished, but less original and unartificial discourse." A distinguished minister of the Presbyterian church said to the writer, "A sermon which I heard from Mr. Cary, shortly before he sailed for Africa, was the best extemporaneous sermon I ever heard. It contained more original and important thoughts, some of which are distinct in my memory, and never can be forgotten."

Lott Cary was among the earliest emigrants to Africa. Here he saw before him a wide and interesting field, demanding various and energetic talents, and the most devoted piety. His intellectual ability, firmness of purpose, unbending integrity, correct judgment and disinterested benevolence, soon placed him in a conspicuous station, and gave him wide and commanding influence. Though naturally diffident and retiring, his worth was too evident, to allow of his continuance in obscurity. It is well known, that great difficulties were encountered in founding a settlement at Cape Montserado. So appalling were the circumstances of the first settlers, that soon after they had taken possession, it was proposed that they should remove to Sierra Leone. The resolution of Lott Cary to remain was not to be shaken, and his decision had no small effect towards seducing others to imitate his example.

The peculiar exposure of the early emigrants, the scantiness of their supplies, and the want of adequate medical attendants, subjected them to severe and complicated sufferings. To relieve, if possible, these afflictions, Lott Cary obtained all the information in his power, concerning the disease of the climate, and the remedies for this disease; made liberal sacrifices of his property, in behalf of the poor and distressed; and devoted his time almost exclusively to the relief of the destitute, the sick, and the afflicted. His services as physician to the colony, were invaluable; and for a long time, were rendered without hope of reward. But amidst his multiplied cares and efforts for the colony, he never forgot or neglected to promote the objects of the African Missionary Society, to which he had long cherished and evinced the strongest attachment. Most earnestly did he seek access to the native tribes, and endeavour to instruct them in the doctrines and duties of that religion, which in his own case, had proved so powerful to purify, exalt, and save. In one or two instances of hopeful conversion, from heathenism, he has secured, and many of his latest and most anxious thoughts were directed to the establishment of native schools in the

* It is said, that while employed at the warehouse, he often devoted his leisure time to reading, and that a gentleman, on one occasion, taking up a book which he had left for a few moments, found it to be "Smith's Wealth of Nations."

interior. One such school, distant 70 miles from Monrovia, and of great promise, was established through his agency, about a year before his death, and patronized and superintended by him until that mournful event. On this subject, by his many valuable communications to the Missionary Board, he is "being dead, yet speaketh" in language which most affect the heart of every true Christian disciple.

He was elected in September, 1826, to the vice-governorship of the colony, and discharged the duties of that important office until his death.

His features and complexion were altogether African. He was diffident, and showed no disposition to push himself into notice. His words were few, simple, direct, and appropriate. His conversation indicated rapidity and clearness of thought, and an ability to comprehend the great and variously-related principles of religion and government.

To found a Christian colony which might prove a blessed asylum to his degraded brethren in America, and enlighten and regenerate Africa, was an object with which no temporal good, not even life, could be compared. The strongest sympathies of his nature were excited in behalf of his unfortunate people, and the divine promise secured and encouraged him in his labours for their improvement and salvation. A main pillar in the society and church of Liberia has fallen! But we will not perish. The memorial of his worth shall never be void. It shall stand in clearer light, when every chain is broken, and Christianity shall have assumed her sway over the millions of Africa.

MAN'S LONG HOME.

[FROM BARTON'S Poetic Hymns.]

There is a spot of earth
Which mars the hour of mirth,
Knowing that there its merriment must cease;
But to the mourner's breast
It whispers thoughts of rest,
And seems the haven where he hopes for peace.

It is the silent grave!
From which no art can save,
The proud, the rich, the gay, the brave, the fair;
All—all in turn must come
To that appointed home,
And wait the awful sound of the last trumpet there.

The fearful thought of this
May, to the worldling's bliss,
Be like the canker worm that works unseen;
Those who, like Dives, know
Their good things here below,
May wish Eternity what Time has been!

But can they reason thus,
Who, with poor Lazarus,
Find in this life its evil things their lot?
Who with the morning light,
And each returning night,
Mourn for what is, and sigh for what is not?

These well may comprehend,
"The world is not their friend,"
Nor yet the sordid world's "unfeeling law!"
Then, therefore cling to life,
When, from such hopeless strife,
Death gives the welcome signal to withdraw?

What can existence give,
To those who only live
Moments of sunshine in long years of shade?
And find aid in each
A grief-dreying speech,
The sickness of the heart from hope delay'd?

One hope for such remains!
When death shall break the chains,
That God may take them to his glorious rest,
And through the vict'ry won
By his Redeeming Son,
Their souls may own earth's last long home—its
best!

From E. Bates's *Miscellaneous Repository*.

NATURAL RELIGION.

(Continued from page 215.)

The hope of happiness after this life is another article to be examined. This is the Christian's hope. The Lord Jesus Christ brought life and immortality to light by the gospel. But where are the grounds of the hope of the infidel? To what part of the visible creation can he appeal for this important article of belief? Will he refer to caterpillars and butterflies? Their change in the mode of existence, is still in the material world. And the views and hopes of man, from that evidence, would extend no further. It is limited to this world—and finding it not realised here, it would be but the hope of the hypocrite which perishes. He might look at worms and butterflies, and feel himself more miserable than they. It is through divine revelation, that we have the hope of a blessed and glorious immortality.

I am aware that it will be said that some of the ancient heathen philosophers believed in the immortality of the soul. I am not disposed to dispute this fact. But if the philosophers of the present day cannot deduce this doctrine from the mere evidence of the visible creation, then neither could those of past ages. If this species of evidence is insufficient now, it certainly was insufficient then: for the system of nature is much better understood than it was in the days of the heathen philosophers. The knowledge which they had of the being of one God, the immortality of the soul, &c. was derived from that revealing principle of light and grace, which God has fixed in the minds of all men. By this the pious of past ages were taught, what mere human reason and the visible creation never would have taught them.

The doctrine of retribution is involved in even more difficulty: for without establishing the immortality of the soul, there can be no ideas of retribution. The visible creation furnishes no certain evidence of this, and the natural religionist is shut up in all the dark uncertainty of a future state. He professes however to believe on its mere possibility, while the Christian believes it on the sure ground of divine revelation. Passing on, with no other evidence than the visible creation, and what does he know of the happiness or misery of a future state? If we take the visible creation and the present course of things as the guide of our judgments, what will be the conclusion? Do we not often see virtue oppressed and trodden down, and vice triumphing in its own impunity? In the language of Scripture, "Now we call the proud happy, and they that work wickedness are set up, and they that tempt God are even delivered." It is to a future state that the humble Christian looks for a termination of his afflictions, and this he does on the sure evidence of divine revelation. But, on the principles of natural religion, that future state is uncertain. But admitting its reality, what he sees and suffers here, is the only criterion by which he can judge of what he is to expect there—and thus,

instead of a blessed and glorious immortality, where the wicked cease from troubling and the weary are forever at rest—he must look to a state of being involved in dark uncertainty—of the depth of its misery he can form no distinct idea—of the height of happiness, admitting it to be of this description, he must still regard it as inseparably connected with vicissitude, disappointment and suffering—for he sees in the visible creation, not one solitary instance of a higher state of enjoyment. To this annex the idea of eternity, and the hope of immortality "is only change of pain, a bitter change, severer for severe."

And yet even this belief, with all the boasted light of nature, and the certain evidence of the visible creation, is mere vague conjecture. There is not a blade of grass, nor tree, nor rock, nor mountain—planet, or more distant star, that can solve his doubts, or reveal the secrets of the invisible world. Thus the proud infidel approaches the brink of an awful eternity, without a ray to guide his agitated mind, or give him an assurance whether he is about to enter into a better or worse condition—or a perpetuation of the afflictions under which he has travelled through this world, or to sink into annihilation. Let him form his conclusions in whatever way he pleases, if he does it on his own principles, he must descend from his boasted ground of certain evidence, and rest upon mere conjectures.

Here there can be no turning aside. Death presses him to the awful brink, and his philosophy cannot hold him back. In this dreadful dilemma, if he endeavours to hope for heaven, where is his assurance in the visible creation that there is one? And if there is—where is the evidence in nature, or any of the material objects to which he can turn his attention, that he will be admitted into it? If he turns, as the last miserable alternative, to the hope of annihilation, that hope cannot destroy the reality of a place of interminable torment, and instead of passing into heaven, or falling into nothing—how can he be sure that he will not be plunged into everlasting fire, prepared for the devil and his angels?

But he will probably here bring in the other article of his creed, and say: They that do good will be happy hereafter, and the very wicked will receive some punishment.

I ask him to prove it, from the visible creation. The visible creation does not prove a future state of existence, and of course can prove nothing connected with that state.

I may be told—"If there's a God, and that there is, all nature cries aloud through all her works, he must delight in virtue, and that which he delights in must be happy."

I admit it: but what is virtue? The ancient Greeks and Romans (and we need not go to as remote a period for examples) considered virtue pre-eminently displayed in war and devastation, and in spreading desolation and misery in the rational creation. And indeed if we take the visible creation, as the only revelation to man, there will be much evidence to draw such a conclusion.—Nay it will go further. The whole system of inanimate nature, from the small particles of dust on which we tread, to those vast orbs which roll their stated

courses through the immensity of space, all follow the impulse of the laws of nature. If we look to animated nature, from the feeblest insect to the most stately animal, we find all under the government of their several appetites and passions. Over these we discover no restraining influence. Men too have appetites and passions strikingly similar to theirs. Does the unrestrained indulgence of these constitute virtue? If it does, what is vice? Plainly the restraint of our natural passions would be a crime. This is an exemplification of natural religion. It is the undeniable result of the principles on which these philosophers (falsely so called) proceed.

But I shall be told that this is imitation of the brute creation, and not of the Creator. True—but it is unavoidable on their principles. They acknowledge that they can know nothing of the Creator but in his works. And if man is not to follow the blind impulse of his passions and propensities, as other animals do, it must be by some law operating upon him exclusively. And where in the visible creation is that law inscribed? Rejecting the doctrines of divine revelation, and where is it? The Christian finds it recorded in his Scriptures, and he finds it recorded in his heart. Looking to other sources, he finds it not in the flowers that bloom and spread their beauties to the sun, regardless of those that fade and fall around them. He finds it not in the streams that seek their own level—He finds it not in the planets, that never deviate from their courses, to help a meaner object on its way—He finds it not in the animal creation, that follow the impulse of their passions unrestrained.

But I shall be told that we are to imitate the moral attributes of the Deity. And that it is this which constitutes virtue.

But this is leaving their own principles. It is leaving the *visible creation*. But what do we know of the divine attributes? Are we so intimately acquainted with the Deity, and his moral government of the world, by what we can see, as to be able to form an adequate idea of his moral attributes? If we have not a clear knowledge of those attributes, how can we imitate them? And even supposing that we did know them in their divine perfections and fullness (which it is impossible we should) are we sure that it is competent in such creatures as we are, to exercise the prerogative of the Creator? Would that be *justice* (for instance) in us, which is justice in him? The professor of natural religion admits that the Deity governs the universe. Then tempests, pestilence and earthquakes are under his control. And it is in his dispensations that the fairest prospects of human prosperity are blasted, and trembling age and smiling infancy involved in one common calamity. Are we then to presume to deal in judgments? Are we to undertake to deal out death to our fellow-creatures? If they deny the overruling providence of the Almighty in these things, they deny one of the prime articles of their religion—that the Deity upholds and governs all things. If they admit his providence in these calamities, it is a part of his moral government—a display of his moral

* This has been done by some professors of natural religion.

ral attributes—and attributes too which we dare not imitate.

But I may be told, there are other attributes of the Deity which we may imitate. But where, I ask, in the visible creation, is the precept clearly inscribed, that directs us which of his attributes we are to imitate and which not? *The natural religionist* must be silent. We admit no inferences. We demand a law, to use their own language, “which no human mind can invent, no human hand can alter.” They can find none. I may be told of the beneficence and bounty of the Creator, and that we may imitate these. It is admitted on all hands, that the present state of things affords a very imperfect view of the goodness of God. It is only in those enlarged views of his goodness, which he is pleased to give through the medium of revelation, that we can contemplate his divine perfections.

But the *natural religionist* is confined to the present state of things, the present course of events, in the visible creation. It is not in this outward and partial view of things, that we can see the Everlasting Arms underneath, to bear up the children of affliction. It is not there that we see the crown of righteousness, which is laid up for those that keep the faith—it is not in the visible creation that we see the good things which God hath prepared for them that love him. On the contrary, we see in the “text book” of the infidel, much of misery among the most devoted servants of the Almighty. How many are there that languish for years on the bed of affliction! How many pine in want! How many widows and orphans are there, cast on a cold, unfeeling world! Are these under the protecting care of Him that governs the universe? If they are, I ask the infidel philosopher, where he will find, in the visible creation, any indelible record, by which man is directed to interfere in the moral government of the Creator, or attempt to change the course of events which he finds going on under that government? And on what principle he can call such an interference *virtue*? If a father, in his undenia-ble authority, should correct one of his children, how dare another interpose to lighten, or to stop the chastisement? Can the deist suppose that He who created the universe, and still governs all things, cannot, if he pleases, heal the sick, feed the hungry, comfort the afflicted, and bestow all possible blessings? The Christian, in the precepts of our holy religion, and in the according feelings which the Spirit of Christ raises in his heart, has all made clear, in the work of benevolence and brotherly love. But the advocate for mere natural religion, if he keeps to his own principles, cannot go one step, in the mitigation of human misery. No, not even to give a mouthful of bread to a starving brother!

Thus, with all his boasted reason, he cannot, on his own principles, prove that there is *but one God*. He cannot prove that the world is under the superintending providence of the same power that created it. He cannot prove the immortality of the soul, nor, admitting a future state, decide whether that is happy or miserable, or mixed. He cannot tell what

virtue is; nor know what will be pleasing, or what offensive to his Creator.

If he reasons on his own principles, alone, he will conclude that he may follow the unrestrained indulgence of his passions. Lasciviousness, fraud, violence and revenge, will all come within the scope of his virtues—while not an act of benevolence could be performed, not a deed of charity—to feed the hungry, clothe the naked, shield the widow or the orphan from the northern blast; or administer a cup of cold water, to allay the burning thirst of a fever!!!

FOR THE FRIEND.

It is a common complaint of the followers of E. Hicks, though unjustly, that our selections from the writings of the early Friends are mutilated—that we take parts of sentences, without giving the context by which their meaning is fully explained. The following essay is the entire section upon the subject with which it is headed; and while it treats of the sufferings and death of the Lord Jesus, it also acknowledges him in his second appearance by his light or grace in the heart to complete the work of salvation. No such objection can be fairly raised against this article, and in comparing its scriptural doctrines with the opinions promulgated by Elias Hicks and his followers upon this subject, the distinction is evident. However anxious they may be to make the impression, that they hold the principles of the Society, which have always been the same, a just and impartial investigation clearly proves, that they are diametrically opposed to our ancient Friends in nearly all the fundamental doctrines of the Christian faith.

On the Death and Sufferings of Christ.

But some are ready to object and say, “you Quakers do mightily preach up the light within, but you say little of the death and sufferings of Christ without the gates of Jerusalem,” &c. Answer. We have many accusers that say all manner of evil against us, which we patiently bear, knowing it is for his sake that suffered for us, who is become not only our light, but also our salvation, as we abide in him as he hath commanded us. And we declare, that as he, by the grace of God, *tasted death for every man*, so every man hath this benefit *by it*, that he may now come to him, receive him, and in him receive power to become a child of God. Therefore, when he came into the world there was great joy, for the angel that appeared unto the shepherds said unto them, “Fear not, for behold, I bring you good tidings of great joy, which shall be to all people,”—and there was with the angel a multitude of the heavenly host, praising God, and saying, “Glory to God in the highest, and on earth peace and good will towards men.”

Here is universal love; for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. So all the world are put into a capacity, *by the death and sufferings of Christ*, to come to him, and he that comes

to Christ he will in no wise cast out; for God is no respecter of persons, but in every nation, he that fears him and works righteousness is accepted of him. So we say, it is Christ that suffered for us, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the spirit. Yea, he laid down his life a ransom for all, who himself bare our sins in his own body on the tree, that we being dead unto sin, should live unto righteousness, by whose stripes we are healed. Yea, whilst we were sinners, Christ died for us, and by himself purged our sins. Forasmuch, then, as the children are partakers of flesh and blood, he also himself took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who, through fear of death, were all their life time subject to bondage.

Thus, now, I declare, we own the death and sufferings of Christ according to the holy scriptures, that he, *and him only that suffered without the gates of Jerusalem*, hath been our peacemaker, and has now come by his light and spirit, to give us the knowledge of God, and what he hath done for us; so that in his light we see him, who is our light and our salvation. As Isaiah said, he hath borne our sorrows and carried our griefs, which were the sad effects of our sins: so that remission of sins that are past is freely preached unto all men through him, and all mankind are invited to come to him, and all the ends of the earth to look unto him and be saved. And after the prophet Isaiah had largely spoken of his death and sufferings, he comes to show (having premised that the great love and mercy of God flows forth through Christ unto all, and how he is enlarging his habitation, &c.) that the Gentiles who had been as barren and desolate, should come to bear and bring forth more children than the married wife, and that they would break out on the right hand and on the left, and that her Maker should be her husband and redeemer, &c. read Isa. 54, which is full of precious promises, viz. All the children shall be taught of the Lord, and great shall be the peace of thy children, in righteousness shalt thou be established, thou shalt be far from oppression, and, 55, *Ho!* every one that thirsteth, come ye to the waters, &c. Behold, thou shalt call a nation that thou knowest not, and nations that know not thee shall run unto thee, because of the Lord thy God. Thus it is clear, from the prophet in these three chapters, 1st. That we were all like lost sheep gone astray. 2ndly. What Christ hath suffered for us, and how he appeared in the world, and how rejected and despised of men. 3rdly. How, after his death and sufferings, the good will of God is plentifully seen to flow forth to all people, and an invitation to all that are thirsty to come to the waters; as it is also in John vii. 37, If any man thirst, let him come unto me and drink. He that believeth on me, out of his belly shall flow rivers of living water; but this spake he of the spirit, which they that believed on him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.

But after our Lord Jesus Christ had suffered and risen from the dead, and ascended far above all heavens, that he might fill all things,

THE FRIEND.

FOURTH MONTH, 25, 1829.

as the apostle says, he sent the Holy Ghost: then the fountain opened more plentifully, and men out of all nations were spoken to, and heard, in their own language, the wonderful works of God declared. Now the day of deliverance was dawned, and the day-spring from on high did visit the children of men; now the sun of righteousness was risen, with healing in his wings, and his light broke forth in obscurity, and they that sat in darkness saw the light of life; and life eternal was risen over death, hell, and the grave, shining in the hearts and souls of men, and the spirit was poured out upon all flesh, according to the Lord's promise, Joel ii. And whosoever will, is now, by the death and sufferings of Christ, put into a capacity of salvation, and this benefit comes unto all, whether they will accept it or no; the spirit of God is poured forth upon all, the fountain of living water is open to all, the grace of God that brings salvation appears to all. And the day of salvation is broke forth, and the true light now shines unto all, even to them that sat in darkness and saw no light, and in the region and shadow of death: and the spirit and the bride saith come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely. Thus the invitation goeth out to all, and whosoever will, may receive or take of the fountain of living water freely, without money or price, or any thing to merit or purchase it, for the pardon or remission of sins that are past, is freely preached to all in Christ, and for his sake that died for them, and bought them with his precious blood.

But this is not all the benefit that comes to poor souls by his death and sufferings; for now the true light shines, the hidden things of darkness are manifested, reproved, judged and condemned. For he is also given for a witness to the people, and he doth bear witness for them, if they follow him, and live to him who died for them; but if they still live to themselves, and follow the devices and desires of their own heart, and do those things they ought not, and leave undone those things they ought to do, then he doth witness against them, judge and condemn them, for their evil ways, words, &c. Now let me speak freely and say, while we were enemies, (by the death of Christ,) we were put into a capacity to turn from that which made us so, viz. sin, and be joined to the Lord, who stood ready to receive us, in him who died for us, and would not impute our trespasses unto us, because he had suffered for us, who now unites and reconciles us to God, and by his life we come to be quickened and raised from death to life, and we see in his light, that as we come to him, receive and follow him, we feel his life and power more and more unites to God, the giver of this unspeakable gift, and manifests his love unto us, who is in Christ, reconciling us unto himself; and the more we are gathered into the life of him, the more God is with us, and his peace witnessed by us, to his praise and glory, for evermore. Amen. So in Christ, we reap all the benefits of his death, sufferings, rising again, ascending, and mediatorship, who gives peace to our souls, and is our light, leader, teacher, commander, king, lawgiver, wisdom, righteousness, sanctification, and redemption.

So then come to Christ, believe in him, follow him, and then thou shalt not abide in darkness, but shalt have the light of life. The Lord complained of the Jews of old, that though they searched the scriptures, and thought in them to have eternal life, yet they would not come to him that they might have life. This is still the cause of all that death and darkness that people lie in; they will not come to him, nor do they love him, nor his appearance, nor light, which makes all things manifest that are re-proved. How oft, said Christ, would I have gathered thee, but thou wouldst not; here it is plain, God would have all to be saved, but they will not come unto him, nor be gathered by him. Oh! therefore, come, and let us walk in the light of the Lord; let us walk honestly, as in the day-time, that our sanctification may be throughout, for it is Christ that sanctifies, washes and purifies with the washing of regeneration and renewing of the Holy Ghost; for if he wash us not we have no part in him; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin, 1 John i. 7. Thus, it is clear, we had need to come to the Lord Jesus Christ, and give up to be saved by him, and, in a word, to receive him who hath done all this for us, to be all to us, and we to be, what we are, in him, who is the way, the truth, and the life, and no man cometh unto the Father but by him. So this is the one thing needful, the good part which Mary chose, the pearl of price, that is better than the whole world. Therefore, let none rest in notions and empty profession, dead forms, dry opinions, and beggarly elements, but come and kiss the son, lest he be angry, and ye perish from the way: for in him we have peace, in the world is trouble, and no true peace to be met with but in him; he is the way of peace, blessed are they who know him, and abide in him unto the end; they will lay down their heads in peace, when time with them here shall be no more.

J. GRATTON.

Epistle from G. Fox.

"Feeling a concern upon my mind with relation to those seducing spirits that made division amongst Friends, and being sensible that they endeavoured to insinuate themselves into the affectionate part, I was moved to write a few lines to Friends concerning them as follows:

"All those that set themselves up in the affections of the people, set themselves up, and the affections of the people, and not Christ. But, Friends, your peaceable habitation in the truth, which is everlasting, and changes not, will outlast all the habitations of those that are out of the truth, although they be never so full of words. So those that are so keen for J. S. and J. W. [John Story and John Wilkinson,] let them take them, and the separation; and that you have given your testimony against that spirit, stand in your testimony, till they answer by condemnation. Do not strive; nor make bargains with that which is out of the truth: nor save that alive to be a sacrifice for God, which should be slain, lest you lose your kingdom.

G. F.

Amsterdam, 14th 7th mo. 1677."

The views of the Society of Friends respecting the nature of the call to the ministry are well known. Yet their testimony against a stipendiary clergy has never been considered as forbidding the necessary pecuniary aid in their journeys to those whom they believed to be called upon to preach the gospel. Poor Friends travelling in the ministry have always, from the early days of the Society, been thus assisted or supported by their brethren. A desire to render this assistance less irksome to those to whom it was necessary, has led to the practice of defraying the travelling expenses of ministers generally by the yearly meetings within the circuit of which they were engaged in gospel labour. Thus the yearly meeting of London has borne the expense not only of their own members travelling in religious services on the continent, but those of American Friends both there and in Great Britain. The yearly meetings in America have, in like manner, borne their share of the support of travelling ministers. The practice may have varied in different places, but such, we believe, has been its general outline. In the monthly meeting of New York there was a standing committee for attending to the accommodation of travelling Friends coming among them. The practice there was to pay the expenses of conveying the Friends of their own yearly meeting to neighbouring meetings out of the funds of the monthly meeting, while those of distant Friends were paid by the treasurer of the yearly meeting. The foregoing remarks must be understood as expressing what was considered an allowable usage by the Society. At the same time, it is believed, that few Friends have consented to accept of assistance when their own means were sufficient for the purpose. The desire on the part of Friends to lighten the burden of expense to the individual, and the unwillingness to accept of aid, have thus been continually at an amicable controversy; and in numerous instances, bills have been paid privily by committees, where the individual for whom they were incurred, has strenuously, though often in vain, insisted upon refunding the amount. While the members of the Society of Friends remained a united body, this system worked in perfect harmony. But when the jealousies and suspicions which grew out of the new doctrines of Elias Hicks began to take root in the minds of his followers, one of the first of the evil fruits they bore was a dislike of English Friends, and a determination to lessen, by every means in their power, the character and services of our transatlantic brethren and sisters. It was found that they were among the firmest opposers of the new doctrines, and as soon as this was discovered respecting any one of them, from that moment was the individual selected as the victim of an abuse and calumny as shameless and unsparring as ever were invented. Neither sex nor age were an exemption, and we will not stain the pages of this paper by enumerating the falsehoods circulat-

ed respecting men and women of the most un sullied purity of character. The favourite and reiterated charge, however, was that of being hirelings! The books of the treasurer of the yearly meeting of New York were ransacked; the expenses charged to the account of travelling ministers were extracted; and the amount of these expenses was grossly exaggerated; it was represented that English Friends were living luxuriously upon the funds of the Society, and no efforts that a calumniating and malicious spirit could make were left untried to destroy the character of these Friends. This language may seem severe, but those who remember the atrocious falsehoods that were then circulated, will agree with us in thinking it mild and forbearing. It was, perhaps, in the end, a happy circumstance, that these calumniators fixed upon the accounts of expenses as the foundation of their accusations; for it has enabled us to meet and expose them. For instance, it was discovered that a sum of twenty-six or twenty-seven dollars had been incurred, on account of William Forster. This was eagerly circulated, with the short and summary note (as false as it is absurd) annexed, that "amounting with other expenses to fifteen hundred dollars!" Few of these stories have been told with greater relish, by the Hicksites, than that of Anna Braithwaite's first journey to Burlington, of which a statement was given by a correspondent in our last number. In reference to this, as to all other occurrences of the kind, we take the ground, that where the payment has been made according to the allowed usage in the Society—as there is no blame to be attached to the individual for whom the payment is made, so there can be none laid on those who have incurred it, and been reimbursed from the treasury of the meeting. It is the base purposes for which these payments have been trumpeted abroad and misrepresented, that is disgraceful and reprehensible. In relation to the communication in our last number, we are informed by the friends of R. P. that it was solely for the purpose of accompanying A. B.'s companion that he went to Burlington, that he returned the day after he arrived there, and that, whatever may have been the manner in which J. Wright's bill was made out, R. P. received only the amount which he actually expended on the journey. The remarks made on the inconsistency and impropriety of the charge, by J. Wright, do not and were not meant to apply to the other. The story of these expenses, however, has been so widely and industriously circulated, with the design of injuring the services of Anna Braithwaite, that we are inclined to place the affair in a still stronger point of view than has been done by our correspondent. We have lying before us a communication from a friend at a distance, from which we make the subjoined extracts. The story of the lynchpin may seem trifling, and unworthy this repetition; but it places in the stronger light the true character of these calumnies, and will serve—once for all—to clear ourselves and our paper of any further need of noticing these miserable subterfuges.

In conclusion, we may remark, that we are authorized to state, that Isaac Braithwaite has,

since his residence in this country, defrayed *all* the expenses of himself and his wife, except for a small amount incurred within the limits of one yearly meeting, and that, in those cases, the bills were paid by some friends, who would not be refunded, although it was earnestly solicited.

"It is well known to many of the readers of the Friend, that when Anna Braithwaite first came to this country, lodgings were procured for her at the house of Isaac Wright. The English Friends who travelled in this country, previous to her arrival, had taken their lodgings among those now styled Orthodox. The Hicksites said they had been corrupted by them, and therefore wished to take the special charge of her and guard her against the influence of the Orthodox. For this purpose, lodgings were provided, as before stated, at Isaac Wright's. They now had her, as they considered, completely under their protection. Every means, therefore, was used to enlighten her mind, and to initiate her into the views of their great champion. At this time, nothing could be spoken too highly in her praise, nothing to promote her comfort be left undone. Wherever she wished to go they must accompany her. These unremitting attentions continued, till, after a full trial of their favourite experiments, they found she could do no other than "preach Christ crucified," instead of being brought to espouse the unsound opinions of Elias Hicks. The bitterness which they soon manifested, and the falsehoods which they now propagated, would be utterly incredible to any except those who know the virulence of some of these deluded people.

"Not a long time after her arrival, during the time of the great profession of friendship before alluded to, and whilst she was still a guest at the house of Isaac Wright, a friend, whom she had been particularly acquainted with in her native country, came from Burlington on purpose to accompany her thither without expense. But J. Wright insisted on taking her in his own carriage, saying that his wife's health required a jaunt from home, independently of the satisfaction it would give them to accompany her. In compliance with their urgent solicitations, she went in company with them in their carriage.

"After all this profession of friendship—after all their declarations of disinterested benevolence—after it was fully ascertained that she could not be taught to say "shibboleth" after Elias Hicks—the enormous charge of \$145 is made for conveying *their* guests, in their own carriage and for their own pleasure, to Burlington; and a report is circulated by the Hicksites, that it cost more to convey her to Philadelphia than a military officer!!

"I will relate one other circumstance. When A. B. was at Purchase, N. Y. some time since, she remarked, in the course of her communication, to this effect:

"That she coveted no man's silver or gold; and although she could not say that apostle did, that her own hands ministered to her necessities, yet she had been with her a husband, who, since he had been with her, cheerfully bore all her expenses." This soon came to the ears of one of the most busy Hicksites, who immediately commenced an investigation of the matter. He examined the books of the yearly meeting's treasurer, and notwithstanding no charges appeared on her account after her husband's arrival, yet he asserted that she had told a falsehood, for he had himself furnished a lynchpin for her husband's carriage, and she must have known of that expense!!

"The story of the lynchpin is one of the most remarkable I ever heard. I will here relate it.

"This individual, who states that he has never been reimbursed for his lynchpin, went to a Friend's house in the neighbourhood, at which I, A. and A. B. were, professed great friendship for them, and gave them a pressing invitation to dine with him. His invitation was accepted. But before they left, it was discovered that the carriage required a lynchpin; and from the complaint that this individual now makes, that he has not been reimbursed for his lynchpin,* the probability is, that he incurred the expense of purchasing it."

* Which probably cost four cents.

Our yearly meeting, which commenced at the appointed time, viz. second day, the 20th instant. (the meeting of ministers and elders on seventh day preceding), was, at the time our paper went to press (24th,) still in session. We shall, for the present, only say, that through the several sittings, it has been largely attended, more so, it is generally admitted, than the past year; and that the various deeply interesting and important concerns which claimed attention, have been transacted in a degree of harmonious brotherly condensation and love, which, in a period of more than thirty years, to which our recollections of these annual solemnities extend, we have never seen surpassed.

The article from Bates' Mis. Rep. on "Natural Religion," commenced in our preceding number and concluded in this, we would recommend to the attention of all, and particularly to the young; not that either the reasoning or the illustrations are novel, but they are skilfully arranged, and in a style of great beauty, perspicuity and force, furnish a specimen of luminous and masterly argument, on a subject of incalculable importance and universal concernment.

Married, on the 16th instant, at Friends' meeting, Middletown, Bucks county, JOSEPH WISTAR of Philadelphia county, to SARAH ELIZABETH, daughter of Stephen Comfort.

A HEBREW MELODY.

Thine heart is sad—thine heart is sad,
And thoughts of sorrow vex thy soul;
But Judah's God can make thee glad,
And burst the clouds that round thee roll:
Thy broken spirit shall be whole,
And light and joy arise on thee,
To end thy dark captivity.

For all things own his wondrous away
In heaven, or earth, or ocean wide;
And sun and shower, and night and day,
Praise him as their Almighty guide;
E'en the cold grave in vain would hide
Our sins and sorrows from his sight,
Whose arm is power—whose eye is light!

"As soon as I awoke I blessed God. I then meditated, and endeavoured, by thinking of some of the great mercies of my life, to stir up my heart to give glory to God. These thoughts had this effect upon me, to melt my heart much by the love of God, and to warm it with love to him."

"I had also this evening large meditations of death and eternity, which thoughts had this effect upon me, to beget in me an extraordinary awakened frame, in which the things of another life were much realized to me, and made very deep impressions upon me, and my soul followed hard after God, for grace to serve him better than ever I had done. O Lord! be pleased to hear my prayers, which came not out of feigned lips, and to hear the voice of my weeping for more holiness, and for being more weaned from the world and all in it."—Extract from Countess Wareswick's Diary.

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FOR THE FRIEND.

THE HEBREWS.

(Continued from page 217.)

Notwithstanding the excellence of the regulations introduced by Ezra, the Hebrew colony languished, and soon began to decline, and the confusions of war, to which the country was subjected. The lapse of thirty years had obliterated almost every trace of those regulations, when Nehemiah, the cup-bearer of Artaxerxes, hearing of this unhappy condition of his fellow worshippers, prevailed upon the king to appoint him governor of Judea, with full power to fortify Jerusalem, and he accordingly repaired thither to "rebuild her walls, and repair her waste places."

The abuses which had become prevalent were corrected by Nehemiah, the regular services of the temple re-established, and the condition of the people improved by the abolishment of usury, and the expulsion of the heathen females who were married to Jews. About this period, the marriage of a son of the high priest to the daughter of the chief of the Samaritans, led to the erection of that temple at Samaria on mount Gerizim, to which reference is made in the interview of our Saviour with the woman of Samaria. The establishment of a worship similar to that at Jerusalem, and the resort of dissatisfied Jews, and criminals who sought refuge at Samaria, withdrew the Samaritans from idolatry; but this circumstance rather increased than allayed the enmity of the two nations.

Alexander the Great visited Jerusalem on his way to the conquest of the Persian empire, about the year 332 B. C. Very appropriate imagery is employed by Daniel to represent this swift ravager, Dan. vii. 6. viii. 5. xi. 3. who in four years subdued every thing from the Hellespont to Sogdiana, and from Egypt to India. The celerity with which he moved his army is almost incredible. With his cavalry he frequently pursued his enemy night and day, and often hurried on his soldiers for a week, without allowing them a day for repose. But after his death "the great horn of this swift and strong he-goat" was soon broken; his empire was sundered into fragments, and "divided towards the four winds of heaven," and the face of Asia greatly altered by the establish-

ment of numerous kingdoms under his most successful generals. The history of the Hebrews now becomes almost entirely merged in that of the surrounding countries, to one or the other of which Judea was attached, as success alternated between these ambitious masters. It became the theatre of frequent wars, and was subjected to many onerous exactions and destructive ravages; but the people maintained, amid the corrupt nations around them, a character for great fidelity as subjects, and many colonies were established out of Palestine. At Alexandria and Antioch they were allowed the same privileges as citizens of the best class.

It is supposed that the collection of those precepts, which afterwards acquired such great authority as the oral instructions of Moses, was commenced about the year 300 B. C. The most ancient books which contain an account of these Jewish traditions, originated at about the tenth century of the Christian era. At this time the Caraitic Jews became numerous, and demanded of the rabbins some proof of the genuineness and authority of these traditions. This proof the rabbins attempted to give, and named the Mishnalic teachers, by whom they were said to have been transmitted.

From the opposition to the opinions of the traditionists arose the sect of the Sadducees. The Jews had now become acquainted with Greek literature, and began to engage in their peculiar philosophical speculations. Continuing under the dominion of the Grecian monarchs, they became familiar with the customs and the manners of the Greeks. They acquired a taste for them, and preferred even their idolatrous religion to the worship of the true God. This degeneracy taking hold at length even of the priesthood, about the commencement of the second century before Christ, a Greek gymnasium was established at Jerusalem, with the real, though hidden design, of gradually changing judaism for heathenism. The iniquity of the leaders of the people exposed them to very severe afflictions, and about one hundred and seventy years before Christ, Antiochus took Jerusalem by storm, slaying eighty thousand persons, making forty thousand prisoners, and carrying away as many into slavery. Under the guidance of the apostate high priest, he entered the temple, uttering blasphemous language, and took away the vessels of gold and silver; he then sacrificed swine upon the altar, and sprinkled the whole temple with the broth. Three years afterward he sent another army against the city, who deluged the streets with blood, and threw down the city walls. The castle on Mount Zion was garrisoned, and this position gave his troops complete control over the temple,

so that the daily sacrifice ceased, and Jerusalem was deserted, for the inhabitants were obliged to flee for their lives.

An edict was then issued at Antioch, and published in all the provinces of Syria, commanding the inhabitants of the whole empire to worship the gods of the king, and to acknowledge no religion but his. Many Jews submitted to the edict for fear of punishment, and a still greater number who had long been attached to the Grecian customs, gladly embraced this opportunity to declare themselves fully, and pass over to the Syrians. But the better part of the people fled and kept themselves concealed.

A person was sent to Jerusalem to instruct the people in the Greek religion, and compel them to the observance of its rites. He dedicated the temple to Jupiter Olympus, and on the altar of Jehovah he placed a smaller one to be used in sacrificing to the heathen god. This new altar, built by the order of the desolator Antiochus, may be what Daniel alludes to when he speaks of "the abomination that maketh desolate."

The keeping of the Sabbath, and every observance of the law, was now made a capital offence—all the copies of the sacred books that could be found were taken away, defaced, torn in pieces, and burnt. All idolatrous rites were enforced under the penalty of death.

The Hebrews had never before been subjected to so furious a persecution, but they were so firmly established in their religion, that all the threats and tortures which their enemies employed against them, could not force them to renounce it.

(To be continued.)

FOR THE FRIEND.

DR. PARR.

Perhaps no event in the present century, having reference merely to a private individual, has excited so deep a sensation in the literary and higher classes of society in England, as the demise of that colossus in learning and intellect, the late Dr. Parr, who, without any adventitious aids, had vanquished complicated obstructions to his career, and by the wonders of his mighty mind, had constituted himself an object of concentrated interest with his contemporaries. As a critic, ranking with Bentley and Porson; and in genius and general scholarship, with Warburton, Lowth, Johnson, Horsley, and Sir William Jones, his writings will identify his name with the language and literature of his country to their latest period of duration. If it has been as truly as elegantly said, that "men of genius are luminous points on the great disc of society, which

shine long after the sun of power and prosperity has withdrawn his beams, and rescue the nations they adorn from total darkness in the long eclipse of time," this great man will serve as a luminous beacon to the fame of England in after ages, he ber fate as a nation what it may. For overwhelming power, exuberance, versatility and elegance as a *colloquialist*, Johnson only could resist his claim to undoubted pre-eminence. The defects of his character were foibles rather than vices, and richly redeemed by the benevolence of his heart, the correctness of his understanding, the integrity of his principles, and his firm assertion of right and his stern denunciation of wrong on all occasions. It is inexpressibly refreshing to escape from the crudities, absurdities, and impieties by which we are from so many quarters assailed: from the perverseness of petulant sciolists, and the insolence of presumptuous ignorance, to the pages of Parr, distinguished as they are by opulence of thought, splendour of language, fertility of illustration, accuracy of construction, and nicety of phrase. Perhaps there is no author to whose writings what was so elegantly said of Bacon's may be more aptly applied: "in them we have all the wisdom which the deepest erudition could receive from the gulph of buried ages, and all that the most sagacious and accurate observation could collect from the spectacle of the passing scene. In them we behold imagination and knowledge equally successful in their exertions—this as the contributor of truths, that as opening her affluent wardrobe for their dress—the one, like the earth, throwing out of her bosom the organized forms of matter; the other, like the sun, arraying them in an endless variety of hues."

I send for insertion in "The Friend," should it meet the approbation of the editor, an excerpt from a discourse of Dr. Parr, not so much for the purpose of exhibiting his powers as a writer, as to show the broad contrast between the sober conclusions of an intellect so powerful by nature, and so enlightened by assiduous cultivation, and the *illuminated* rant, sometimes *unmeaning*, sometimes *ill-meaning*, with which we have been inundated of late, in reference to the same awful topics.

If, at the same time, curiosity should be awakened and desire excited to become acquainted with the classical pages of this admirable writer, I shall rejoice, and feel myself more than compensated for the labour of transcription.

E. P.

Whether we direct our inquiries to the course of God's providence, or to the revelations of his will, we are surrounded by difficulties which the short line of the human understanding cannot fathom. But if sound philosophy teaches us to affirm of the one, "that all seeming discord is harmony not understood," a rational faith will convince us concerning the other, that what appears most improbable must yet be true—that the religion of our Redeemer is founded upon a rock—that no part of it is futile or delusive, and that though heaven and earth be dissolved, not the least of his words shall pass away. Some facts are indeed recorded which we cannot reconcile to our preconceived opinions upon the moral government of the universe; many mysterious doctrines are announced to us, which baffle the attempts of the most ingenious and the most learned to explain them—many practical precepts are laid down,

the performance of which may be as soon admitted as flesh and blood; but if the scriptures be so acknowledged as of divine original, every scruple must from that instant be subdued, and every objection must be stifled.

The founder of Christianity tells us plainly and concisely what we are to do, and what we are to avoid. He sets before us speculative and practical propositions, often without condescending to notice their difficulties, and always, I had nearly said, without attempting to solve them. In challenging our assent to the one, and our compliance with the other, he appeals, indeed, to our understandings, but with the address of a logician; he does not struggle. He addresses us not with the eloquence of a declaimer, or with the subtlety of a logician; but in the simple and authoritative language of a divine teacher. This, for example, is the doctrine which our Father who is in heaven has revealed. That again is the commandment which the Lord thy God has commanded thee. In the same manner the writers both of the Old and New Testament relate, as eye-witnesses, events, for which we do not pretend to account for as philosophers; and whenever a preternatural agency is once admitted upon the strength of testimony, where, is, I say, not the necessity, but even the propriety of having recourse to causes purely and confessedly within the ordinary course of nature, and the explanation of effects, to which, both in our own minds, and in the supposed cases, they are inadequate, and therefore, I contend, inapplicable?

Mistake me not. Far be it from me to cramp the exercise of your reason; for my aim only is to point out the particular principles which are to direct you in exercising it properly and consistently. Upon points of fact, you are, like the Bereans, to examine whether these things be so. Upon points of doctrine, you are to be allowed, but encouraged, to give an answer to the hope that is in you. And when you consider that your dearest interests are staked upon exact apprehensions of your duty, the importance of the question, while it restrains your rashness, should also stimulate your industry. At the same time, however, that you are putting forth your strength to discover what is true, you should bear in mind the weak point that may expose you to error, in forming your faith. You should ever be on the watch against the fallibility of your judgments, the waywardness of your prejudices, the impertinence of your curiosity, and the delusions of your pride; you should carefully abstain from every wish to lower the sense of scriptural doctrines to the standard of your very limited and very deceitful reason; you should beware without credulity, and even repel with firmness, the specious representations of others, who, striving to be wise beyond what is written, would substitute their own crude opinions and unauthorised conjectures for the infallible oracles of the living God.

Such is the cautious and humble conduct which becomes us in matters of speculation; and surely upon subjects of practice we have yet greater reason to be on our guard against the turbulence of our passions, and the stubbornness of our habits; the delusive influence of our secular interests, and the dangerous refinements of a most thoughtless and degenerate world. The commands of God are too peremptory to be resisted, too pure to be corrupted, and too clear to be explained away. Hence, if false prophets should arise, and, according to our Saviour's prediction, show signs and wonders, they could not absolve you from, or from the discharge of any one duty it prescribes. Though a man of God should tell you that an angel requires you to go back with him, you must not, without examining his pretensions, presume to taste one drop of water, or one morsel of bread, in the place of which you know that the Lord has commanded you shall eat no bread, and drink no wine. You must be a subsequent injunction, the authority of which is disputable, may be more agreeable to your wishes, and in reference to the ordinary rules of action, more intelligible to your reason. Has God affirmed? you must assent without wavering. Has he commanded? you must, without hesitation, obey. The authority of the law given in all such cases, the divine vindication of the law, as well as the sole direction for him upon whom it is imposed.

straight, indeed, and plain, are the paths of truth and virtue; but if we turn aside to the right hand or to the left, we have no security for being able to go back to the innocence we have abandoned. We shall reluctantly yield to an obligation, the force of which we have once endeavoured to elude. In our researches we shall be entangled in the mazes of uncertainty, and in our conduct we shall soon be plunged into the pit-falls of temptation. He that has committed the difficulties of securing his salvation, deservedly forfeits all hope of pardon, for not vanquishing those which are real and unavoidable. For a time, indeed, a very short time, the arts of sophistry may be employed in extracting self-approbation from self-deceit—in preventing, industriously, the operations of our reason, and hushing the secret and unwelcome remonstrances of our consciences. Those arts may induce us to plant one supposed obligation against another which is real and acknowledged, and to plead a permission announced by an angel, for doing that which the immediate voice of God had before forbidden us to do. They may embolden us to seize some hasty and hollow apology for our obstinacy; it may be in the partial apology, and for an capital offence in the remaining contradiction of the Holy Scriptures. They may teach us to exchange the solidity of argument for the petulance of wit; to prefer the ingenuity of hazardous explanation to the humility of implicit acquiescence; to venture on less crimes, because on other occasions we have abstained from greater; to justify our sins of negligence, because we were exempt from sins of presumption; to shift off the danger of errors from ourselves, and plant it upon the insidious misrepresentations of others—misrepresentations adopted before they were brought to the test of inquiry, and unsuspected like the pretended mission of the angel, because they were likely to soothe either the impotency of appetite, or the pride of opinion. But on the first serious review of our actions, and their motives, may, upon the first voluntary return of calm and impartial reflection, all these unlicensed expedients will be unavailing. Under the pressure of adversity they will be rejected with disdain; amidst the pangs of sickness they will be remembered with horror; in the hour of death they cannot assuage our fears; and in the day of judgment they will, most assuredly, aggravate our condemnation.

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From "The Mag. of Nat. Hist." for Jan. 1829.

Sketches of Twenty-four American Song-Birds.

By J. RENNIE, A. M.

It was promised in a recent number, (p. 347.), to describe the opinion of Buffon, which has grown into a prejudice pretty generally diffused, that the birds of America are inferior to those of Europe; but he says, the eloquent but credulous and mistaken naturalist, by living in a savage country, their voices become harsh and unmusical.

Of the American song birds, the genus *turdus* seems to hold the chief rank, there being at least four species distinguished for their notes, among which is the mocking-bird, to whose unrivalled melody I shall be presently advert, after disposing of his less distinguished congeners, none of which, be it remembered, belong to our European species. I must also premise that I am indebted to Wilson, the ingenious author of the *American Ornithology*, for almost all the details.

The brown thrush, (*turdus rufus*) sometimes called the thrasher, or French mocking-bird, is the largest of the genus. His song is loud, emphatic, and full of variety; and, in a serene morning, when the wind is hushed, and before the "busy hum of men" begins, his voice may be distinguished at the distance of half a mile. His notes are not imitative, as some have erroneously supposed, but are wholly his own, and bear a very considerable resemblance to those of the European song thrush (*turdus musicus*). The red-breasted thrush (*turdus migratorius*) is an early singer, frequently commencing in March, before the snow has disappeared. One or two individuals usually taking the lead, by leaving the flock and perching on a stake or fence,

to begin the prelude to the general concert. His song is not a bad imitation of the preceding (T. rufus); but, though inferior to the brown thrush in execution, it is more simple, and what is deficient in talent is amply made up in zealous enthusiasm, so that his song is universally liked, and he is often, on that account, kept in cages.

The wood thrush, (*turdus melódus*) is a sweet and solitary songster. He chooses his station, at dawn, on the top of a tall tree, that rises from a low, thick, shaded part of the woods, piping his clear musical notes in a kind of ecstasy, the prelude or symphony to which strongly resembles the doubling-tonguing of a German flute, and sometimes the tinkling of a small bell. The whole song consists of five or six parts, the last of each which is in an ascending scale, leaves the conclusion suspended. The finale is beautifully managed, with so fine an effect, as to appear sweeter and mellower at each successive repetition. Rival songsters, in different parts of a wood, seem to vie with each other in the softness of their tones, and the exquisite finish of their responses. During the heat of the day they are contented with a few notes, and renew their song at the close of the day, and continue it longer after sundown. Even in dark, gloomy weather, during May and June, when scarce a chirp is heard from any other bird, the wood thrush sings from morn till night; and it may be said with justice, that the sadder the day the sweeter is his song. Those who have paid attention to the singing of birds know well that their voice, energy, and expression differ as widely as in man, and, agreeably to this remark, Wilson says he was so familiar with the notes of an individual wood thrush, that he could recognise him from all his fellows the moment he entered the woods.

The mocking-bird, (*turdus polyglóttus*) seems to be the prince of all song birds, being altogether unrivalled in the extent and variety of his vocal powers, and besides the notes, and melody of his original notes, he has the faculty of imitating the notes of all other birds, from the humming-bird to the eagle. Pennant tells us that he heard a caged one, in England, imitate the mewling of a cat, and the creaking of a sign in high winds. The hon. Daines Barrington says his pipe comes the nearest to our nightingale of any bird he ever heard. The description he gives of the notes, and melody of his original notes, are far excels Pennant and Wilson, as the bird excels his fellow songsters. Barrington tells that the ease, elegance, and rapidity of his movements, the animation of his eye, and the intelligence he displays in listening and laying up lessons, mark the peculiarity of his genius. His voice is full, strong, and musical, and capable of almost every modulation, from the clear mellow tones of the wood thrush to the savage scream of the bald eagle. In measure and accents he faithfully follows his originals, while in force and sweetness of expression he greatly improves upon them. In his native woods on a dewy morning, his song rises above every competitor, for the others seem merely as inferior accompaniment. His notes are bold and full, and varied seemingly beyond all limits. They consist of short expressions of two, three, or at most five or six syllables, generally expressed with great emphasis and rapidity, and continued with undiminished ardour for half an hour or an hour at a time. While singing, he expands his wings and his tail, glistening with white, keeping time to his own music, and the buoyant gaiety of his notes is most effectually conveyed by his intonations. He often deceives the sportsman, and even birds themselves are sometimes imposed upon by this admirable mimic. In confinement he loses little of the power or energy of his song. He whistles for the dog; Cæsar starts up, wags his tail, and runs to meet his master. He cries like a hurt chicken when he is hurried about, with feathers on end, to protect her infant brood. He repeats the

time taught him, though it be of considerable length, with great accuracy. He runs over the notes of the canary and of the red bird with such superior execution and effect, that the mortified songsters envy his triumph by their silence. His fondness for variety some suppose to injure his song. His imitations of the brown thrush are often interrupted by the crowing of cocks; and his exquisite warblings after the blue bird, are mingled with the screaming of swallows, or the cackling of hens. During moonlight, both in the wild and tame state, he sings the whole night long. The hunters, in their night excursions, know that the moon is rising the instant they begin to hear his delightful solo. After Shakespeare, Barrington attributes in part the exquisiteness of the nightingale's song to the silence of the night; but if so, what are we to think of the bird, which, in the open glare of day, overpowers, and often silences all competition? His natural notes partake of a character similar to those of the brown thrush, but they are more sweet, more expressive, more varied, and uttered with greater rapidity. Mr. Jennings is so eager to make his readers believe that "during the day his chief notes consist of the imitations of the songs of his neighbours, while at night, if his song is more peculiarly his own," that he has repeated in three several places of his *Ornithologia*. I must say, that to me, this has more the air of conjecture than of fact.

The yellow-breasted chat, (*pipra polyglotta*), naturally follows his superior in the art of mimicry. When his haunt is approached, he scolds the passer in a great variety of odd and uncouth monosyllables, disposes to describe, but easily intimated, so as to deceive the bird himself, and draw him after you to a good distance; in such cases his responses are constant and rapid, strongly expressive of anxiety and anger, and while the bird is always unseen, the voice shifts from place to place among the bushes, as if proceeding from a spirit. At first are heard short notes like the whistling of a duck's wings, beginning loud and rapid, and becoming lower and slower, till they end in detached notes. There succeeds something like the barking of young puppies, followed by a variety of guttural sounds, like those of some quadrupeds, and ending like the mewling of a cat, but much hoarser. All these are given with much vehemence, and in different keys, so as to appear sometimes at a great distance and near, and again quite near you. In mild, serene moonlight nights, it continues this ventriloquism all night, responding to its own echoes.

(To be continued.)

FOR THE FRIEND.

THE WATCHMAN. NO. 1.

The general approbation with which "The Friend" has been received must be a gratifying circumstance to the Editor and his band of coadjutors, for it is the just reward of the zeal with which they have guarded the reputation and interests of the Society. Calumnies, which, without such an antidote, would have spread their poison over the country, are now met and counteracted at the start; the scattered and distant members of the Society are brought into a closer acquaintance with each other's feelings, and the publication, if continued with the industry and good judgment by which its career has hitherto been marked, will spread its roots still wider and deeper throughout our Society. But while the serious matters which occupy the attention of us all are made to fill up a large space in your miscellany, and while the original communications in the literary department are of that grave and masculine character which becomes us as a people, I think you have not filled up the measure of your usefulness in other respects. The lesser morals of life—the shades

of character—peculiarities of manners—the varieties of mere opinion, exist among us as in the world at large. They are fit themes for discussion, observation, reproof and satire; they occupy a large space in the daily intercourse of life; they influence powerfully, though often imperceptibly to ourselves, our course of life and our principles—our well being in this world, and our everlasting destiny in that which is to come. They are, therefore, subjects fit for philosophical discussion, and capable of yielding instruction even while they amuse. I have therefore thought that the usefulness, as well as the popularity of your paper would be increased, by devoting an occasional column to essays on these subjects; by endeavouring to put fully out of countenance, and to rebuke, with gentle satire, the light inconsistencies that scarcely merit a more serious infliction. Not that I mean to set myself up as a censor-general of manners and morals, for my purpose will, in a good measure, be gained by opening a channel through which communications on these topics may be received.

Another object I have in view, is kindness to that numerous class of aspirants to literary honours, whose talent lies in short essays, or whose indolence restricts them to half a column at a sitting. I am in hopes that many, to whom a whole page is an undertaking so formidable as to deter them from the task, will come forward when they find that there is a place in which their very brevity will be a merit; where familiar, and, as it were, household topics will find an entrance, and their modesty be propitiated by being strung up in a row. The staidness and decorum of your paper will be a security against undue levity or trifling; and the sprightliness of a few lively correspondents will do no harm to your sturdy polemics. I do not mean to exclude from this series of papers discussions of a more sober and pensive cast. These also will find their appropriate place. Happily to steer

"From grave to gay, from lively to severe,"

is the great secret of agreeable writing. After all, I may place myself in the situation of a man, who, having put up his sign, gets no custom, and is thereupon obliged to close his shop; for I promise no more than to act as the waiter at the door, who ushers in the guests to the assembly.

P. S. The letter box of "The Friend" will be open to all communications addressed to the Watchman, who gives notice that he is on the look-out.

Hear the just law—the judgment of the skies!
He that hates truth shall be the dupe of lies!
And he that will be cheated to the last,
Delusions strong as hell shall bind him fast.
But if the wanderer his mistake discern,
Judge his own ways, and sigh for a return,
Bewildered once, must be bewail his loss
For ever and for ever! No—the cross!
There and there only, (though the deist rave,
And atheist, if earth bear so base a slave.)
There and there only is the power to save.
There no delusive hope invites despair;
No mockery meets you, no deception there.

Courier.

To the Editor of "The Friend."

Respected friend,—In attempting to verify an extract from the Book of Job, the following was selected; not as presenting within itself any complete moral lesson, but because it offered conveniently, and on account of its great energy and grandeur. The instruction contained in this truly magnificent poem, equals the great advantage of being equally calculated for all ages of the world. It is just as applicable to the year 1829, and the commerce of the United States, as ever it was to the age of Moses, and the climate of Midian and Arabia. Should the present attempt meet approbation, another passage may be offered.

THE LAMENTATION OF JOB.

Job ii. 11. to the end of chap. iii.

Now Job's three boastful friends had heard the tale,
And brought condolence to the fatal vale;
Afar they sought him, but they look'd in vain,
Nor knew the wretch, deform'd with grief and pain.
Then loud their heads; their flowing robes they tore,
And o'er their breasts defiling ashes bore;
Couch'd on the ground seven sultry days they knew,
And seven long nights imbib'd the desert's dew,
Nor cheerful converse dared; but, fix'd and slow,
Sedate attend the man of mighty woe.
At length he spoke, all rolling on the earth,
And curs'd the day that saw his wretched birth.

Dark be that day, nor God's benignant power,
Nor cheerful sun, regard the hated morn;
Let earth's black shade for ever stain the hour,
And horrors veil the date when I was born!

Let not that day be counted in the year,
Nor add to months as changing seasons fly!
Sole let it stand, the joyless wretch's fear,
And let them curse it that beseech to die.

Through dusker twilight darken'd into night,
Long may it wait, and meet no morning glow;
Fade all its stars, and dim their feeble light,
That woke these helpless orbs to life and woe!

Why did I not in nature's earliest prime?
Why press'd the lap and fondl'd at the breast?
Then had I, quiet, 'scap'd the toils of time,
And shar'd the peaceful home of them that rest,

With earth's proud kings and men in council wise,
That build in tombs their desolate abode;
With chiefs to whom wealth grants the golden prize,
And babes on whom the day-spring never glow'd.

For there is quiet. There the wicked cease
From troubling, and the weary are at rest.
The captive there has liberty and peace;
Nor tyrant's voice can there disturb th'oppress'd.

The small and great are there, the free and slave:
Then therefore lift unto the bitter soul!
Why light to him who labours for the grave;
Who longs for death, that flies his weak control;

Whose fondest hope it is to meet his end?
What good to wretches can existence do,
Whose path no human prudence can defend—
Wealth pall'd with useless dread, and ruin too?

Poison'd in vain with thought, my better years!
Nor care nor prudence could the storm assuage;
Too true were all my life-corroding fears;
Gloom in my youth, destruction in my age.

BURLINGTON CHESTER.

The world is grown so full of dissimulation and compliment, that men's words are hardly any signification of their thoughts.—Addison.

Aristotle, Beattie, and Hume, on Slavery.

To the Editor of the Christian Arguer.

I send you the following arguments of Dr. Beattie, contrasted with the statements of Aristotle and Hume, on slaves and slavery. Let the reader choose between the heathen and the infidel on the one hand, and the learned, accomplished, humane, and devout Christian on the other.

"That I may not be thought a blind admirer of antiquity," says Dr. Beattie, "I would crave the reader's indulgence for one short digression more, in order to put him in mind of an important error in morals, inferred from partial and inaccurate experience, by no less a person than Aristotle himself. He argues, 'That men of little genius, and a great bodily strength, are by nature destined to serve, and those of better capacity to command; and that the natives of Greece, and of some other countries, being naturally superior in genius, have a natural right to empire, and the rest of mankind, being naturally stupid, are destined to labour and slavery.' This reasoning is now, alas! of little advantage to Aristotle's countrymen, who have for many ages been doomed to that slavery which, in his judgment, nature had destined them to impose on others; and many nations whom he would have consigned to everlasting stupidity, have shown themselves equal in genius to the most exalted of human kind. It would have been more worthy of Aristotle, to have inferred man's natural and universal right to liberty, from that natural and universal passion with which men desire it. He wanted, perhaps, to devise some excuse for servitude; a practice which, to their eternal reproach, both Greeks and Romans tolerated, even in the days of their glory.

"Mr. Hume argues nearly in the same manner, in regard to the superiority of white men over black.....His assertions are strong, but I know not whether they have any thing else to recommend them.....The inhabitants of Britain and France were as savage two thousand years ago, as those of Africa and America are at this day. To civilize a nation, is a work which it requires long time to accomplish; and one may as well say of an infant, that he can never become a man, as of a nation now barbarous, that it never can be civilized.....That a negro slave, who can neither read nor write, nor speak any European language, who is not permitted to do any thing but what his master commands, and who has not got a single friend on earth, but is universally considered and treated as if he were of a species inferior to the human; that such a creature should so distinguish himself among Europeans, as to be talked of through the world for a man of genius, is surely no reasonable expectation. To suppose him of an inferior species, because he does not thus distinguish himself, is just as rational as to suppose any private European of an inferior species, because he has not raised himself to the condition of royalty."

"That every practice and sentiment is barbarous which is not according to the usages of modern Europe, seems to be a fundamental maxim with many of our critics and philosophers. Their remarks often put me in mind

of the fable of the man and the lion. If negroes and Indians were disposed to recriminate; if a Lucian or a Voltaire from the coast of Guinea, or from the Five Nations, were to pay us a visit, what a picture of European manners might he present to his countrymen at his return! Nor would caricature, or exaggeration, be necessary to render it hideous. A plain, historical account of some of our most fashionable duellists, gamblers, and adulterers, (to name no more,) would exhibit specimens of brutish barbarity and sottish infatuation, such as might vie with any that ever appeared in Kamschatka, California, or the land of Hot-tentots."

"It is easy to see with what views some modern authors throw out these hints to prove the natural inferiority of negroes. But let every friend to humanity pray, that they may be disappointed. Britons are famous for generosity; a virtue in which it is easy for them to excel both the Romans and the Greeks. Let it never be said, that slavery is countenanced by the bravest and most generous people on earth; by a people who are animated with that heroic passion, the love of liberty, beyond all nations ancient or modern; and the fame of whose toilsome, but unwearied, perseverance, in vindicating, at the expense of life and fortune, the sacred rights of mankind, will strike terror into the hearts of sycophants and tyrants, and excite the admiration and gratitude of all good men, to the latest posterity."

—Beattie's Essay on Truth, p. 458, &c.

Such were the sentiments of that ornament of his age and country, Dr. Beattie, sixty years ago; with what mingled joy would that eminent man have witnessed the efforts now made to carry into effect his benevolent ideas, and with what grief and indignation the virulent opposition with which they have been assailed!

A CLERGYMAN'S WIFE.

The following lines were found in manuscript in the hand writing of a valued relative—they are forwarded for "The Friend," without knowing whether they have been published.

STANZAS.

Borne on the wing of ever lapsing time,
Frequent I muse on death's mysterious sleep,
Or in hope's vision view that wondrous chime.
Where sorrow's children soon shall cease to weep.

Quickened by Thee, unsullied Soul of Life!
A new creation in my heart shall spring,
An intellectual day succeed the night,
And I a song of triumph learn to sing.

Now ere my heart the cup of anguish knows,
May I the evening sacrifice prepare,
Now while the stream of life's strong current flows,
To know the great Redeemer be my care.

In perfect love thy own creation save!
And may the Bethlehem star illumine my way,
Dispel the gloom that hovers o'er the grave,
And gild the awful evening of my day.

R.

Married, on the 23d ult. in Friends' meeting-house at Newton, New Jersey, JOHN C. HULL of New York, to CAROLINE, daughter of Richard M. Cooper, of Camden, N. J.

From E. Bates's *Miscellaneous Repository*.
THE SEPARATISTS.

The term, Hicksites, seems almost inevitably to attach to the followers of Elias Hicks, or, if they like the mode of expression any better, to those who profess unity with him. The attempt was earnestly made, at the trial at Steubenville, to take and establish for themselves another name. But the hope seemed to be abandoned, and before the trial was over, both the lawyers and witnesses on the part of the defendants, used the term Hicksites with freedom. The term was used by the judge, and it is generally used in conversation. I have myself frequently used it, and think it a convenient distinction, and I hope those to whom it is applied, will take no offence at the application. It would be ill judged in them to be displeased at it, as their fellow citizens have almost, if not quite, unanimously awarded them the name, and they cannot possibly put it from them.

The Hicksites, then, for so I shall call them, without the least degree of bad feeling towards them, the Hicksites now form a separate society from Friends. They, themselves, evidently wish to be separate from us in a society capacity. This separation has been produced, on their part, by a variety of causes operating on their minds, raising feelings of dissatisfaction, and disunity with Friends, and separating them from us.

With some, there has been a distinct adoption of the doctrines of Elias Hicks. Others have been confused in their views of doctrines, and have hardly known what either he or Friends profess in regard to doctrines, and without much discrimination, consider him a great preacher and a good man, and thus become partizans, from considerations very much of a personal character. Another class, in timately connected with this, consider doctrines of no importance—if the practice of a man is right, they think it is of no consequence what his opinions are. Another description of persons have been powerfully operated upon by local, and mere party considerations. They have been first prejudiced against Friends—perhaps in the beginning against only some few individuals—then more extensively, and finally, a high degree of excitement has been produced against the proceedings of the whole Society. It is a remarkable fact, that those who had been under the censure of Friends—or had, from any cause, imbibed a bitterness of feeling towards the Society, previous to these difficulties, have generally become Hicksites.

As the human mind, when in a state of excitement, is generally carried along without cool and rational consideration, I have felt a great desire, that the members of the new society might suffer their passions and prejudices to subside, that they may coolly and dispassionately examine the ground upon which they are proceeding.

They all, I believe, claim to hold the ancient doctrines of the Society, and to hold their meetings in the order of the Society. But in making themselves constituent parts of a society, apart from those with whom they have heretofore been in religious fellowship, there certainly ought to be adequate reasons—and such as

will bear the most deliberate and dispassionate consideration.

I would therefore invite their attention to a few important facts—and I consider the invitation neither unreasonable nor obtrusive. "If thou art wise, thou art wise unto thyself, but if thou scornest, thou alone shalt bear it," was a language addressed to some formerly, who were called upon to attend to some subjects, in which their own best interest was the immediate object in view.

Those who take the ground of mere moral obligation, and contend that doctrines are not important, cannot pretend that they are in accordance with our early Friends. George Fox's doctrinal works are very large—so are William Penn's—so are Robert Barclay's—indeed the writings of every individual who has attained the character of acknowledged authority in the Society, plainly and unequivocally prove the contrary. One single passage in Robert Barclay's Anarchy of the Ranters, places the subject beyond all question. I ask the Hicksites to consider it. And I invite the advocates of *no doctrines*, to refute it if they can. On the very subject before us, and with reference to it as cause of disownment, he says: "If the apostles of Christ, of old, and the preachers of the everlasting gospel in this day, had told people, however wrong they found them in their *faith and principles, our charity and love is such, we dare not judge you, nor separate from you; but let us all live together in love and every one enjoy his own opinion, and all will be well: how should the nations have been? Or what way can they now be brought to truth and righteousness? Would not the devil love this doctrine well, by which darkness and ignorance, error and confusion, might still continue in the earth, unreproved and uncondemned?*** Were such a principle to be received and believed; that in the church of Christ no man should be separated from, no man condemned or excluded the fellowship and communion of the body, for his judgment or opinion in matters of faith, then what blasphemies so horrid, what heresies so damnable, what doctrines of devils, but might harbour itself in the church of Christ? What need then of sound doctrine, if no doctrine make unsound? What need of convincing and exhorting gainsayers, if to gainsay be no crime? Where should the unity of the faith be? Were not this an inlet to all manner of abominations? and to make void the whole tendency of Christ and his apostles' doctrines? and render the gospel of none effect? and give a liberty to the unconstant and giddy will of man to innovate, alter, overturn it at his pleasure? So that, from all that is above mentioned, we do safely conclude, that when a people are gathered together into the belief of the principles and doctrines of the gospel of Christ, if any of that people shall go from their principles, and assert things false and contrary to what they have already received: contrary to what they have in the faith, have power, by the spirit of God, after they have used Christian endeavours to convince and reclaim them, upon their obstinacy, to separate from such, and exclude them from their spiritual fellowship and communion: for otherwise, if this be denied, fare-*

well all Christianity, or the maintaining of any sound doctrine in the church of Christ." Barclay's Works, fol. 215.

Now I ask this class of the Hicksites, if Robert Barclay, though writing 155 years ago, did not fairly present the very principle they assume in regard to charity, and love, and every one enjoying his own opinion? If this is not what they profess, I should like to know the difference. And I ask them further—how they can evade the force of Barclay's arguments, or show their tyrannical or oppressive character? or make it appear that we have taken any ground, either in *controversy or discipline*, that is not fully warranted by the above quoted passage?

Let it be remembered, too, that this passage is from the writings of an individual who, as a writer, stands deservedly in the first class of our primitive Friends. This treatise, also, was not of an individual character. It was on the subject of church government, and examined and approved by the Second-Day's meeting, in London. Thirty three Friends signing the proceedings of that meeting, among whom were, Charles Marshall, John Osgood, William Penn, Thomas Elwood, John Burnvay, Stephen Crisp, and Ambrose Rigge. The sentiments, therefore, contained in the extract, must be regarded as officially the principle of the Society, the individuals above named being active agents in establishing it.

It is, therefore, proven beyond all contradiction, that our early Friends did consider a departure from the doctrines a subject of disownment; and that the very principle now assumed by the Hicksites, would please the devil well: and make void the whole tendency of Christ and his apostles' doctrines. I ask them then, and I do it with desires for their present and eternal welfare, to consider whether our taking this same ground, so strongly defended by our early Friends, is sufficient cause for them to censure us? If it is not, then one fruitful source of excitement, on their part, is cut off. But if they still continue to blame us on this account, it is for our taking the very grounds of our early Friends—which will at once destroy their plea of being on the "ancient foundation." Take which "horn of the dilemma" they please, and their present position is untenable.

But, they say, we are so much engaged in controversies! True—and was it not the constant employment of our early Friends? Were not the writings of Robert Barclay, William Penn, and our other eminent predecessors, almost entirely controversial? Was not the *ministry* of that day controversial? And did not Paul dispute in the school of Tyrannus? Was it not "his manner" to reason with the Jews, out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead—and that this Jesus whom I preach unto you, is Christ? And was not Apollos engaged in controversy when he mightily convinced the Jews, and that publicly, showing by the Scriptures, that Jesus was Christ?

In regard to doctrines, there can be no dispute that these have been, in different ages, properly defended from perversion and misrepresentation—and there is no reason to believe

that the Almighty, in the present day, is disposed to leave himself without witnesses.

But they say we are *severe* with them. Read Barclay's Apology Vindicated, which William Penn places "in the fore-front of his polemical works;" and Penn's notice of the Athenian Mercury, and its reply to the bishop of Cork—and say, if we have ever been even as *severe* as they were?

I propose, in the next number, to show, by a few simple facts, which cannot be denied—that the Hicksites have departed from the fundamental doctrines of the Society of Friends, and of the Christian religion.

FOR THE FRIEND.

The Editor of "The Friend" will oblige a subscriber, by inserting the following article illustrative of the truth of Christianity.

Effects produced by reading the New Testament.

"My word shall not return unto me void."

A poor student in the university of Leipsic, having occasion to undertake a journey to his distant friends, was in want of the necessary money for that purpose. He therefore was induced to go to a learned Jew to pawn his Hebrew Bible and Greek Testament. The latter contained the Greek and German text in opposite columns. The learned Jew, little as he valued this book, was, however, prevailed upon to give the student half a rix dollar for it. During the absence of the student, he undertook to read it through, with a view to confirm his mind in enmity against Jesus, to ridicule his person in the synagogue, and to be the better prepared to testify his zeal for the Jewish faith. His wife and children were not permitted to see the book; he was determined to read it alone as a sworn enemy to Jesus, and to discover the falsehood of the Christian religion in all its parts. As the student was absent about seven weeks, the Jew had sufficient leisure to perform his task. But as he proceeded to read, his surprise increased, and a sacred awe pervaded him. In reading some impressive passages, he could scarcely help exclaiming, Ah, that Jesus was my Saviour! Having completed the reading, he was astonished at himself, and exceedingly perplexed, that, instead of his earnest desire to find fuel in the New Testament for the increase of his burning enmity against Jesus, he had discovered nothing deserving of hatred; but, on the contrary, much that was great, sublime, heavenly, and divine. At length he charged himself with silly simplicity and blind folly, and resolved to open the book no more. In this resolution he persisted some days. But the consolatory and heavenly instruction he had read, and which had left an indelible impression upon his mind, and the glorious prospect of life eternal which had opened before him, did not suffer him to rest either day or night, and he resolved to read the New Testament a second time, fully determined to be more careful in ascertaining that Jesus and his apostles had justly deserved the hatred of all Jews in all ages. Again, however, he was unable to discover any thing that was absurd,

or which bore the stamp of falsehood, but much wisdom, inexpressible comfort for an afflicted mind, and a hope of immortality, which seemed to rescue him from that dreadful anxiety with which the thoughts of futurity had often filled him. Still he could not divest himself of his prejudices, and read the New Testament the third time with the following resolution: "If I discover nothing the third time why Jesus, and his apostles, and their doctrine, should be hated by the Jews, I will become a Christian; but if my wish in first opening the book is now gratified, I will for ever detest the Christian religion." During the third reading of the history of Jesus, his doctrines and promises, he could not refrain from tears; his soul was affected in a manner which no pen can describe. He was quite overcome: the love of the most holy and lovely of the children of men filled his very soul. Being fully determined to become a Christian, he went without delay, and made his desire known to a Christian minister. The student returned from his journey, and brought the borrowed money with interest to redeem his two books. The Jew asked him if he would sell the New Testament. The student was unwilling to part with it, but after some persuasion, yielded. What do you demand for it? asked the Jew. A rix dollar will satisfy me, was the reply. The Jew opened a chest, and laid down one hundred louis d'ors. Take that, said he; gladly will I pay more if you desire it; and if at any time I can be of use to you, only apply to me, and I will be your friend to the utmost of my power. The student was surprised, and supposed the Jew made sport of him. But the latter related to him what change of mind had been wrought in him by reading the New Testament; upbraided him with setting so little value on that precious book, and said, "never will I part with this book, and you will oblige me by accepting of this money." From that time he became a sincere Christian. P.

Fourth mo. 23d, 1820.

LETTER FROM WILLIAM PENN.

A correspondent has forwarded for insertion the following letter and extracts. Addressed to a disaffected member of our religious Society, and taken from a volume of Kendall's Collections, the letter must be admired for its beautiful simplicity, and the tender and Christian spirit which pervades it. There is pregnant meaning in the paragraph commencing, "Be afraid of proceeding," &c.; and could it meet the eyes of some of those who have unwarily been led astray in our time, we should hope it might prove salutary.

London, 14th 9th mo. 1706.

My dear Friend,—What I have heard from originals was so great a surprise, that my love questioned the integrity of those who related the sad story to me. Has not thy soul felt immortality brought to light amongst us, with all our weaknesses, beyond what thou ever felt among any other sort of people? What strange eclipse is this? It is like an apocryphic upon the mind. Dear Thomas, look back and look

inward, remember the days wherein we enjoyed sweet fellowship together in the heavenly power, that has often filled the gospel temple, and been an agreeable odour among us. I wish myself with thee, if but for a short time, and if thou desires the company of any other friends to accompany me, I will let them know.

Our fear, our love, our grief, weigh us down on thy account. Dear Thomas, return by the door at which thou wentest out; and be a fool, a little child, delighting thy soul in simplicity, meekness, and humility, which the feeling of divine life brings into; wherein all doubts are resolved, all fears are dispersed, and an entire sweetness and content remain. O what of this world is like unto this? Our greatest joys take wings on a sudden and fly away, but the inward mental joys and comforts of the Holy Spirit, they keep us company through this world to that which is out of the reach of all earthly troubles, and this is the reward of the righteous.

Be afraid of proceeding, and by this stumble thou wilt at last get ground to help others; yea, the godly sorrow that may follow this hour and power of darkness, in which thou art rather tried than overcome, may produce a deeper sense and travail than ever, and restore, quicken, and augment thy gift and service. May it be so, saith my soul.

I write this in the innocence of my heart; make a right use of it, and let me hear from thee, directed to II. G.

With true love to thee, and to thy honest wife, I rest thy truly loving friend in the Lord.

WILLIAM PENN.

From Wm. Penn's Advice to his Children.

"Above all things, my dear children, as to your communion and fellowship with Friends, be careful to keep the *unity of the faith in the bond of peace*. Have a care of *reflectors, detractors, backbiters*, that undervalue and undermine brethren behind their backs, or slight the good and wholesome order of truth, for the preserving things quiet, meet, and honourable, in the church. Have a care of *novelties*, and any changeable people, the concited, the censorious, and puffed up; who at last have always shown themselves to be clouds without rain, and wells without water, that will rather disturb and break the peace and fellowship of the church where they dwell, than not have their wills and ways take place. I charge you, in the fear of the living God, that ye carefully beware of all such. Mark them, as the apostle says, Rom. xvi. 17. and have no fellowship with them, but to advise, exhort, entreat, and finally, reprove them, Eph. v. 11. For God is, and will be with his people in this holy dispensation we are now under, and which is now amongst us, unto the end of days. It shall grow and increase in gifts, graces, power, and lustre; for it is the *last and unchangeable one*. And blessed are your eyes if they see it, and your ears if they hear it, and your hearts if they understand it, which I pray that you may, to God's glory and your eternal comfort."

"I believe many have greatly hurt themselves, and become lame and dwarfish all

their lives long, by letting in the reasoner and the discourager, consulting too much human prudence and propriety, limiting the Spirit, which is the Holy One, starting aside from services like an affrighted horse on the road, and being in great fear where no fear is."

RICHARD SHACKLETON.

FABER'S DIFFICULTIES OF INFIDELITY.

It is very desirable to encourage among the rising generation in our religious Society, the perusal of well chosen books, illustrative of the evidences and doctrines of Christianity, that, by the acquisition of correct views on these momentous topics, they may be fortified against the open or concealed attacks of infidelity. Among the many valuable publications of this description which of late years have issued from the press, the volume bearing the title at the head of this article, is particularly deserving of attention. The deistical infidel is here met on ground of his own selection, and his assumption, "that the religion of the Bible is hampered by too many difficulties to be rationally credible," is fearlessly confronted and repelled, by a series of clear, close, and irresistible arguments. "Its purpose," says the author, "is to show, not only that infidelity has its own proper difficulties as well as Christianity, but that those difficulties are incomparably greater, and more formidable. Hence results the plain and self-evident conclusion, that, to adopt the infidel system, evinces more *credulity* than to adopt the Christian system."

With the hope of promoting the circulation of this valuable treatise among our fellow members at large, we shall present as a specimen part of Section III., which, besides its importance in connection with the general scope of the argument, contains some curious information, which may be new to many.

As before announced, a cheap edition of the book is now on sale at Philadelphia, New York, and Baltimore.

The difficulties attendant upon deistical infidelity in regard to historical matters of fact.

"It has been so ordered by a wise and overruling Providence, that in the case of various historical matters of fact, the deist is inevitably reduced to the alternative, either of *denying the fact itself*, or of *admitting that a revelation from God to man must have taken place*. If, on the one hand, he boldly denies the fact; then he unsettles the whole *rationale* of historical evidence, and brings himself (would he preserve the character of consistency) into a state of universal scepticism as to all past occurrences; if, on the other hand, he admits the fact, then he will find himself compelled to admit along with it the necessary concomitant fact of a divine revelation. So that, under this aspect of the question, the point will be, whether a man evinces a higher degree of credulity, by persuading himself that a recorded fact is absolutely false, notwithstanding it rests upon the very strongest historical evidence; or by believing the fact, and thence

admitting its necessary consequence, a revelation from heaven.

"Many matters of this description might easily be adduced and commented upon: I shall, however, for the sake of brevity, confine myself to a single remarkable case, as affording an apt specimen of the present mode of reasoning.

"The case, which I shall produce, is the naked historical fact of the *general deluge*; and my position is, that the *deist must either deny this fact altogether, or admit the actual occurrence of a revelation from God to man*.

"It might seem, as if the school of unbelievers had anticipated the possibility of some such use being made of the fact in question; whence perhaps we may account for the zeal, with which, from time to time, they have wished wholly to set aside the fact. For, doubtless, if it could be satisfactorily shown that the deluge *never* occurred, no argument of any description could be drawn from it. The proofs however of its actual occurrence are so strong, and so multiplied and so decisive, that, if *this fact* be denied, we must forthwith close the volume both of history and of physiology; in history, we must learn to believe nothing, whether near or remote; in physiology, we must learn to disbelieve the very evidence of our senses.

"Some of these proofs shall be briefly exhibited: and when the absolute necessity of the fact has been thus established, we may then be allowed fairly and reasonably to draw from it the proposed inference.

"The proofs are partly historical, partly physiological, and partly moral."

The author first exhibits the historical proof—in other words, the general attestation of mankind to the alleged fact, that a general deluge once took place, and that all animated nature perished, save a single family, with those birds, and beasts, and reptiles, which they were instrumental in preserving. This he has accomplished in a very satisfactory manner, and then proceeds to treat upon the evidences deducible from physiological indications.

"Now whence could such an universal belief in a general deluge have arisen, if no such catastrophe had ever really happened? It is utterly incredible, that all mankind should have agreed in attesting the circumstance, if the circumstance itself had never occurred. This universal attestation then, on every principle of historical evidence, I shall venture once more to denominate a *proof* of the alleged fact; for it is a proof, which can never be invalidated by any rational progress of discussion.

"The only plausible objection or rather difficulty, which could be fairly started, would be this. If an event of such terrific magnitude as the general deluge ever really took place, it must have left indelible marks of its ravages upon the coats of the earth. Hence, if no such marks can be traced, the language of nature contradicts the language of historical tradition; and the former, involving as it does naked tangible facts, must certainly be deemed more cogent than the latter.

"Of this objection, did truth allow it to be started, I would readily acknowledge the force: but in reality, the language of nature, as deciphered by our best physiologists, instead of contradicting, perfectly agrees with the language of universal historical tradition.

"I am of opinion, says Cuvier, with De Luc and Dolomieu, that, if there is any circumstance thoroughly established in geology, it is, that the crust of our globe has been subjected to a great and sudden revolution, the epoch of which cannot be dated much farther back than five or six thousand years; that this revolution had buried all the countries, which were before inhabited by men and by the other animals that are now best known; that the small number of individuals of men and other animals, that escaped from the effects of that great revolution, have since propagated and spread over the lands then newly laid dry; and, consequently, that the human race has only resumed a progressive state of improvement since that epoch, by forming established societies, raising monuments, collecting natural facts, and constructing systems of science and learning.

"The surface of the earth, which is inhabited by man, says Parkinson, displays, even at the present day, manifest and decided marks of the mechanical agency of violent currents of water. Nor is there a single stratum, that does not exhibit undeniable proofs of its having been broken, and even dislocated, by some tremendous power, which has acted with considerable violence on this planet, since the deposition of the strata of even the latest formation.

"Thus strongly does the very texture of the globe proclaim the occurrence of a great diluvian revolution, which overwhelmed a former race of men and animals, and from the effects of which only a small number of each escaped: nor does it less distinctly proclaim, that the revolution itself must have occurred at a comparatively recent era. Moses, according to the chronological numbers of the Hebrew pentateuch, places it 4171 years anterior to the present day; or, according to what I deem the preferable chronological numbers of the Samaritan pentateuch, 4761 years anterior to the same time: Cuvier, drawing his inference from the observation of actual phenomena, pronounces, that its epoch cannot be dated much farther back than five or six thousand years.

"The train of reasoning, through which he arrives at such a conclusion, is singularly curious and interesting.

"By a careful investigation, says he, of what has taken place on the surface of the globe, since it has been laid dry for the last time, and since its continents have assumed their present form (at least in such parts as are somewhat elevated above the level of the ocean,) it may be clearly seen, that this last revolution, and consequently the establishment of our existing societies, could not have been very ancient. This result is one of the best established, and least attended to, in rational zoology: and it is so much the more valuable, as it connects natural and civil history together in one uninterrupted series.

"When we endeavour to estimate the quantity of effects, produced in a given time by any

causes still acting, by comparing them with the effects which these causes have produced since they began to operate, we may determine nearly the period at which their action commenced; which must necessarily be the same period with that in which our continents assumed their present existing forms, or with that of the last retreat of the waters. It must have been since that last retreat of the waters, that the acclivities of our mountains have begun to disintegrate and to form slopes or taluses of the debris at their bottoms and upon their sides; that our rivers have begun to flow in their present courses and to form alluvial depositions; that our existing vegetation has begun to extend itself and to form vegetable soil; that our present cliffs or steep sloping coasts have begun to be worn away by the waters of the sea; that our actual downs or sand-hills have begun to be blown away by the winds: and, dating from the same epoch, colonies of the human race must have then begun, for the first or for the second time, to spread themselves, and to form new establishments in places fitted by nature for their reception.

"De Luc and Dolomieu have most carefully examined the progress of the formation of new grounds, by the collection of slime and sand washed down by the rivers: and, although exceedingly opposed to each other on many points of the theory of the earth, they agree exactly on this. These formations augment very rapidly: they must have increased with the greatest rapidity at first, when the mountains furnished the greatest quantity of materials to the rivers; and yet their extent still continues to be extremely limited.

The memoir by Dolomieu, respecting Egypt, tends to prove, that the tongue of land, on which Alexander caused his famous commercial city to be built, did not exist in the days of Homer: because they were then able to navigate directly from the island of Pharos into the gulf, afterwards called *Lacus Mareotis*; and this gulf, as indicated by Menelaus, was between fifteen and twenty leagues in length. Supposing this to be accurate, it has only required the lapse of nine hundred years, from the days of Homer to the time of Strabo, to bring matters to the situation described by the latter author, when that gulf was reduced to the state of a lake only six leagues long.

It is a more certain fact, that, since that time, a still greater change has taken place. The sands which have been thrown up by the sea and the winds, have formed between the island of Pharos and the site of ancient Alexandria, an isthmus more than four hundred yards broad, on which the modern city is now built. These collections of sand have also blocked up the nearest mouth of the Nile, and have reduced the lake *Mareotis* almost to nothing; while, in the course of the same period, the Nile has deposited alluvial formations all along the rest of the coast. In the time of Herodotus, the coast of the Delta extended in a straight line, and is even represented in that direction in the maps constructed for the geography of Ptolemy: but, since then, the coast has so far advanced as to have assumed a semicircular projection into the Mediterranean.

We may learn in Holland and Italy, how rapidly the Rhine, the Po, and the Arno, since they have been confined within dikes, now elevate their beds, and push forward the alluvial grounds at their mouths toward the sea, forming long projecting promontories at their sides; and it may be concluded from this assured fact, that these rivers have not required the lapse of many centuries to deposit the low alluvial plains through which they now flow.

"Many cities, which were flourishing seaports in well known periods of history, are now several leagues inland; and some have even been ruined by this change. The inhabitants of Venice at present find it exceedingly difficult to preserve the lagoons, by which that once celebrated city is separated from the continent of Italy, from filling up: and there can be no doubt, that she will some day become united to the main land, in spite of every effort to preserve her insular situation.

"We learn from Strabo, that Ravenna stood among the lagoons in the time of Augustus, as Venice does now: but Ravenna is at present a league distant from the sea. Spina had been originally built by the Greeks on the sea-coast: but, in the time of Strabo, the sea was removed to the distance of ninety stadia. This city has been long since destroyed. Adria, which gave name to the Adriatic, was, somewhat more than twenty centuries ago, the chief port of that sea, from which it is now at the distance of six leagues. The Abbe Fortis has even produced strong evidence for believing, that the Euganean hills may have been islands at a period somewhat more remote.

"De Prony, having been directed by the French government to examine and report upon the precautions which might be employed for preventing the devastations occasioned by the floods of the Po, ascertained, that this river has so greatly raised the level of its bottom since it was shut in by dikes, that its present surface is higher than the roofs of the houses in Ferrara. At the same time, the alluvial addition produced by this river have advanced so rapidly into the sea, that, by comparing old charts with the present state, the coast appears to have gained no less than fourteen thousand yards since the year 1604, giving an average of an hundred and eighty to two hundred feet yearly. The Adige and the Po are both at present higher than the intervening lands: and the only remedy for preventing the disasters, which are now threatened by their annual overflowings, would be to open new channels for the more ready discharge of their waters through the low lands which have been formed by their alluvial depositions.

"Similar causes have produced similar effects along the branches of the Rhine and the Maese; owing to which, all the richest districts of Holland have the frightful view of their great rivers held up by dikes, at the height of twenty or even thirty feet above the level of the land.

"This formation and increase of new grounds, by alluvial depositions, proceeds with as much rapidity along the coasts of the North Sea as on those of the Adriatic. These additions can be easily traced in Friesland and Groningen, where the epoch of the first dikes, constructed

by the Spanish governor, Gaspard Robles, is well known to have been in the year 1570. An hundred years afterwards, the alluvial depositions had added in some places three quarters of a league of new land on the outside of these dikes: and the city of Groningen, partly built upon the ancient soil, which has no connection with the present sea (being a calcareous formation, in which the same species of shells are found as in the coarse limestone formations near Paris,) is only six leagues from the sea. The same phenomenon is as distinctly observable all along the coasts of East-Friesland and the countries of Bremen and Holstein, as the period, at which the new grounds were inclosed by dikes for the first time, is perfectly well known; and the extent, that has been gained since, can be easily measured.

(To be continued.)

THE FRIEND.

FIFTH MONTH, 2, 1829.

So far as may be inferred from the outline given in his first number, we like the project of "The Watchman," and premising that it be regulated with a nice and delicate regard to the established rules of decorum—the courtesies and proprieties of cultivated society, it is easy to perceive that it may be made the vehicle of much useful and salutary instruction, not the less effective from the familiar and attractive form of which it is susceptible. With this proviso, we readily admit him and those who may incline to co-operate in the scheme, to the use of our letter box, and will cheerfully be their servitors, in handing up the dishes, when prepared, to the guests. This agreement on our part, however, is coupled with the remonstration, that if at any time the seasonings of our Watchman exceed in asperity or pungency, we, also, will be on the watch, to guard against such breach of privilege.

Our valuable correspondent who furnished the Letter from William Penn, &c. we hope will not object to the discrimination we have exercised in respect to his contribution. Insulated passages from authors should be chosen for their pith and well pointed sentiment, while the meaning should never be so occult, but that it be at once perceivable.

The parts omitted we thought defective in the latter requisite.

We shall be glad to reckon E. P. among our regular contributors. The excerpt from Parr is altogether worthy of the master mind which produced it, and the style in which it is preluded, chaste and appropriate.

To do justice to the sublimities of the book of Job, by giving to them a metrical dress, is an attainment scarcely to be looked for. Burlington Chester, however, has so well succeeded, that we would invite him to complete what he had in view.

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FOR THE FRIEND.

SACRED GEOGRAPHY.

(Continued from page 216.)

The illustrations which we shall give of sacred geography will be detailed without strict regard to regular narrative, order, or arrangement, endeavouring to quote from various authorities such striking passages as may serve to give a brief and graphic delineation of the physical appearance of Palestine and the adjacent countries. We extract the present number from Littell's Religious Magazine, the article having originally appeared in the "Critica Biblica."

MOUNTAINS OF PALESTINE.

"*Mountains and Valleys.*—The land of Canaan is a mountainous country, especially that part of it which lies between the Mediterranean sea and the river Jordan. Many of its mountains are famous in profane as well as sacred history. The most remarkable are Moriah or Vision, upon which the city of Jerusalem stood, and Calvary, the Mount of Olives and of Corruption, all of which lay in the vicinity of the city. The other principal mountains are Lebanon, Carmel, Tabor, the mountains of Israel and of Gilead.

"1. *Lebanon*, called by the Greeks and Latins *Libanus*, is a long chain of limestone mountains, extending from the neighbourhood of Sidon westward to that of Damascus eastward, and forming the northern boundary of the Holy Land. It consists of two principal ridges or ranges, which are known by different names, viz. *Libanus* and *Antilibanus*. Which of these ridges was properly called *Libanus*, is not well agreed upon by writers, Ptolemy and the LXX. distinguishing the northern ridge by that name, while the present inhabitants make it to be the southern. These mountains may be seen at a considerable distance, and some part or other of them is covered with snow throughout the year. The most elevated summit of one of these ridges was called by the Hebrews *Hermon*; by the Sidonians, *Sirion*; and by the Amorites, *Skair*. (Deut. iii. 9.) These mountains are by no means barren, but are almost all cultivated; their summits are, in many parts, level, and form extensive plains, which are sown with corn, and all kinds of

pulse. They are watered by numerous springs, rivulets, and streams of excellent waters, which diffuse on all sides a freshness and fertility even in the most elevated regions. 'After travelling for six hours in pleasant valleys,' says *D'Arrieux*, 'and over mountains covered with different species of trees, we entered a small plain on a fertile hill, wholly covered with walnut trees and olives, in the middle of which is the village of Eden. It is truly an epitome of the terrestrial paradise of which it bears the name.' These mountains are particularly celebrated for their stately cedars, which are now not very numerous. 'These noble trees,' says *Maundrell*, 'grow amongst the snow, near the highest part of the mountain, and are remarkable, as well for their own age and largeness, as for those frequent allusions made to them in the word of God. Here are some of them very old, and of a prodigious bulk, and others younger, of a smaller size. Of the former I could only reckon up sixteen; the latter are very numerous. I measured one of the largest, and found it twelve yards six inches in girth, and yet sound; and twenty-seven yards in the spread of its boughs. At about five or six yards from the ground, it is divided into five limbs, each of which was equal to a great tree.' *Le Bruyn* also tells us, that he had the curiosity to measure the bigness of two of the most remarkable cedars, and that he found one to be fifty-seven spans about, and the other forty-seven; he adds, that while he was upon the snow, he gathered off the top of one of the cedars some of its fruit, and broke off several little branches to preserve the leaves of them, which are like to rosemary leaves. Although the trees are covered almost all over with snow, yet they are always green; the little leaves of the branches shooting upwards, whilst the fruit, much like to a pine apple, hangs downwards. These cedars were the resort of eagles, (Ezek. xvii. 3.) as the lofty summits of the mountains were the haunts of lions and other beasts of prey, which used to descend and surprise the unwary traveller.

"2. *Mount Carmel* is situated about ten miles to the south of Ptolemais, on the shore of the Mediterranean sea. It is a range of hills, extending six or eight miles nearly north and south, coming from the plain of Esdraelion, and ending in the promontory or cape which forms the bay of Aecho. It is of a whitish stone, with flints imbedded in it. It has, on the east, a fine plain, watered by the river *Kishon*; and, on the west, a narrower plain, descending to the sea. Its greatest height does not exceed fifteen hundred feet.* On the side next the sea is a cave, supposed to have been

the place where the prophet *Elijah* desired *Ahab* to bring *Baal's* prophets, when celestial fire descended on his sacrifice, (1 Kings xviii. 19—40;) and on the north-east side, another, supposed to have been the place where the prophet taught his disciples.

"3. *Tabor* is a mountain of a conical form, entirely detached from any neighbouring mountain, and standing on one side of the great plain of Esdraelion. The sides are rugged and precipitous, but clothed with trees and brushwood. The mountain is computed to be nearly one mile in height: at the top is an oval plain of about a quarter of a mile in its greatest length, covered with a bed of fertile soil on the west, and having at its eastern end a mass of ruins of great antiquity. Here are to be seen three grottoes, which are said to be the remains of the three tabernacles proposed to be erected by *Peter* at the transfiguration. It was on this mountain that *Barak* was encamped, when, at the suggestion of *Deborah*, he descended with ten thousand men, and discomfited the host of *Sisera*. (Judges iv.) The prospects from this mountain are singularly beautiful and extensive. 'We had on the north-west,' says *Buckingham*, 'a view of the Mediterranean sea, whose blue surface filled up an open space left by a downward bend in the outline of the western hills; to the west-north-west a smaller portion of its waters were seen; and on the west again, the slender line of its distant horizon was just perceptible over the range of land near the sea coast. From the west to the south, the plain of Esdraelion extended over a vast space, being bounded on the south by the range of hills generally considered to be *Hermon*, whose dews are poetically celebrated, (Psalm cxxxiii. 3.) and having in the same direction, nearer the foot of *Tabor*, the springs of *Ain-el-Sherrar*, which send a perceptible stream through its centre, and form the brook *Kishon* of antiquity. (Psalm lxxxiii. 9.) From the south east to the east is the plain of *Galilee*, being almost a continuation of Esdraelion, and, like it, appearing to be highly cultivated, being now ploughed for seed throughout. Beneath the range of this supposed *Hermon*, is seated *Endor*, famed for the witch who raised the ghost of *Samuel*, (1 Sam. xxviii.); and *Nain*, equally celebrated as the place at which *Jesus* raised the only son of a widow from death to life, and restored him to his afflicted parent. (Luke vii. 11—15.) The range which bounds the eastern view, is thought to be the mountains of *Gilboa*, where *Saul*, setting an example of self-destruction to his armour-bearer and his three sons, fell on his own sword, rather than fall into the hands of the uncircumcised Philistines, by whom he was defeated. (1 Sam. xxxi.) The sea of *Tiberias*, or the lake of *Gennesaret*, famed as the seat of many miracles,

* *Buckingham's Travels in Palestine*, pp. 119, 120, Quarto.

is seen on the north-east filling the hollow of a deep valley, and contrasting its light blue waters with the dark brown shades of the barren hills by which it is hemmed around. Here, too, the steep is pointed out, down which the herd of swine, who were possessed by the legion of devils, ran headlong into the sea. (Luke viii. 33.) In the same direction below, and on the plain of Galilee, and about an hour's distance from the foot of Mount Tabor, there is a cluster of buildings, used as a bazaar for cattle. Somewhat farther on is a rising ground, from which it is said that Christ delivered the long and excellent discourse, called the 'Sermon on the mount,' and the whole view in this quarter is bounded by the high range of Gebel-el-Tel, or the Mountain of Snow. The city of Saphot, supposed to be the ancient Bethulia, a city said to be seen far and near, and thought to be alluded to in the apophthegm which says, 'a city set on a hill cannot be hid,' (Matt. v. 14,) is also pointed out in this direction. To the north were the stony hills over which we had journeyed hither, and this completed this truly grand and interesting panoramic view.*

"4. *The mountains of Israel*, or of *Ephraim*, were situated in the very centre of the Holy Land, and opposite to the mountains of Judah. The soil of both is fertile, excepting those ridges of the mountains of Israel which look towards the region of the Jordan, and which are both rugged and difficult of ascent, and also with the exception of the chain extending from the Mount of Olives near Jerusalem to the plain of Jericho. The whole of this road is held to be the most dangerous in Palestine, and, indeed, the very aspect of the scenery is sufficient, on the one hand, to tempt to robbery and murder; and on the other, to occasion a dread of it in those who pass that way. The bold projecting crags of rocks, the dark shadows in which every thing lies buried below, the towering height of the cliffs above, and the forbidding desolation which every where reigns around, present a picture that is quite in harmony throughout all its parts. With what propriety did our Saviour choose this spot as the scene of that delightful tale of compassion recorded by St. Luke! (x. 30—34.) One must be amid these wild and gloomy solitudes, surrounded by an armed band, and feel the impatience of the traveller who rushes on to catch a new view at every pass and turn; one must be alarmed at the very stamp of the horse's hoofs resounding through the caverned rocks, and at the savage shouts of the footmen, scarcely less loud than the echoing thunder produced by the discharge of their pieces in the valleys; one must witness all this upon the spot, before that the full force and beauty of the admirable story of the good Samaritan can be perceived. Here pillage, wounds, and death, would be accompanied with double terror, from the frightful aspect of every thing around. Here, the unfeeling act of passing by a fellow creature in distress, as the priest

and Levite are said to have done, strikes one with horror, as an act almost more than inhuman. And here, too, the compassion of the good Samaritan is doubly virtuous, from the purity of the motive which must have led to it, in a spot where no eyes were fixed on him to draw forth the performance of any duty, and from the bravery which was necessary to admit of a man's exposing himself, by such delay, to the risk of a similar fate to that from which he was endeavouring to rescue his fellow creature.* The most elevated summit of this ridge, which appears to be the same that was anciently called the Rock of Rimmon, (Judges xx. 45. 47,) is at present known by the name of *Quarantania*, and is supposed to have been the scene of our Saviour's temptation. The mountains of *Elal* (sometimes written *Gabal*) and *Gerizim*, (Deut. xi. 29, xxvii. 4, 12, Josh. viii. 30—35,) are situated, the former to the north, and the latter to the south of *Sichem* or *Napolase*, whose streets run parallel to the latter mountain, which overlooks the town. In the mountains of *Judah* there are numerous caves, some of considerable size: the most remarkable of these is the cave of *Adullum*, mentioned 1 Sam. xxii. 42.

5. *The mountains of Gilead* are situated beyond the Jordan, and extend from Hermon southward to Arabia Petrea. The northern part of them, known by the name of *Bashan*, was celebrated for its stately oaks, and numerous herds of cattle pastured there, to which there are many allusions in the Scriptures. The scenery of this elevated tract is described by Mr. Buckingham as extremely beautiful: its plains covered with a fertile soil; its hills clothed with forests, and at every new turn presenting the most beautiful landscapes that can be imagined. The middle part, in a stricter sense, was termed *Gilead*; and in the southern parts, beyond Jordan, were the mountains of *Abarim*, which are conjectured to have derived their name from the passes between the hills of which they are formed. The most eminent among these are *Pisgah* and *Nebo*, which form a continued chain, and command a view of the whole land of *Canaan*. From *Mount Nebo*, *Moses* surveyed the promised land, before he was gathered to his people, (Numb. xxvii. 12, 13.†)

* Buckingham's Travels, p. 292, 293.

† See *Wells's Geography*, and *Horne*, vol. iii. part i. chap. ii. sect. 4.

AMERICAN SONG BIRDS.

(Continued from page 227.)

The song of the Baltimore oriole (*orioles baltimore*) is little less remarkable than his fine appearance, and the ingenuity with which he builds his nest. His notes consist of a clear mellow whistle, repeated at short intervals as he gleams among the branches. There is in it a certain wild plaintiveness and *raucous* extremely interesting. It is not uttered with rapidity, but with the pleasing tranquillity of a careless plough boy, whistling for amusement. Since the streets of some of the American towns have been planted with Lombardy poplars, the orioles are constant visitors, chanting their native "wood notes wild," amid the din of coaches, wheelbarrows, and sometimes within a few yards of a bawling oyster-

The notes of the orchard oriole (*orioles mutus*) are neither so full nor so mellow as those of the Baltimore, and are uttered more rapidly and gaily, while the bird is flying and caroling in a hurried manner, so that the ear can seldom catch all the tones. Among these there is one note especially which is very striking and interesting.

The Virginian nightingale, red bird, or cardinal grosbeak (*oxia cardinalis*), has great clearness, variety, and melody in his notes, many of which resemble the higher notes of a fife, and are nearly as loud. He sings from March till September, and begins early in the dawn, repeating a favourite stanza twenty or thirty times, successively, and often for a whole morning together, till, like a good story too frequently repeated, it becomes quite tiresome. He is very sprightly, and full of vivacity; yet his notes are much inferior to those of the wood, or even of the brown, thrush.

Another bird of this genus, the pine grosbeak (*oxia emulcator*), sings extremely clear, mellow, and sweet, though not so loud as birds of its size generally do. A tame one sang, during the months of May and June, with much enthusiasm, for whole mornings together; and it acquired several notes of the Virginian nightingale, one of which hung near it.

The American goldfinch, or yellow bird (*fringilla tristis*), sings very much like the European goldfinch; but so weakly, that even when perched over your head, the notes appear to come from a distance. In a cage he sings with great energy and animation. They are migratory birds, and, when they arrive in spring, great numbers of them assemble on the same tree, to bask and dress themselves in the morning sun, singing at the same time, in concert, most delightfully for an hour together.

The Indigo bird (*fringilla cyanea*) is fond of perching on fences about road-sides, and is a vigorous and pretty good songster; mounting to the tops of the highest trees, and chaunting for half an hour at a time. His song is a repetition of short notes, commencing loud and rapid, and falling by imperceptible gradations, till they seem hardly articulate, as if the mind were quite exhausted. After a pause of about half a minute, he begins as before. Unlike most other birds, he chaunts with as much animation under the meridian sun in June as he does in a May morning.

The song sparrow (*fringilla melodia*) is by far the earliest, sweetest, and most unwaried of the American singing birds, sometimes continuing in song during the whole year. His note, or rather chaunt, is short but very sweet, somewhat resembling the beginning of the canary's song, frequently repeated for an hour together.

The whole song of the black-throated bunting (*emberiza americana*) consists of five, or rather two, notes; the first repeated twice and very slowly, the second once, and rapidly, resembling *chip, chip, chip*, which duty he is by no means parsimonious, but will continue it for hours successively. His manners are much like those of the European yellow-hammer, sitting, while he sings, on palings and low bushes.

The song of the rice bird (*emberiza oryzivora*) is highly musical. Mounting and hovering on the wing, at a small height above the ground, he chaunts out a jingling melody of varied notes, as if half a dozen birds were singing together. Some idea may be formed of it, by striking the high keys of a pianoforte singly and quickly, making as many contrasts as possible, of high and low notes. Many of the tones are delightful, but the ear can with difficulty separate them. The general effect of the whole is good; and when ten or twelve are singing on the same tree, the concert is singularly pleasing.

The scarlet tanager (*tanagra rubra*) has a pensive manner of note, like a churr, which appears distant, though the bird be near. At times he has a more musical chaunt, something like that of the Baltimore oriole. He is none of the meanest of the American songsters, and his plumage renders him a striking ornament to the woodland scenery.

The note of the summer red bird (*taigra aestiva*) is a strong sonorous whistle, resembling a *Joze* trill, or shake, on the notes of a fife, frequently repeated.

* Buckingham's Travels, pp. 107—109.

† It is usual in passing through this solitary pass, to be attended by a number of armed men, who keep up a continued shout, sent forth from hill to hill, which is re-echoed through all the valleys.

That of the female is rather a kind of chattering, like a rapid enunciation of *cheeky-tueky-tuck*.

The shore lark (*Alauda alpestris*, or a *coronata*) has a single chirp, exactly like the European skylark; and it is reported that, in the country where it breeds, it sings well while mounting in the air.

The Maryland yellow throat (*Sylvia marylandica*) has a twitter not disagreeable, somewhat like *whit-tite*, thrice repeated; after which it pauses for half a minute, and begins again the same duty.

The red-eyed flycatcher (*Sylvia olivacea*) has a loud, lively, and energetic song, which is continued sometimes for an hour without intermission. The notes are, in short, emphatic bars of two, three, or four syllables. On listening to this bird, in his full ardour of song, it requires but little imagination to fancy you hear the words "Tom Kelly! whip! Tom Kelly!" very distinctly; and hence Tom Kelly is the name given to the bird in the West Indies.

The white-eyed flycatcher (*Muscipica caudatrix*), a lively, active, sociable, little bird, possessing a strong voice for its size, and a great variety of notes, singing with much vivacity from April to September.

The crested titmouse (*Parus bicolor*) possesses a remarkable variety in the tones of its voice, at one time not louder than the squeaking of a mouse, and in a moment after whistling aloud and clearly, as if calling a dog, and continuing this dog-call through the woods for half an hour at a time.

The red-breasted blue bird (*Sylvia sialis*) has a soft, agreeable, and often repeated warble, uttered with opening and quivering wings. In his courtship he uses the tenderest expressions, and caresses his mate by sitting close by her, and singing his most endearing warblings. If a rival appears, he attacks him with fury, and, having driven him away, returns to pour out a song of triumph. In autumn his song changes to a simple plaintive note, which is heard in open weather all winter, though in severe weather the bird is never to be seen.

The marsh wren (*Certhia palustris*) can scarcely be said to sing; but, when standing on the reedy banks of the Delaware or Schuylkill in June, you may hear a low crackling sound, as of air bubbles forcing their way through mud or boggy ground when it is trod upon. These are the singular notes of the marsh wren.

The notes of the house wren (*Motacilla domestica*) are loud, sprightly, and tremulous, repeated every few seconds with great animation, with a trilling vivacity extremely agreeable. The European who judges of the song of this species by that of his own wren (*Motacilla troglodytes*), will do great injustice to the American bird; for, in strength of tone and execution, the house wren is far superior. He may be heard on the tops of houses, even in towns, singing with great energy.

From these twenty-four examples, I think the position is fully made out, that the American song birds, so far from being inferior, are superior, to those of Europe, both in number and in the excellence of their music. I hope, therefore, that we shall hear no more of the untenable theories of Buffon on this subject.

Lee, Kent, Nov. 24.

SACRED MELODY.

"I am the way, and the truth, and the life." St. John xiv. 6.

Thou art the way — and he who sighs,
Amid this starless waste of woe,
To find a pathway to the skies.

A light from heaven's eternal glow,
By thee must come, thou gate of love,
Through which the saints undoubting trod,
Till faith discovers, like the dove,
An ark, a resting place in God.

Thou art the truth, whose steady day
Shines on through earthly night and bloom;
The pure, the everlasting ray,
The lamp that shines e'en in the tomb;

The light that out of darkness springs,
And guideth those that blindly go;
The Word, whose precious radiance flings
Its lustre upon all below.

Thou art the life, the blessed well,
With living waters gushing o'er,
Which those that drink shall ever dwell
Where sin and thirst are known no more.
Thou art the mystic pillar given,
Our lamp by night, our light by day;
Thou art the sacred bread from heaven,
Thou art the life, the truth, the way.

* *

Relative Strength of the Evidence which supports the Genuineness and Authenticity of the Holy Scriptures.

The subsequent observations upon the proofs of the genuineness of the Holy Scriptures, are obtained from a work written by Isaac Taylor, on the "History of the Transmission of Ancient Books to Modern Times," which, while they convey interesting information, may serve to counteract some of the insinuations of unbelievers, derogatory to the credibility and authority of the sacred writings.

"The Jewish and Christian Scriptures may be compared with the works of the Greek and Roman authors in the following particulars:—

1. "The number of manuscripts which passed down through the middle ages.

"To mention any number as that of the existing ancient manuscripts, either of the Hebrew or Greek Scriptures, would be impossible. It is enough to say that, on the revival of learning, copies of the Scriptures were found wherever any books had been preserved. In examining the catalogues of conventual libraries, such as they were in the fifteenth century, the larger proportion is usually found to consist of the works of the fathers, or of the ecclesiastical writers of the middle ages: next in amount are the Scriptures, sometimes entire; more often the Gospels, the Acts, the Epistles, or the Psalms, separately; and last and fewest are the classics, of which seldom more than three or four are found in a list of one or two hundred volumes. The number of ancient manuscripts of the Greek New Testament, or parts of it, hitherto examined by editors, is nearly five hundred.

2. "The antiquity of some existing manuscripts.

"A Virginal in the Vatican claims an antiquity as high as the fourth century: there are a few similar instances; but generally the existing copies of the classics are attributed to periods between the tenth and fifteenth centuries. In this respect the Scriptures are not at all inferior to the classics. There are extant copies of the Pentateuch, on no slight grounds supposed to have been written in the second or third century; some copies of the Gospels belonging to the third or fourth; and several of the entire New Testament, unquestionably made before the eighth. But the actual age of existing manuscripts is a matter of more curiosity than importance, since proof of another kind carries us with certainty far beyond the date of any existing parchments.

3. "The extent of surface over which copies were diffused at an early date.

"It is a matter of unquestioned history that the Jews, with their books, had spread themselves through most countries of Asia, of southern Europe, and of northern Africa, before the commencement of the Christian era; nor is it less certain that wherever Judaism existed, Christianity rapidly followed it. Carried forward by their own zeal, or driven on by persecutions, the Christians of the first and second centuries passed beyond the limits of the Roman empire, and founded churches among nations scarcely known to the masters of the world. Nor were the Christian Scriptures merely carried to great distances in different directions; they were scattered through the mass of society in every nation to an extent greatly exceeding the ordinary circulation of books in those ages: those books were not in the hands of the opulent, and of the studious merely; but were possessed by innumerable individuals, who, with an ardour beyond the strength of mundane passions, valued, preserved, and reproduced them. And while many copies were hoarded in secret by individuals, others were the common property of societies, and were, by continual repetition in public, imprinted on the memories of all their members.

"The wide, and if the expression may be used, the deep and full circulation of the Scriptures, secured them, not merely from extinction, but from corruption. *These books were never included within the sphere of any one centre of power, civil or ecclesiastical. They were secreted, and they were expanded beyond the utmost reach of tyranny and fraud.*"— [What then becomes of Elias Hicks' sage assertion, that there was at one time but a single copy of the Scriptures, and that in the hands of the pope?]

4. "The importance attached to the books by their possessors.

"The regard entertained by the Jews for their sacred books was altogether without a parallel: the reverence of the Christians for theirs, if not more profound, was more impassioned, and produced a sentiment perfectly unlike any with which one might seek to compare it: the fondness of a learned Greek or Roman for his books, was but as the delight of an infant with his toys.

5. "The respect paid to them by copyists of later ages.

"The scrupulousity and servile minuteness of the Jewish copyists in transcribing the Hebrew Scriptures are well known; in a literal sense of the phrase, "not a tittle of the law" was sighted: not only, as with the Greeks, was the number of verses in each book noted, but the number of words and of letters; and the central letter of each book being distinguished, became, as a point of calculation, the key-stone of that portion of the volume."

"The flame of true piety was never extinguished in the Christian community; nor can any century, or half century of the middle ages be named, in which it may not be proved that there were individuals by whom the books of the New Testament were known and regarded with a heartfelt reverence and affection. There were, besides, multitudes in the religious houses who, influenced only by a purblind su-

per-stitution, thought it a work of superlative merit to execute a fair copy of the Scriptures, or any part of them; and all the puerile adornments which the arts of the times afforded, were lavished to express the veneration of the scribe for the subject of his labours.

6. "The wide separation, or the open hostility of those by whom these books were preserved.

"This is a circumstance of the utmost significance, and is if peculiar to the Jewish and Christian Scriptures, yet belonging to them in a degree which places their uncorrupted preservation on a basis incomparably more extended and substantial than that of any other ancient writings.

"The Hebrew nation has, almost through the whole period of its history, been divided both by local separation, and by schisms. Probably the Israelites of India, and certainly the Samaritans, have been the keepers of the books of Moses *apart from the Jews*, during a period that reaches beyond the date of authentic profane history. In times somewhat more recent, the Jews have not only been separated by distance, but divided by at least one complete schism—that on the subject of the rabbinical traditions, between the sect of the Karaites and the mass of the nation.

"The reproach of the Christian church, its divisions, has been, in part at least, redeemed by the security thereby afforded for the uncorrupted transmission of its records. Almost the earliest Christian apologists avail themselves of this argument in proof of the integrity of the sacred text. Augustine especially urged it against those who endeavoured to impeach its authority: there never was a time when an attempt, on any extensive scale, even if otherwise practicable, to alter the text, would have raised an outcry in some quarter.

7. The visible effects of these books from age to age.

"On this point, also, the history of the Greek and Latin classics affords only a faint semblance of that evidence, by means of which the existence and influence of the Scriptures may be traced from the earliest times, after their publication, through all successive ages."

"The Jews, in the sight of all nations, have, through a well known and uncontested period of two thousand five hundred years, exhibited a living model of the venerable volume which was once delivered to them, and which still they cherish. And though long since stripped of all that was splendid or cheering in their institutions, and though rent away from the visible part of their worship, and though blind, for the most part, to the moral grandeur of their law and of their prophets, they hold unbroken the crust, or shell, of the system described in their books." "The Christian Scriptures have marked their way through the field of time, not in the regions of religion only, or of learning, or of politics, but in the entire condition, moral, intellectual, and political, of all the western nations. The public history of no period since the publication of these writings is at all intelligible without the supposition of their existence and diffusion."

8. The body of references and quotations.

"The successive references of the Greek

authors one to another, though amply sufficient in most instances to establish the antiquity of the works quoted, furnish imperfect aid in ascertaining the purity of the existing text, or in amending it where apparently faulty. A very large number of these references is merely allusive, consisting only of the mention of an author's name, with some vague citations of his meaning. And even in those authors who make copious and verbal quotations, such as Strabo, Plutarch, and Hesychius, &c. a lax method of quotation, in many instances, robs such quotations of much of their value for the purposes of criticism. Yet, after every deduction of this kind has been made, the reader of the classics feels an irresistible conviction that this network of mutual or successive references could result from no machination, no contrivance, from nothing but reality; and that it affords a proof, never to be refuted, of the genuineness of the great mass of ancient literature. But with the Jewish and Christian Scriptures, this kind of evidence, reaching far beyond the mere proof of antiquity and genuineness, is ample and precise enough to establish the integrity of the *entire text* of the books in question. These writings were not simply succeeded by a literature of a similar cast, but they created a body of literature altogether devoted to their elucidation; and this elucidation took every imaginable form of occasional comment upon single passages, of argument upon certain topics, requiring numerous scattered quotations, and of complete annotations, in which nearly the whole of the original author is repeated. From the rabbinical paraphrases, and from the works of the Christian writers of the first seven centuries, (to come later is unnecessary,) the whole text of the Scriptures might have been recovered if the originals had since perished.

9. Early versions.

"For the purpose of establishing the antiquity, genuineness, and integrity of the Scriptures, no other proof need be adduced than that afforded by the existing ancient versions. For, when accordant translations of the same writings in several unconnected languages, and in languages which have long ceased to be vernacular, are in existence, every other kind of evidence is manifestly superfluous. In this respect, hardly any comparison between the classic authors and the Scriptures can be instituted. For scarcely any thing that deserves to be called a translation of any of them, executed at a *very early period* after their first publication, is extant." "The Old Testament exists, independently of the original text, in the Chaldee paraphrases or Targums, in the Septuagint, or Greek version; in the translations of Aquila, of Symmachus, and of Theodosian; in the Syriac and the Latin, or Vulgate versions; in the Arabic and in the Ethiopic, not to mention others of somewhat later date. The New Testament has been conveyed to modern times, in whole or in part, in the Peshito, or Syriac translation; in the Coptic, the Sahidic, in several Arabic versions, in the Ethiopic, the Arminian, the Persian, the Gothic, and in the Latin versions.

10. The vernacular extinction of the lan-

guages or idioms in which these books were written.

"To write Attic Greek was the ambition and affection of several of the Constantinopolitan writers of the third and fourth centuries; and to acquire a style of pure latinity was assiduously aimed at by several writers of the middle ages: and a few of them so far succeeded in this sort of imitation, that they executed some forgeries on a small scale, which would hardly have been detected, if they had not wanted external proof. But the pure Hebrew, such as it existed before the captivity, so entirely ceased to be vernacular during the removal of the Jews from their land, that the original Scriptures needed to be interpreted to the people ever after; nor is there any evidence that the power of writing in the primitive language was affected by the rabbis, whose commentaries are composed in the dialects vernacular in their times. The Hellenistic Greek of the New Testament, which differs considerably from the style of the classic authors, and even from that of the Septuagint, to which it is most nearly allied, very soon passed out of use; for the later Christian writers in the Greek language had, in most instances, formed their style before their conversion: or, at least, affected a style different from that of the apostles and evangelists. The idiom of the New Testament, in which phrases or forms, borrowed from almost all the surrounding languages, occur, resulted from the very peculiar education and circumstances of the writers, which were such as to make their dialect, in many minute particulars, unlike any other, and such as very soon became extinct."

11. The means of comparison with spurious works; or with works intended to share the reputation acquired by others.

"Imitations, whether good or bad, serve to set originals in a more advantageous light: the former, by calling into activity the utmost acumen and diligence of critics, by which means the evidence of genuine writings is cleared from suspicion and obscurity; the latter by serving as a foil or contrast, exhibiting more satisfactorily the dignity, consistency, and native simplicity of what is genuine." "No good imitations, either of the Jewish or Christian Scriptures, have ever appeared; but in the place of that elaborate investigation which the existence of such productions would have called forth, other motives of the strongest kind have prompted a fuller and more laborious examination of the Scriptures than any other writings have endured.

"Many bad imitations of the style of the Scriptures, both of the Old and New Testaments, have been attempted, and are still in existence; and they are such as afford the most striking illustration that can be imagined of the proper difference in simplicity, dignity, and consistency, between the genuine and the spurious. The apocryphal books (which, however, are not, most of them, properly termed *spurious*) afford this advantageous contrast to the writings of the Old Testament; and the spurious gospels, passing under the names of Peter, Judas, Nicodemus, Thomas, Barnabas, &c. to those of the New."

FOR THE FRIEND.

Selections from the Writings of the Primitive Friends.

I have frequently thought that a portion of the columns of the Friend might be usefully occupied with extracts from the writings of our primitive Friends, illustrative of their views on doctrinal subjects.

It is certainly a culpable neglect in the members of any religious society, to live in ignorance and unconcern respecting the principles they profess; but after the practical evidence which the Society of Friends has recently had, of the lamentable effects produced by such ignorance, they surely will be doubly reprehensible if they neglect to make themselves and their children thoroughly acquainted with those doctrines, for the promulgation and defence of which their pious forefathers suffered so deeply.

The apostle Peter exhorts his fellow believers to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear;" and the injunction is peculiarly pertinent to the present condition of the Society of Friends. The want of this readiness, and of that "meekness and fear" which distinguish the true Christian, has led the way for the introduction of many of those evils which we so much regret. If the advice of the apostle had been generally observed by Friends, we should not now have to deplore a wide and lamentable apostasy from the Christian faith—had parents been as anxious to imbue the minds of their children with a love for religion, and a knowledge of its saving truths, as they were to promote their worldly interest; had they given evidence, by their own example, that the momentous concerns of salvation, and "the durable riches and righteousness" of another and a better world, were the primary objects of their attachment and pursuit, how different would have been the aspect of things among us. We should have been a spiritually-minded people, redeemed from the spirit and customs and fashions of "the world that lieth in wickedness;" our lives devoted to the service of God, regulated by his holy spirit, and conformed in all things to his blessed will. Instead of grasping after wealth and worldly grandeur, our views would be circumscribed within the narrow limits of "things necessary and convenient;" and our wants being few, and easily satisfied, a large portion of our time would be dedicated to the promotion of religious or benevolent objects. It is ardently to be wished that such a state of mind may be cultivated amongst us, and that the painful lessons we have been taught may have a due influence upon our future conduct; and while I am sensible that divine grace can alone perfect this good work, I feel solicitous that we may not neglect those secondary means which, under the blessing of heaven, may prove powerful auxiliaries in its furtherance and accomplishment. Among these secondary aids the Holy Scriptures stand preeminent—the daily perusal of them should therefore never be neglected—not reading them merely as an entertaining and curious history, in which we have no immediate personal interest, but devoutly,

and with serious meditation, as the great charter of our Christian privileges, and the inspired record of our high and holy hopes for the life which is to come; praying for the assistance of the spirit which dictated them to open and apply the important truths they contain to our own states.

If this profitable exercise was generally prevalent among the old as well as the young, that light and frivolous reading, which is sought with so much avidity, the effect of which is to dry up the sources of devotional feeling in the heart, and to destroy the relish for serious reading and meditation, would scarcely be known among us. I am convinced, by sorrowful experience, that much evil has been done by the professedly moral and religious tales which so much abound in the present day, dressed up in the meretricious ornaments of fiction, in order to recommend them to the corrupted taste and inclination of those who have little or no relish for simple truth. Many sober persons seem to apprehend they may read these works with impunity, who perhaps would turn with dislike from novels written on other subjects, and presented in a less specious and deceptive attire. But if such will seriously examine the state of their minds while engaged in reading what are called "religious novels," they will find that they are exceedingly unfavourable to advancement in a religious life—they produce a hurried and feverish excitement of the spirits; inflate the mind with false notions of human excellence and importance; degrade the sacred realities of religion to a level with the mere imaginations of an active mind, disqualify us for calm contemplation and humble waiting upon God, and give a disrelish for the plain and searching, but salutary, lessons of religious instruction which the Bible unfolds.

I am far from supposing that young persons are to be entirely restricted to religious reading. There are ample stores of literature and science, presented in pleasing and attractive forms, free from the objections I have stated, from which they may select an almost endless variety of useful and interesting matter, adapted to every taste, and calculated to improve and recreate their minds. And while I invite the attention of the readers of "The Friend" to these fertile sources of instruction and amusement, I would also respectfully recommend that they should make themselves familiarly acquainted with the history of their own religious Society, with the labours and sufferings of those worthy men who were among its earliest and brightest ornaments, and with those Christian doctrines which they not only preached with convincing energy to a licentious age, but powerfully enforced by a correspondent example. "adorning the doctrine of God their Saviour in all things."

From the writings of some of these Friends I propose occasionally to make a few extracts, with the hope that they will, in some measure, supply the want of the books to those who have not access to them, and that those who have this privilege, will be invited to examine more closely and at large into those excellent works.

The following selections from the writings of William Penn show the views which he and

his friends entertained respecting the divinity and offices of our blessed Redeemer, viz.

"I will end my part herein, with our most solemn confession, in the holy fear of God; that we believe in no other Lord Jesus Christ than he who appeared to the fathers of old, at sundry times and in divers manners; and in the fulness of time, took flesh of the seed of Abraham and stock of David, became Immanuel, God manifest in flesh, through which he conversed in the world, preached his everlasting gospel, and by his divine power gathered faithful witnesses; and when his hour was come, was taken of cruel men, his body wickedly slain; which life he gave, to proclaim, upon faith and repentance, a general ransom to the world; the third day he rose again, and afterwards appeared among his disciples, in whose view he was received up into glory; but returned again, fulfilling those Scriptures, 'He that is with you, shall be in you; I will not leave you comfortless, I will come to you again, and receive you unto myself.' John xiv. 3, 17, 18. And that he did come, and abide as really in them, and doth now in his children by measure, as without measure in that body prepared to perform the will of God in; that he is their King, Prophet, and High Priest, and intercedes and mediates on their behalf; bringing in everlasting righteousness, peace and assurance for ever, unto all their hearts and consciences, to whom he everlasting honour and dominion. Amen."—Works, vol. ii. p. 420.—1673.

His letter to Dr. John Collinges contains the following, viz.—

"And now I will tell thee my faith in this matter; I do heartily believe, that Jesus Christ is the only true and everlasting God, by whom all things were made, that are made, in the heavens above, or the earth beneath, or the waters under the earth; that he is as omnipotent, so omnipresent, and omnipresent, therefore God."

"In short, I say, both as to this, and the other point of justification, that Jesus Christ was a sacrifice for sin, that he was set forth to be a propitiation for the sins of the whole world; to declare God's righteousness for the remission of sins that are past, &c. to all that repented and had faith in his Son. Therein the love of God appeared, that he declared his good will thereby to be reconciled; Christ bearing away the sins that are past, as the scape-goat did of old, not excluding inward work; for, till that is begun, none can be benefited, though it is not the work, but God's free love that remits and blots out, of which the death of Christ, and his sacrificing of himself, was a most certain declaration and confirmation. In short, that declared remission, to all who believe and obey, for the sins that are past; which is the first part of Christ's work, (as it is a king's to pardon a traitor, before he advanceth him,) and hitherto the acquaintance imputes a righteousness, (inasmuch as men, on true repentance, are imputed as clean of guilt as if they had never sinned,) and thus far justified; but the completing of this, by the working out of sin inherent, must be by the power and spirit of Christ in the heart, destroying the old man and his deeds, and bringing in the new and everlasting righteousness: So, that which I write against, is such doctrine as

extended Christ's death and obedience, not to the first, but this second part of justification; not the pacifying [of] conscience, as to past sin; but to complete salvation, without cleansing and purging from all filthiness of flesh and spirit, by the internal operation of his holy power and Spirit."—See Penn's works, vol. ii. p. 165, &c.—1673.

From the 18th chapter of the "Christian Quaker," a work written by William Penn and George Whitehead, I take the following quotation, viz.—

"But there is yet a further benefit that accrueth by the blood of Christ, viz.—that Christ is a propitiation and redemption to such as have faith in him. For though I still place the stress of feeling of a particular benefit, upon the light, life, and spirit revealed and witnessed in every particular person, yet in that general appearance there was a general benefit justly to be attributed unto the blood of that very body of Christ, which he offered up through the eternal Spirit, to wit, that it did propitiate. For, however it might draw stupendous judgments upon the heads of those who were authors of that dismal tragedy, and bloody murder of the Son of God, and died impenitent, yet doubtless it is thus far turned to very great account, in that it was a most precious offering in the sight of the Lord, and drew God's love the more eminently unto mankind, at least such as should believe in his name; as his solemn prayer to his Father at his leaving the world, given us by his beloved disciple, doth plainly witness.

"For how can it otherwise be, but that it should render God most propitious to all such as believe in Christ, the Light of the world, when it was but placing of his only begotten Son's sufferings, truly on their account, that should ever believe and obey him? Yea, doubtless, greatly did that sacrifice influence to some singular tenderness, and peculiar regard unto all such who should believe in his name, being the last and greatest of all his external acts, viz. the resisting unto blood, for the spiritual good of the world, thereby offering up his life upon the cross, through the power of the eternal Spirit, that remission of sin, God's bounty to the world, might be preached in his name, and in his very blood too, as that which was the most ratifying of all his bodily sufferings. And, indeed, therefore might it seem meet to the Holy Ghost, that redemption, propitiation, and remission should be declared, and held forth, in the blood of Christ, unto all that have right faith therein, as saith the apostle to the Romans: 'whom God hath set forth to be a propitiation through faith in his blood.' Rom. iii. 25. And to the Ephesians: 'in whom we have redemption through his blood, the forgiveness of sins,' &c. because it implies a firm belief that Christ was come in the flesh, and that none could then have him as their propitiation and redemption, who withstood the acknowledgement of, and belief in, his visible appearance, which John tells us some denied."—Works, vol. i. p. 557.—1673.

John Faldo, in writing against Friends, quotes as their language, "Christ, the offering, the Light within." To which William Penn replies:—

"This is no Quaker expression; and unless we are to answer for John Faldo's mistakes, we are unconcerned in it: only his malice is manifest; for he would by this insinuate, that we deny Christ to be an offering as in the flesh, and the body then offered up, to be concerned in our belief of the offering; but I do declare it to have been an holy offering, and such an one too, as was to be once for all."—Vol. ii. p. 311.—1673.

From his "Invalidity of John Faldo's Vindication," I take the following, viz.—

"Before I leave this particular, I must again declare, that we are led by the *Light and Spirit of Christ*, with holy reverence to confess unto the blood of Christ shed at Jerusalem, as that by which a propitiation was held forth to the remission of the sins that were past, through the forbearance of God unto all that believe; and we embrace it as such; and do firmly believe, that thereby God declared his great love unto the world, for by it is the consciousness of sin declared to be taken away, or remission sealed to all that have known true repentance, and faith in his appearance. But because of the condition, I mean faith and repentance, therefore do we exhort all to turn their minds to the Light and Spirit of Christ within, that by seeing their conditions, and being by the same brought both into true contrition and holy confidence in God's mercy, they may come to receive the benefit thereof; for without that necessary condition, it will be impossible to obtain remission of sins, though it be so generally promulgated thereby."—P. 411.—1673.

FOR THE FRIEND.

MEETINGS FOR DISCIPLINE.

It appears from the journals of Friends who travelled in England from the year 1750 to 1760, that the Society in that nation had fallen into a state of great weakness as regarded the maintenance of the discipline, and the support of the various testimonies which distinguish us from other religious professors. Many of the meetings were greatly reduced in size, and of those persons who remained in membership, a considerable number, through the prevalence of a worldly spirit, and a conformity to the vain fashions of the times, had lost the appearance of Friends, neglected the attendance of religious meetings for worship and discipline, and, of course, disregarded the salutary regulations adopted by the Society for the preservation of its members in a consistent and circumspect life. The few faithful Friends in the different meetings had consequently great burdens to bear, and their number being but small, and the violations of discipline frequent, it became extremely difficult to preserve the order of the church—many wrong things were suffered to pass unnoticed, and gradually a state of affairs was produced, which threatened the most serious consequences to the church. It is not intended to convey an idea that during this discouraging period, no exertions were used for a reformation, or that the living members of the Society viewed its lamentable situation with unconcern. On the contrary, repeated efforts were made to induce Friends to look more

narrowly into the state of their own families and meetings, and to labour to promote greater spirituality, and a purer and more fervent zeal for the increase of righteousness in the Society. The yearly meeting of London, with becoming care and concern, had several times exhorted its subordinate meetings in relation to these subjects, and extended to them wholesome advice respecting the numerous and obvious deficiencies. But these Christian admonitions had produced too little effect, and the subject becoming more seriously alarming, the attention of the yearly meeting was again forcibly awakened to it in the year 1760. The result of this concern was the appointment of a large committee of men and women Friends to visit the quarterly, monthly, and other meetings, as they might judge proper, and extend such advice and assistance as the necessity of the particular cases should appear to them to require. The labours of this committee were remarkably blest to the Society, not only in exciting many of the members to greater watchfulness and diligence in the discharge of their religious duties, but in promoting a more faithful maintenance of its discipline and testimonies.

In the course of their visit, they found some monthly meetings reduced to so small a number as not to be able to fill the necessary appointments, without employing persons whose conduct manifested a want of due regard to our religious profession; who were living in the violation of the testimony to plainness in dress and address, or otherwise disqualified for actively engaging in the concerns of Society. In these cases the committee found it their duty to recommend that such meetings should be laid down, and the members attached to some adjoining meeting, that by the united labours of the consistent members of both meetings, the good order of Society might be steadily supported by those whose conduct and conversation comported with the high profession they were making. In reading the journal of John Griffith, I have been particularly interested with his account of the appointment and labours of this committee, and apprehending it may be acceptable to the readers of "The Friend," I have made a few selections for their columns.

Speaking of the yearly meeting of 1760, he says: "Upon reading the answers to the usual queries from the several quarterly meetings, great slackness and unfaithfulness in divers places in some weighty branches of our Christian testimony appeared, notwithstanding the great and earnest endeavours made by the yearly meeting from year to year, by way of advice, caution, and counsel; the sense whereof deeply affected some minds, who, in humble prostration before the Lord, were ready to say, 'What wilt thou do for thy great name's sake, and to heal the backslidings of thy people?'"

"A friend under this exercise, and an awful sense of the divine presence, which was near, stood up; taking notice of the apparent defection above hinted, and that as all the means hitherto used by the truly Christian labours of preceding yearly meetings had not proved sufficient to stop the declension, which

seemed rather to increase, that now it behoved that meeting deeply and weightily to consider what remained yet to be done for the help and recovery of the Society to its ancient purity and comely order, or to this import. This seemed to open the way for our worthy friend, Joseph White of Pennsylvania, who was then on a religious visit in this nation, to lay before that meeting what he said had been much upon his mind most of the time since he landed, and which seemed to increase in clearness and weight as that yearly meeting drew near, and that he found it was the proper time to deliver the same, viz. "That the yearly meeting do appoint a suitable number of solid, weighty, judicious Friends to visit all the quarterly and monthly meetings in England, therein to use their Christian endeavours, in the love of God, for the promotion and revival of wholesome discipline, and the comely order of the gospel in the churches." Great was the awful solemnity which covered the meeting during its deliberations on this very important affair. The weight of the heavenly power was so exceeding great and awful, that it was very hard for any contrary spirit to appear, yet objections against appointments for such services were advanced by some. It was therefore proposed that Friends who found a concern on their minds to engage in the said undertaking would give in their names. The Lord's heavenly power being at work, like leaven, in the meeting, a wonderful time of divine favour it was, wherein about fifty-eight offered themselves accordingly." *Journal*, p. 293—295.

John Griffith was one of this number, and appears to have been frequently engaged in attending to the important duties confided to them by the yearly meeting. From his account of the visit, the following extracts are taken:—

"The 16th we visited Thaxted monthly meeting, and by inquiry made, it appeared that many of their members were very slack and defective in divers branches of our Christian testimony; and most of the active members had but little experience of the essential qualifications for effectual service in the church, which must all proceed immediately from the great Father of lights and spirits. It would be very absurd to imagine [that] a less or inferior ability to administer justice and sound judgment, was necessary under this higher and more glorious dispensation, than was received by those who judged and ruled for God in the Israelitish church: it being evident the Lord was pleased to put his spirit upon those who had the weight of the offices of that church upon them, both in their wilderness state of probation, and after they quietly possessed the promised land. But the supernatural endowment so essential as above hinted, is not within our reach as men, neither is it given to us until we are emptied of our own wisdom, and divested of all dependence upon human accomplishments."—p. 304.

"The 28th, we visited Beccles monthly meeting, where things appeared very low and much out of order; the spirit and wisdom of man appeared much to rule and act amongst them, which is fond of smoothing over, and daubing with untempered mortar, crying

peace, where there is no peace. In this difficult, mournful state of things, the divine Helper, in whom only our dependence remained, was near, giving judgment to assign the living child to the proper mother, and to judge down wrong things in whatsoever stations they appeared."—p. 307.

"The 20th of the 2nd month we visited the monthly meeting of Royston in Herefordshire, the state of which appeared much out of order; discipline was in the main neglected. Very deep and painful was our labour, under a mournful sense of that gross darkness which had prevailed by reason of unfaithfulness; yet the Lord was graciously with us, and the testimony of truth was exalted over the heads of disorderly walkers, and all those who, by a mean, temporising spirit, had violated some principal branches of our Christian testimony. We were unanimously of opinion that the monthly meeting of Royston, in its present state, was too weak to manage the weighty affairs proper to a monthly meeting; and therefore proposed its being joined to Baldock and Hitchin, which, upon a solid deliberation, was agreed to, and hath since been effected, to the great satisfaction of Friends who have the prosperity of truth at heart."—p. 312, 313.

Of the monthly meeting of Suffolk, held at Woodbridge, he says, "Much labour was bestowed in the free extendings of divine love, which was comfortably shed abroad in that meeting, that Friends might be thereby stirred up to use endeavours for a general reformation; in which fervent labour was bestowed, and close admonition extended to such as know not their own spirits subjected by the spirit of Christ, but dared to presume to move and act in the affairs of the church of God, by the strength of their own understandings as men; these not having true zeal, can wink at wrong things, great disorders and flagrant unfaithfulness, smoothing all over, blending all together, crying peace, peace, and all is well, when it is evidently otherwise. O how doth the Lord abhor such unsoundness! surely then his people should see the weight and authority of his power, standing over such.

"A principal cause of waste and desolation in the house and heritage of God, is the want of more prepared stones for the building, hewn and polished in the mountain. But great inconvenience arises when some are made use of as stones for the building, in their natural state, which renders them unfit materials to erect a house for the glory of God to abide in; so that what such build is nothing but a habitation for antichrist to dwell in; for he will content himself in any form of religion, whilst he can keep the power out of it. His first subtle working in the mystery of iniquity is to persuade the minds of men there is no need of any more power and wisdom than they have as men; that if they will exert their endeavour, they may be useful members, thus withdrawing gradually from the fountain of living water, to hew out cisterns to themselves which will hold no water. O how dry and insipid are all their religious performances! and what they do is only to beget in their own image, carnal, lifeless professors like themselves: these are very apt to be doing, being always furnished; but the

true labourers must, in every meeting, and upon all occasions that offer for service, receive supernatural aid, and the renewed understanding, by the immediate descendings of heavenly wisdom and power, or they dare not meddle. When there are but two or three in each monthly meeting carefully abiding in an holy dependence upon God, to be furnished for his work, great things may be done by his mighty power, in and through them. This is evident, by observing the state of meetings where such dwell, though all be not done they could ardently desire; as, praised be the Lord, there are many yet up and down, who know and experimentally feel their sufficiency for any service in the church, to be of God."—p. 322, 321.

(To be continued.)

FABER'S DIFFICULTIES OF INFIDELITY.

(Concluded from page 232.)

"These new alluvial lands, left by the sea and the rivers, are of astonishing fertility; and they are so much the more valuable, as the ancient soil of these countries, being mostly covered by barren heaths and peat-mosses, is almost incapable of cultivation: so that the alluvial lands alone produce subsistence for the many populous cities, that have been built along these coasts since the middle age, and which probably might not have reached their present flourishing condition without the aid of these rich grounds, which have been (as it were) created by the rivers, and to which they are continually making additions.

"The downs or sand hills, which are thrown up by the sea upon low flat coasts, when the bed of the sea happens to be composed of sand, have been already mentioned. Wherever human industry has not succeeded to fix these downs, they advance as securely and irresistibly upon the land as the alluvial formations from the rivers encroach upon the sea. In their progress inland, they push before them great pools of water, formed by the rain which falls on the neighbouring grounds, and which has no means of running off in consequence of the obstructions interposed by the downs. In several places they proceed with a frightful rapidity, overwhelming forests, houses, and cultivated fields, in their irresistible progress.

"Those upon the coast of the Bay of Biscay have overwhelmed a great number of villages, which are mentioned in the records of the middle age; and, even at present, in the single department of Landes, they threaten no fewer than ten with almost inevitable destruction. One of these, named *Mimizan*, has been in danger for the last fifteen years from a sand-hill of more than sixty feet in perpendicular height, which obviously continues to advance.

"In the year 1802, the pools overwhelmed five farm-houses belonging to the village of St. Julian. They have long covered up an ancient Roman road, leading from Bordeaux to Bayonne, which could still be seen about thirty years ago, where the waters were lower than they are now. The river Adour, which is known to have formerly passed Old Boucat to join the sea at Cape Breton is now

turned to the distance of more than 2400 yards.

"Bremontier, who made several extensive works to stop the progress of these downs, estimated it at sixty feet yearly, and in some places at seventy-two feet. According to this calculation, it would require two thousand years to enable them to arrive at Bordeaux; and, on the same data, they have taken somewhat more than four thousand years to reach their present situation.

"The *Turbaries*, or peat-mosses, which have been formed so generally in the northern parts of Europe by the accumulation of the remains of *sphagnum* and other aquatic mosses, afford another mean of estimating the time which has elapsed since the last retreat of the sea from our present continents. These mosses increase in height in proportions which are determinate in regard to each. They surround and cover up the small knolls, upon which they are formed; and several of these knolls have been covered over within the memory of man. In other places, the mosses gradually descend along the valleys, extending downward like the glaciers; but these latter melt away every year at their lower edges, while the mosses are not stopped by any thing whatever in their regular increase. By sounding their depth down to the solid ground, we may form some estimate of their antiquity; and it may be asserted respecting these mosses, as well as respecting the downs, that they do not derive their origin from an indefinitely ancient epoch.

"The same observations may be made in regard to the slips or fallings, which sometimes take place at the bottom of all steep slopes in mountainous regions, and which are still very far from having covered these over. But, as no precise measures of their progress have hitherto been applied, we shall not insist upon them at any greater length.

"From all that has been said, it may be seen, that nature every where distinctly informs us, that the commencement of the present order of things cannot be dated at a very remote period."

Next follows what the author designates the *moral proof*, after which the chapter thus concludes.

"Thus we are finally brought to the very same conclusion as before.

"Admit the fact of that great and sudden revolution, which, according to Cuvier, is a circumstance in geology most thoroughly established, and the epoch of which cannot be dated much farther back than five or six thousand years; admit, I say, this fact, and you must inevitably admit the additional fact also, that a revelation of God's purposes to his creature man has assuredly taken place as we find it recorded in Holy Scripture.

"On the other hand, deny the fact of the deluge; and you must then run counter to the testimony both of universal history and of strictly corresponding geology, thus shaking all moral evidence to its basis, and thus introducing a complete uncertainty as to every past event both ancient and modern.

"Which of these two involves a greater difficulty, an admission of the historical fact of

the deluge, or a denial of it in the face of the strongest and most varied evidence, does not, I think, require any prolonged discussion.

FOR THE FRIEND.

The trustees of the university of Pennsylvania having recently appointed SOLOMON W. CONRAD, professor of botany, he gave an introductory lecture, in that institution, on the first instant.

The discourse of the professor afforded high gratification to his audience, if we may judge from the remarkable attention bestowed throughout its delivery.

With a succinct review of the history of botany, he very happily blended some biographical notices of the distinguished men to whom the science owed its origin and illustration. He traced with great acuteness and perspicuity, the analogy of vegetable and animal life, admitting the limit of human knowledge, the widest range of which is calculated to humble its possessor, and teach at once reverence toward, and dependence upon our Creator.

Every view that he furnished of the subject upon which he is so well qualified to impart instruction in all its details, was just and forcible, whilst the simplicity of his manner, and the chasteness of his style, were by no means the least interesting traits of the lecturer.

We shall be glad to learn that our youth are disposed to cultivate an acquaintance with this branch of natural history, and avail themselves of the opportunity now afforded, in the course so auspiciously commencing. V.

THE FRIEND.

FIFTH MONTH, 9, 1829.

Our readers may generally have seen the notices which have appeared in the different newspapers, respecting an intended public disputation at Cincinnati, Ohio, between the famous Robert Owen and a person of the name of Campbell. The following account of the result of that discussion, is copied from a late number of Poulson's *Am. Daily Adver.* So decisive and spontaneous an expression of sentiment by so large an auditory, indiscriminately assembled, in the emporium of the west, cannot fail to be highly gratifying and consolatory to every sincere friend to religion, to morality, and to the wholesome restrictions of the law. In connection with other circumstances, to which we need not particularly advert, it has forcibly brought to our recollection the saying of one, who, during his probationary state, was deservedly esteemed among "the excellent of the earth," and is now, we doubt not, in the enjoyment of the reward prepared for the righteous—that the glorious light of the gospel first broke forth in the east, and travelled westward; emphatically adding, and its march is still westward! westward!

For the *American Daily Advertiser*.

MR. FOULSON.—The public mind having been in a considerable degree interested in the result of the important contest between Campbell and Owen, I have determined to make the following extract from a letter, dated "Cincinnati, April 23, 1829.

"Our city has, for the last week, been much inter-

ested in the public discussion of the comparative merits of *Christianity* and *Atheism*, between their respective champions, Campbell and Owen. If the Christian religion stood in need of vindication, it certainly had a noble advocate in Mr. Campbell, who, throughout the discussion, evinced an acquaintance with his subject, and powers of logical reasoning, not without beauties of eloquence, that cannot fail to hand his name to the latest posterity with honour; while poor Mr. Owen seemed, in comparison, a man of straw, *vox et proterea nihil*. The whole series of his declamation, for argument it was not, reminded me of the fable of the mountain in labour. In fine, never, I think, had religion, especially the Christian, a more noble triumph.

"The debates closed on Monday evening last. Before the very large assembly were dismissed, Mr. Campbell respectfully hinted to them, that inasmuch as the most extraordinary patience and forbearance had been manifested, while the most barbed calumnies and insults had been uttered by his opponent, not only against their good sense and best feelings, but against their religion, dearer to many than life itself; it would therefore be of consequence now to ascertain, to what influence such forbearance was attributable; he then respectfully desired that all whose hopes or desires were resting on Christianity, should show themselves by rising. Instantly the whole assembly, say 600, rose, save about half a dozen individuals, who, when the advocates of infidelity were called upon, rose with Mr. Owen."

Bates' Miscellaneous Repository of the 24th ultimo contains the following, viz.—

TRIAL AT STEUBENVILLE.

Steubenville, 4th mo. 23d, 1829.

The trial of Jonathan Pierce and others for a riot, committed at the time of our last yearly meeting, is now going on. But the examination of the witnesses for the state has not yet closed. The case was taken up yesterday morning, and a motion made by the defendants to have it removed to some other county. They made an affidavit that they did not believe that they could have a fair trial in the county of Jefferson. Three Hacksites, not defendants, and not residents of the county, made a similar affidavit. B. Tappan, one of the counsel for the defendants, also made an affidavit that he did not believe that they could have a fair trial in this county. The motion was overruled by the court, who pronounced that they had no hesitation in believing that a fair trial in this county could be had. They proceeded to examine the jury, already impanelled, and in a few minutes B. Tappan observed that he was satisfied with the jury. From which it appeared that he then thought they were not incompetent to try the case, although he had just made an affidavit that he did not believe the defendants could have a fair trial.

Objections, however, were afterwards raised to several of the jurors, who were accordingly discharged and others summoned—until the panel was filled, and objections on both sides ceased.

The court adjourned to 9 o'clock this morning, when the examination of witnesses will be resumed.

It is understood that the suit against Halliday Jackson, and other disordered persons, for a trespass at the time of the late yearly meeting, will not be tried this term of the court. Some questions of law have been raised in the case, which will be argued and decided towards the close of this term, but the merits of the case will lie over till next term.

A letter since received, dated 4th mo. 27th, from a friend in Ohio to his correspondents in this city, furnishes some further particulars, but as the next number of the Repository will probably supply a more detailed account, we shall for the present merely state that three days were spent in the examination of witnesses, that the arguments by counsel commenced on seventh day morning, and closed in the evening about nine o'clock, at which time the jury retired and the court adjourned. Near one o'clock the next morning the jury returned a verdict of guilty against the accused, ten in number.

THE FRIEND.

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PHILADELPHIA.

FOR THE FRIEND.

THE HEBREWS.

(Continued from page 225.)

One of the officers of Antiochus having been sent to execute the orders of the king, he attempted to persuade a priest named Mattathias to comply with the royal edict, and offer sacrifice to the idol. But he fearlessly rejected his offers, and, with his own hand, struck down an apostate who was about to sacrifice. He then fell upon the officer, whom he slew, and being joined by many of his countrymen, fled into the wilderness. Adhering closely to the letter of the law, these conscientious Israelites refused to break the rest of the Sabbath, even in defending their own lives. One thousand men who had concealed themselves in a cavern near Jerusalem, suffered themselves to be massacred on that day without offering the least resistance; but this shocking disaster led to a different interpretation of the law, and Mattathias, with his adherents, resolved for the future to defend themselves, but not to commence an attack on the Sabbath.

Thus was commenced a powerful opposition to the Syrian despotism, which was conducted by Mattathias and his sons, the Maccabees, to a very triumphant issue. After a long and bloody contest, the independence of the nation was established about 143 B. C. under the sway of the Asmodean princes, of which family Mattathias was the founder. The Jews now entered into treaties with the Romans, to secure their influence in their favour.

During these transactions, Onias, the son of the high priest, had escaped into Egypt, where he acquired great favour with the king, and was raised to the command of the Egyptian army. The second to him in command was also a Jew, and they had the government of the whole country in their own hands. By their influence they obtained permission to build a temple for the numerous Hebrews, that they might not be obliged to resort to Jerusalem to perform their religious services, which was accordingly erected on the model of that at Jerusalem, priests and Levites appointed for the sacred offices, and the same routine of worship introduced. This continued for two hundred and twenty years, when this temple

was shut up, and finally demolished, on account of the rebellions of the Jews.

The nation continued to enjoy great prosperity, successfully defending themselves against the superior numbers of their enemies who surrounded them. Their domestic tranquillity was, however, disturbed on some occasions by the rancour of the Pharisees and Sadducees; and about the year 64 B. C. dissensions among the royal family again led to the subjection of the nation to a foreign yoke. The Romans had now introduced themselves into Asia—artfully embracing every opportunity for intermeddling in the affairs even of nations so distant from Italy, they gradually became the umpires of their disputes, which they decided with a steady view to their own aggrandisement. Rejection of their counsels brought the irresistible weight of their arms upon the offending party; and, beneath their repeated blows, kingdoms and empires fell successively on every side of Judea, as they advanced, with colossal strides, to universal dominion.

Pompey was at this time wielding their fearful energies in Asia, and being appealed to by the two rivals for the throne of Judea, he espoused the cause of Hyrcanus, which he enforced by arms against the party who were in possession of Jerusalem. His operations against the city were facilitated by the refusal of the Jews to labour on the Sabbath. On that day he filled up the ditches, and brought his machines to the walls without opposition. In the third month of the siege a breach was made, and the temple taken. Twelve thousand Jews were slain; among them were many priests, who, being engaged in the sacrifices, would not move from the altars, and their blood was mingled with that of the victims. Pompey, attended by his officers, went into the temple, viewed the sanctuary of the holy of holies, but left untouched all the sacred utensils, and even the treasures of the temple, and gave orders that it should be purified, and the divine sacrifice continued as before. He seated Hyrcanus on the throne, and appointed him high priest, on condition of his remaining subject to the Romans, and paying them tribute. Thus the Jews, who had been allies of the Romans, were reduced to a subordinate principality, and subjected to the payment of heavy tribute to their conquerors.

Herod was perhaps the most distinguished of the rulers of Judea; but, however eminent his talents, his character is among the darkest recorded in this era, which was so fruitful of enormous crimes. Among other and far greater cruelties, the murder of the children at Bethlehem would excite but little attention, but for the proof it affords of the general expectation that a universal sovereign was soon

to arise in Judea, and for its connection with the history of the blessed Messiah. There were some acts of his life, however, which reconciled the Jews to his government; among these may be mentioned his charity during a severe famine which prevailed in the year 22 B. C. when he exhausted his treasury, and even sold the silver plate from his table, for the purpose of purchasing provisions from Egypt, which he gratuitously distributed among the people. In the year 16 B. C. in order to gain the affections of his subjects, Herod formed the design of erecting a new temple at Jerusalem, on a larger scale, and in a style of greater magnificence than the old one. Two years were spent in collecting materials; the old building was then taken down by degrees as fast as its parts could be replaced. The main body of the edifice was completed in nine years and a half, but the whole was not finished till long after the death of Herod. To this circumstance allusion is made by the Jews, John ii. 20.

The death of Herod was attended with circumstances of horror befitting his wicked career. But the agonies of his disorder, and the reproaches of his conscience, made this severe old man still more cruel. He died in indelible torment.

(To be continued.)

FOR THE FRIEND.

THE WATCHMAN. NO. 2.

I do not know that I can, with reason, claim the protection of the Watchman to introduce me to his readers on the score of diffidence, or even on that of brevity. If he require that his pages should be enlivened with wit, or be pungent with satire, I am apt to undervalue the one because I do not possess it, and hold the other to be troublesome, because its shafts not unfrequently annoy myself. If, however, I have correctly appreciated his meaning, he seems to have thrown open his columns for the discussion of things in general. Now, this is exactly in my line, and I confess myself irresistibly tempted to produce my poor thoughts under such worshipful patronage. In common with those whose reflections are thus excursive, I often find myself involuntarily drawn into a train of thought, modified by the circumstances in which I happen to be placed. Thus, the delightful season which now blossoms around us, has led me to indulge in cursory reflections on the influence which the habitual cultivation of the taste for the beauties of nature is calculated to have upon our enjoyment of life. And I am the more inclined to submit this subject to the especial attention of our watchman, since it seems to me, that, while there is no class of our countrymen who

have more need of the remedy which nature has provided for many of our moral ailments, so it is to be feared, that the chastening influence of a cultivated taste and a well regulated imagination—

————— The glorious faculty, assigned
To elevate the more than reasoning mind,
And colour life's dark clouds with orient rays,"

has been undervalued, if not overlooked amongst us. "The world is too much with us;" the tendency of our daily employments is too frequently to harden the heart—to subdue generous propensities—to bring every feeling into subjection to a calculating selfishness—such is the condition of social life. But for this evil Providence has not left us without appropriate remedies; and of these, to say nothing of the influence of Christianity, which is, unquestionably, the one great corrector of the vices to which we are incident, one of the most efficacious will be found in the contemplation of nature and the cultivation of taste. Whatever prompts us to indulge emotions of admiration or of tenderness—whatever abstracts us, for a time, from those pursuits whose object is acquisition, or removes the restraints which the commerce of life imposes upon our natural sympathy with created things, may be made, under strict and careful limitation, the means of a vast accession, as well to our enjoyments, as to our moral energies. It is important, then, that taste be cultivated, watched, stimulated, restrained. Now, of the objects of taste, there are none to which the ingenious mind is so sensitive as the beauties of nature—

"All that the genial ray of morning gilds,
And all that echoes to the song of even;
All that the mountain's sheltering bosom shields,
And all the dread magnificence of heaven,
Oh! how canst thou renounce!"

They act with more or less intensity upon the feelings of all, and tend, to a certain extent, to soften the heart, to make us feel more deeply our social wants and social obligations. The contemplation of such objects insensibly teaches us to become familiar with our own thoughts—to know how much our true happiness or misery depends upon the reflections in which we indulge. The feelings, however, which are thus excited, require as well to be carefully directed, as sedulously cherished. And here, it seems to me, there is reason to complain of much neglect. The theory of amusements, it is somewhere sagaciously observed, is little understood in this country. The true theory on this subject seems to be, not to destroy, but to regulate and appropriate to the best ends, the habit of amusement. Earnestly reproaching as we do, not only those corrupting pleasures which are the offspring of a perverted taste and diseased imagination, but also those whose tendency is, however remotely, evil, I can not but find one of the greatest safeguards against their seductive influence, in encouraging those enjoyments which refine while they amuse, and calm the passions while they invigorate the intellect. The domain of nature has too long left to be usurped by romance. Her wide spread beauties have been but too often employed by modern writers to

arouse the turbulent, or to excite the sensual propensities. If they have taught us, by the graces of fancy or diction, to appreciate nature, they have associated her with aims and desires not the less selfish because they are elegantly sensual, nor the less degrading because they affect pomp and staidness. Perhaps we are not sufficiently aware of the injury which is thus done to our brightest hopes. Affecting to despise all which does not administer to our convenience, or seem directly to promote our improvement, the instinctive love of nature has been slighted, tenderness has been confounded with sentimentality, and elevation of fancy contemned as extravagant rapture. Meanwhile those feelings, which properly cherished, would have prepared the mind to

—————" receive
Deeply the lesson deep of love, which he,
Whom nature by whatever means has taught
To feel intensely, can not but receive,

have been left to run riot, or to be corrupted in secret by feeding upon those poisonous effusions which are ever at hand to enervate and debase. I may overrate the extent of the mischief thus produced, or may have failed to trace it to its source; but surely the remedy for the evil is to be found, not by attempting to subdue the mind to an unvarying pursuit of objects of mere utility—not by eradicating, but by directing and cherishing those feelings which prompt us to look for enjoyment in proper objects of taste: above all, in the contemplation of nature. He who has been taught to appreciate her charms—whose imagination has been corrected by a familiar acquaintance with the poetry of the sacred volume, and the writings of those standard authors whose genius has not disdained the aid of religion; who has made these his text books in this delightful study; whose admiration of external objects has not been injudiciously checked, but properly directed and restrained, such an one will be found best furnished with abundant consolations for the evils of life, and best prepared to resist the seductions of corrupting pleasures by countervailing attractions, and to receive the secret impulse of religion by the emotions of tenderness which he has habitually cherished—

"Knowing that nature never did betray
The heart that loved her; 'tis her privilege,
Through all the years of this our life, to lead
From joy to joy: for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life,
Shall e'er prevail against us, or disturb
Our cheerful faith that all which we behold
Is full of blessings."

—————
There are some persons so full of nothings, that, like the strait sea of *Pontus*, they perpetually empty themselves by their mouth, making every company or single person they fasten on, to be their *Propontis*; such a one as was *Anaximenes*. He was an ocean of words, but a drop of understanding.

Jeremy Taylor.

From the Quarterly Review for January, 1829.

Captain Clapperton's Second Expedition into the Interior of Africa, from the Bight of Benin to Soccatoo.

When Denham and Clapperton returned from their successful mission into the central parts of Northern Africa, the latter brought back a letter from Bello, the sultan of the Fellans, or Fellatas, resident at Soccatoo, addressed to the king of England, in consequence of conversations that had passed between him and Clapperton. In that letter the sultan proposed three things;—the establishment of a friendly intercourse between the two nations, by means of a consul, who was to reside at the *seaport* of Raka;—the delivery of certain presents described, at the port of Funda, supposed to be somewhere near Whidah;—and the prohibition of the exportation of slaves, by any of the Houssa merchants, to Atagher, Daboney, or Ashante.

On the arrival of Clapperton in England, lord Bathurst, then secretary of state for the colonies, conceived these proposals to afford a fair opportunity for endeavouring to carry into effect objects of such considerable importance; and Clapperton immediately volunteered his services on the occasion. He had arranged with Bello, that his messengers should, about a certain time, be at Whidah, to conduct the presents, and the bearers of them, to Soccatoo. Clapperton was allowed to take with him, on this novel and hazardous enterprise, two associates; one of whom was captain Pearce, of the navy, an excellent draughtsman; and the other, Dr. Morrison, a surgeon in the navy, well versed in various branches of natural history; and, at his particular request, a fellow-countryman, of the name of Dickson, who had served as a surgeon in the West Indies, was added to the list.

These gentlemen, with their servants, embarked in his majesty's ship *Brazen*, on the 25th August, 1825, and arrived off Whidah on the 26th of the following November. Mr. Dickson, from some reason or other, landed at Whidah, and proceeded, in company with a Portuguese, of the name of De Sousa, to Daboney, where the latter had resided for some time. Here he was well received, and sent forward, with a suitable escort, to a place called *Sbar*, seventeen days' journey from Daboney, where he also arrived in safety, and thence proceeded, with another escort, towards *Youri*, but has not since been heard of. The *Brazen* proceeded with the rest to the river *Benin*, or *Formosa*, where they met with an English merchant of the name of *Houtson*, who advised them by no means to think of proceeding by that river, as the king bore a particular hatred to the English, for their exertions in putting a stop to the slave-trade; nor did he (*Mr. Houtson*) know how far, or in what direction, that river might lead them. He recommended *Badagry* as the nearest and most convenient spot to proceed from, with safety, into the interior; and offered to accompany them to a certain distance, which offer was accepted.

It appears that their inquiries at *Whidah* after *Bello* and his messengers were entirely fruitless; and equally so as to *Funda* or *Raka*

—names never heard of on that part of the coast. It is now known that these places are near two hundred miles inland, and that Raka is not even on the banks of any river; and that neither of them was then under the dominion of Bello.

On the 7th December they commenced their journey from Badagry, accompanied by their servants, and a Houssa black, of the name of Pascoe, who had been lent from one of the king's ships to accompany the late Belzoni as interpreter. Clapperton was attended by his faithful servant, Richard Lander, to whose care and discretion we are entirely indebted for the materials which compose the present volume. For a short distance they proceeded in canoes to a place where a great market is held, called Bawie. The banks of the creek are represented as low, and covered with reeds; and from the following sentence we are persuaded that this is the spot where the seeds of those diseases were sown, on the very first night of their journey, which speedily proved so fatal to a part, and eventually to the whole, of the company:—

‘The morning thick and hazy; and, though sleeping close to the river, in the open air, for the first time since we have been on shore, we did not hear the hum of a single mosquito.’

How an old naval surgeon, and two experienced naval officers, could commit such an imprudence, in such a climate, is to us most surprising, when most dreadful consequences are well known to have almost invariably resulted from such a practice in tropical climates. The next night (the 9th), they again slept in the open air, in the market-place of Dagmoo, a large town, where they might have had as many houses as they wanted. On the 10th, Clapperton was seized with fever and ague. On the 12th, Dr. Morrison was attacked with fever. On the 13th, captain Pearce was severely indisposed; and, on the 14th, Richard Lander was taken ill. On the 23rd, Dr. Morrison, after being carried in a hammock to the distance of about seventy miles, finding himself worse, requested to return to a town called Jannah; and Mr. Houtson accompanied him. The next day, one of the servants died; and, on the evening of the 27th, captain Pearce breathed his last. ‘The death of captain Pearce,’ says Clapperton, ‘has caused me much concern; for, independently of his amiable qualities as a friend and companion, he was eminently fitted, by his talents, his perseverance, and his fortitude, to be of singular service to the mission; and, on these accounts, I deplore his loss as the greatest I could have sustained, both as regards my private feelings and the public service.’

The following morning, the remains of this lamented officer were interred in presence of all the principal people of the town. The grave was staked round by the inhabitants, and a shed built over it. An inscription was carved on a board, placed at the head of the grave, by Lander—‘I being unlit up,’ says Clapperton, ‘to assist, or even to sit up.’ Two days after this, Mr. Houtson returned, with the information of Dr. Morrison having died at Jannah, on the same day as captain Pearce, where he had his remains decently interred—the people of the town attending the ceremony.

These unfortunate officers had been conveyed thus far, about seventy miles, in hammocks, by the people of the country; every where experiencing the kindest attentions, lodged in the best houses, and supplied with every thing that the country afforded. Clapperton was able occasionally to ride on horseback, and sometimes to walk; but greatly debilitated, and not free from fever. He describes the country between Badagry and Jannah, the frontier town of the kingdom of Yourriba, as abounding in population, well cultivated with plantations of Indian corn, different kinds of millet, yams, and plantains, wherever the surface was free from dense forests. Every where on the road the party was met by numbers of people, chiefly women, bearing loads of produce on their heads, always cheerful and obliging, and delighted to see white men, frequently singing in chorus, holding up both hands, and clapping them as tokens of joy, as they passed along, and whole groups kneeling down, and wishing the travellers a good journey. Towns and villages were very frequent; and some of the former were estimated to contain from eight to fifteen thousand souls. At Jannah, the crowds were immense, but extremely civil, and highly amused to see white men.

‘In the evening Mr. Houtson and I took a walk through the town: we were followed by an immense crowd, which gathered as we went along, but all very civil; the men taking off their caps, the women kneeling on their knees and one elbow, the other elbow resting upon the hand. In returning we came through the market, which, though nearly sunset, was well supplied with raw cotton, country cloths, provision and fruit, such as oranges, limes, plantains, bananas, and vegetables, such as small onions, chaloates, pepper and gums for soups; also, boiled yams, and *accassons*.* Here the crowd rolled on like a sea, the men jumping under the provision baskets, the boys dancing under the stalls, the women bawling, and saluting those who were looking after their scattered goods, yet no word or look of disrespect to us.’—p. 12.

Of the honesty of the black population of the kingdom or province of Badagry, captain Clapperton gives the following testimony:—

‘I cannot omit bearing testimony to the singular and perhaps unprecedented fact, that we have already travelled sixty miles in eight days, with a numerous and heavy baggage, and about ten different relays of carriers, without losing so much as the value of a shilling, public or private; a circumstance evincing not only somewhat more than common honesty in the inhabitants, but a degree of subordination and regular government which could not have been supposed to exist amongst a people hitherto considered barbarians. Humanity, however, is the same in every land; government may restrain the vicious principles of our nature, but it is beyond the power even of African despotism to silence a woman's tongue: in sickness and in health, and at every stage, we have been obliged to endure their eternal loquacity and noise.’—p. 13.

* Paste of pounded Indian corn, wrapped in a particular leaf.

THE FRIEND.

FIFTH MONTH, 16, 1829.

We were not disappointed in the expectation expressed, that the next number of the Miscellaneous Repository would furnish, more in detail, the particulars of the recent trial at Steubenville; which, without comment, we now present to our readers.

From Bates's Miscellaneous Repository.

TRIAL AT STEUBENVILLE.

The Trial of J. Pierce and others for a Riot at Ohio Vearly Meeting.

In last number I noticed the commencement of this trial, and the attempt made by the counsel for the defendants to have it removed to an adjoining county, and that this motion was over-ruled by the court.

Tappan, and his associates in the defence, seemed to be fully aware that it was a desperate case, and therefore resorted to such measures as might exalt the parties accused, independent of the merits of the question. Every impartial person must see that it was on this principle that the affidavits were made by the defendants, their partizans, and by B. Tappan, that they did not believe a fair trial could be had in Jefferson county. The only obvious pretence for such a conclusion, must be the assumption, that there were not twelve men to be found in the county who were sufficiently unbiased in their minds to be competent jurors. A more unreasonable supposition, than this could scarcely be conceived. After several challenges and changes had taken place, both parties appeared to be fully satisfied with the jury.

The witnesses were then examined on the part of the prosecution. As soon as they began to disclose the violent and riotous manner in which the Hickites (including some of the defendants) entered the house, Tappan objected to the testimony as not admissible. This objection was replied to by J. C. Wright, and over-ruled by the court. The witnesses therefore went on. As soon as the evidence for the prosecution closed, Hubbard moved to discharge the defendants, in consequence of an irregularity in the indictment. The name of B. W. Ladd was endorsed on the back of the indictment as *prosecuting witness* by the attorney for the state, and he had formally, in court, acknowledged himself liable for the costs of the prosecution, should the defendants be acquitted. It was contended by Hubbard and Tappan that the name was not written by B. W. Ladd himself, nor by his express directions, that the word *prosecutor* should have been annexed to it, and not *prosecuting witness*, and that it should have been at the foot of the indictment, and not on the back.

The court decided that the law was silent as to the person by whom the name of the prosecutor should be written: and therefore there was *prima facie* evidence that the law was satisfied; that on this point, the only question which could be affected by its being written by the state's attorney, and not by the prosecutor, was the liability of the latter for the costs. But this question was not then at issue, and if it had been, B. W. Ladd had taken that responsibility on himself.

On the word *prosecutor*, the judge remarked, that the usual form of expression used in the preceding had before that court, was, *prosecuting witness*, which he conceived came completely within the meaning of the law.

As regards the position of the name, the judge did not suppose that the intention of the legislature could be, that the name must be at the bottom of the indictment, and *inside*, and no where else. If it was, he said, that all their constructions of law should be reasonable; but such a construction was contended for could not be reasonable. The words of the law, he said, were, that the name of the prosecutor was to be ‘*endorsed at the foot thereof*.’ This according to the literal meaning of the words, would be impossible: for to endorse, meant to write on the back, or outside. Therefore, to endorse, at the bottom, would be impossible. He therefore concluded that the exact position of the name was not material.

Defeated in this quibble, for it was nothing else, than a point on the law examination of their witnesses. One prominent object seemed to be, to show that there had been an understanding between judge Hallock and Friends, in carrying on the criminal prosecutions against the Hicksites. In order to make this impression on the jury, and on the public, they brought forward Lewis Walker, a member of the meeting for sufferings, to testify that at a meeting for sufferings on the 24th of the 7th month last, B. W. Ladd had stated his belief that the time might come when it would be proper to institute legal prosecutions against the Hicksites, and that it was very important the first trial should come before judge Hallock. And L. Walker could remember no reason given for the statement of B. W. Ladd, but that there was an injurious secrecy had upon the members in regard to it. All this the lawyers for the defendants had completely planned, in their questions beforehand. In regard to the injunction of secrecy, L. W. went a little farther than they intended, and stated that it was understood that what passed in those meetings was confidential, and cautions were frequently given in those meetings for members to keep what had passed in those meetings secret. L. Walker could not remember, were their witness; though, to produce an effect, the following question was asked by their counsel: "Have you not generally gone with the Orthodox?" to which he answered "yes."

In order to rebut this testimony, or rather to place it in its proper light, the records of the meeting were produced, to be identified by L. Walker himself. This the counsel for the defendants opposed, being determined, as it would seem, that an explanation should be given to the testimony of L. Walker—nothing should be presented to the jury to show that there was nothing discreditable to the president judge, nor to the Society, in the transaction to which L. Walker's testimony alluded. The objection was overruled by the court. B. W. Ladd was also brought forward to place the case in its proper light. This was also strongly opposed by Tappan. The president judge declined giving an opinion on the question; but the associate judges unanimously decided that the evidence of B. W. Ladd should be admitted. He then stated positively and explicitly, that at the time alluded to, he had never had one word of conversation on the subject with judge Hallock in any way whatever, and that was ignorant of his sentiments on it. He went on further to state, as the reasons which induced him to think it would be best for the trial (if one should be necessary) to be before judge Hallock, that he was not only a man of upright character, but being learned in the law, a decision from him would have a greater moral influence than one by an associate judge, or a justice of the peace, and we intended to be satisfied with that decision, let it be what it might.

Thus the slanderous imputation which was attempted to be thrown on the Society, and on the court together, was effectually repelled.

Not willing, as it has since appeared, to give up this object, they introduced George W. Banks as a witness. Without suggesting any doubts of his competency as a witness, he took the oath. He then, in the air of remarkable confidence, and with the usual introduction to a speech at the bar, began: "May it please the court. The information which I am in possession of, (if any,) I have derived from the Orthodox, by reason of an engagement I had made with them as their retained counsel."* J. C. Wright here interposed and said: "Why do you stop there?" He then asked the case to be put to rest, stating the impropriety of an attorney's giving testimony of any thing confidentially communicated to him as such. He stated explicitly that he had received no instructions from Friends to object to the testimony now offered—that so far as he was acquainted with our proceedings (and he presumed he knew as much of them as any other person) he was not in the least of the least, that we had no fears of any thing being divulged. But that the obvious impropriety of admitting the testimony of G. W.

Banks was such that he felt it a duty he owed to the bar, and to the court, decidedly to object to it. He remarked that the introduction of Banks as a witness was done to have an effect; and that effect must be obvious to every one. He did not intend, he said, to go into any lengthy discussion on the subject—and was then done with it.

Banks was called with reluctantly taken his seat, after being a little time requested to do so, now rose, and asked the liberty to give some explanation; and then observed, that if the remarks of J. C. Wright in regard to an effect were intended to apply to him—J. C. Wright rejoined, "When I say any thing that I intend to apply to you, you shall understand me." Banks then went on to say, that he did not know he was to be summoned in that case, and he could sincerely say, that it was with extreme reluctance he was then there. As to the first part of this statement I shall let it pass for the present without comment; the latter part I have no doubt was true; for by that time, I suspect he would have been glad to have been some where else.

Tappan insisted that Banks' testimony ought to be admitted. The judge remarked that it was a clear and direct matter for the authorities on the question, and decided that it was not proper for him to give in evidence any thing that was communicated to him in professional confidence. Banks, with evident confusion, pretty soon after left the court. The counsel for the defendants proceeded in the examination of their witnesses till seventh day morning, 25th. A synopsis of the testimony will be given in a future number.

The case was ably opened on the part of the prosecution by H. Leavitt, the state's attorney. He was replied to by Kennon and Tappan; and J. M. Goodenow, on the part of the prosecution, delivered the closing argument.

Tappan, in the course of his speech, (it could hardly be called argument,) took occasion grossly to reflect on judge Hallock, as being favourable to the views of the orthodox, who had planned and preconcerted the prosecutions against the Hicksites, solely on great and general considerations. And in the conclusion, he undertook to persuade the jury not to regard the instructions they might receive from the court. I do not pretend to give the exact language, but the substance of what he said. When the argument had closed, the president judge remarked, that he found himself in a peculiar situation. And after adverting to the circumstance of the attachment of the defendants had thought proper broadly to insinuate that he had been influenced by improper motives. He should therefore let the case go to the jury without any charge. The court, he said, alluding to the associate judges, would take such measures as they thought proper, to prevent a similar insult in future.

At about eight o'clock on seventh day night, the jury retired to their room, and the court adjourned to two o'clock on second day.

Previous, however, to the adjournment, an attachment was issued, requiring the attendance of Tappan on second day, to show cause why he should not be imprisoned for a contempt of court. Early on second day morning, and before the attachment was served, it is said, Tappan got intelligence of its having been issued, and as the Hicksites express it, "He rode out." The phrase I suppose is quite appropriate. Of course, as he rode out, under such circumstances, it was not to be expected that he would make his appearance in court, and his case remains to be settled at some future day.

The jury found the defendants guilty on the first count in the indictment, which, I believe in substance was, assembling tumultuously and riotously, with intent to disturb Ohio yearly meeting, and when so assembled, proceeding to disturb it, &c.

Hubbard, on behalf of the defendants, made a motion in arrest of judgment, on the ground of some defect in the indictment.

The president judge, from causes already stated, declined to entertain further part in the trial. The associate judges unanimously overruled the motion in arrest of judgment, and proceeded to pass sentence on the defendants. I have not yet received

the opinion of the court, but shall give it a place in the Repository as soon as it can be procured.

J. C. Wright and J. M. Goodenow, then, on behalf of Friends, recommended the defendants to the clemency of the court; it being our wish not to punish the aggressors, but simply to obtain, for our persons and our religious privileges, the protection of the laws of our country in their mildest possible administration. Sentence was pronounced upon six, being all who were present, by judge Wilson. (Judge Hallock still taking no part, which was, that they each be imprisoned thirty minutes, pay six and a quarter cents, and costs of the prosecution.)

Whether the defendants will take any further measures, in the way of bills of exception, &c. we are not informed.

I do wish, most sincerely, that the result of the trials which have been had, may produce a salutary effect on the minds of the Hicksites. They have afforded demonstrable evidence of two important facts: 1st. That the defendants have violated the laws of their country—laws essential to the peace and safety of the community at large; and secondly, that Friends do not wish to punish or oppress them. We are the aggrieved, the injured party; we stand merely on the defensive. And that defence we do not take into our own hands; we do not intend to repel force by force, but refer to the tribunals of our country for protection. And we now appeal to the consciences of those who have both figuratively and literally trampled us under their feet, whether they can persist in inflicting such injuries upon us.

From a highly interesting article in the Quarterly Review for January last, relative to the posthumous works of the lamented Clapperton, we have, for the gratification of our readers, extracted pretty largely. Part of these extracts will be found in the present number, and the remainder will follow in course. These lively sketches of the scenery of a country, and of the manners and customs of tribes, to us hitherto unknown, are calculated to furnish entirely a new view of that section of the globe—of its population, internal resources, character and condition of its inhabitants, &c., such a view as, we confess, astonished us, and surpassed our utmost expectations.

An earthquake, attended with very serious effects, is stated to have been felt in many parts of Spain on the 21st of the third month last. It was accompanied by a tremendous noise.

Travellers observed, at the moment of the shock, a column of fire proceeding from the eastern coast of Murcia. In that province it occasioned the most afflictive disasters. In the capital, not a single church or edifice escaped considerable damage. The bridge of Segura, which unites the two parts of the city, has suffered materially. Several houses have been ruined, and a great number of persons perished. Sixteen other cities and villages are enumerated as having sustained very serious damages. Of five of these, four are represented as having disappeared or totally ruined, and one as nearly destroyed. The total number of persons killed and wounded is immense. In one instance, two hundred, in another, two hundred and fifty, and another, four hundred, are stated to have been taken dead from the ruins. It is stated further, that a mountain near Aix-Garres had rolled away, and in another place, that two salt lakes had been dried up by the earthquake.

* Perhaps there may be some small verbal inaccuracies in this speech, but I have given his words as nearly as I could recollect them.

FOR THE FRIEND.

MEETINGS FOR DISCIPLINE.

(Continued from page 239.)

It is a circumstance worthy of observation, that the discipline of our Society can never be faithfully administered, where the peculiar testimonies which we are called to bear to the world are not strictly maintained. A neglect of any one of these testimonies, whether it be as regards plainness in dress, address, or manner of living, the known scruple of Friends against war, oaths, a hireling ministry, moderation in trade and business, or the due attendance of our meetings for divine worship, necessarily disqualifies a person for labouring to reclaim those who may have violated the rules of the Society in other particulars. Hence it becomes highly important that all those who are actively engaged in the affairs of the church, should exercise a watchful care over their own conduct and that of their families, that, as far as lies in their power, no occasion of reproach may be brought upon the high profession we make of being the self-denying followers of Jesus Christ. And as we believe the discipline to have been instituted in the wisdom and under the guidance of the Holy Spirit, and founded upon the restoring love of the gospel, so nothing short of the influence of a degree of the same divine Spirit can qualify us for duly administering it. The following extracts from the introduction to the book of discipline will confirm this view, viz.—

“As it has pleased the Lord in these latter days, by his spirit and power to gather a people to himself; and releasing them from the impositions and teachings of men, to inspire them with degrees of the same universal love and good will by which the dispensation of the gospel was ushered in; these have been engaged to meet together, for the worship of God in spirit, according to the direction of the holy Lawgiver, as also for the exercise of a tender care over each other, that all may be preserved in *unity of faith*, and practice, answerable to the description which He, the ever-blessed Shepherd, gave of his flock, “by this shall all men know that ye are my disciples, if ye have love one to another.”

“These meetings have all distinct allotments of service, and as experience shows that when this service is attended to in uprightness and dedication of heart, with a single eye to the honour of our holy Head, and the help and edification one of another in the love wherein we hath loved us, our assemblies are often favoured with his aid and direction. Friends are affectionately and earnestly exhorted to be diligent in the attendance of them, and when met, humbly seek to be clothed with the spirit of wisdom and charity; this will divest the mind of a dependance on our own strength and abilities, endue us with patience and condescension towards each other, and being preserved in fellowship agreeably to our Lord's declaration, “One is your Master, even Christ, and all ye are brethren,” a qualification will be experienced in our several stations and movements to build up one another in that faith which works by love to the purifying of the heart. So may we be living members of the church militant on earth, and inhabitants of

that city which hath foundations, whose maker and builder the Lord is, knowing, indeed, with exceeding joy, that great is He, the holy One of Israel, in the midst of her.”

For want of a fervent engagement of spirit on the part of those who administer the discipline, faithfully to observe the import of this excellent advice, great weakness has been introduced into the Society at various periods since its rise; and perhaps this weakness has seldom been more obvious than at the time alluded to in the former part of this essay. One of the principal objects of the labour of the committee appointed by the yearly meeting in London in 1760, appears to have been to stir up this ancient zeal and fervency of spirit in relation to the exercise of a sound discipline; and from the account given by John Griffith, it is evident that much of the painful exercise they suffered in the course of their visit, arose from the unsanctified activity of those who were not living consistently with their religious profession, and the want of a godly concern to administer the discipline in the life and power of that Spirit which first led to its institution. I shall conclude with a few more extracts from John Griffith's Journal.

“The 14th [of the 6th month, 1761.] Bridlington monthly meeting was held, which was very small, and the life of religion very low; but little ability and judgment to manage the affairs of the church appeared; it was therefore our opinion that they were too weak to subsist honourably as a monthly meeting, and that it would promote the general good to join them to some other monthly meeting.” P. 331.

“The 21st we visited York monthly meeting, wherein appeared much want of a lively sense of truth on the minds of active members, and divers deficiencies and some disorders had crept in and remained, by a neglect of proper dealing, and the exercise of sound judgment. Here we had cause to see, as well as at many other places, that a literal knowledge of our discipline, *without* heavenly life influencing the minds of those exercised therein, bringeth nothing effectually to pass to God's glory, and the edification of his church and people.” P. 332.

Of the quarterly meeting at York he says—
“Earnest labour was bestowed in that great meeting to fasten [on the minds of Friends] the weight and great importance of qualified members coming more earnestly and feelingly under a deep sense of the care of the churches, that so an increase of zeal and diligence may be exercised throughout, in warning the unruly, comforting the feeble minded, and in supporting the weak.” P. 333.

“The 13th of the 7th month we visited Retford monthly meeting, as it was called, wherein we found a few tender and hopeful, and had some openness to administer counsel and advice, tending to their help and improvement, which appeared to be well received, and some minds were affected therewith; yet very little was discovered by us of discipline being put in practice, but almost every thing relating thereto was neglected. It therefore was our judgment they ought to be joined to some other monthly meeting, yet their situation rendered that somewhat difficult; however, we concluded

to lay the case before their ensuing quarterly meeting. The 14th we visited Mansfield monthly meeting, which also appeared very low and weak, but very little of the business of a monthly meeting properly done, as the number was very small that generally attended them; and in most of these, the essential qualification for service in the church of Christ much wanting. It was therefore our judgment that it would be for the general good that Mansfield monthly meeting should be joined to that of Chesterfield, except Oxon particular meeting, which, from its situation, might better be joined to Nottingham.” P. 337-8.

“The 17th we visited Nottingham monthly meeting; the number here was pretty large, but the pure virtue of heavenly goodness, without the sensible experience whereof there can be no prosperity in the truth, seemed to be much depressed and obstructed by earthiness, covered over with a form of religion in some heads of families, by whom undue liberties were winked at in their offspring. Such not having zeal enough to suppress wrong things in their own families, are not likely to promote good order and discipline in the church.” P. 339.

“The 24th we visited Hinkley monthly meeting, which, as to the support of discipline and gospel order, appeared to us almost desolate. Our earnest labour for their help and recovery had little visible impression on some of their members, the insensibility was so great, though others were awakened to a degree of feeling and tenderness, who, I hope, received some benefit thereby. The best expedient that appeared to us was their being joined to Leicester monthly meeting, which was accordingly recommended.

“The 25th we visited Dally monthly meeting, and as it appeared in the same state as that of Hinkley, last mentioned, I shall refer to that account, and only say that we advised it should be joined to the monthly meeting of Castle Dunington, excepta small branch thereof, which lay contiguous to Leicester.” P. 341.

Of the Leicester quarterly meeting he says, “Here ended our visit to monthly and quarterly meetings for the present, and I have with deep reverence humbly to acknowledge that a remarkable evidence of divine approbation attended us throughout, making us of one heart by the baptism of his unerring spirit, so that scarcely a difference of sentiment from one another appeared during the whole journey.” P. 343.

The following excellent remarks from a small treatise on the Nature and Usefulness of Christian Discipline, by the same author, are worthy the serious attention of all those who really desire the prosperity of the church. “Great wisdom may be discerned by those eyes which the Lord hath opened, in his thus ranking and placing his people, that they might stand in such a situation as to be really true helpmates in Christ Jesus, our Lord and holy Head, the strong bearing and helping the infirmities of the weak, supporting one another in that which is good, judging down all of a contrary nature to it, in every rank and station; none daring to be above admonition, but

rather esteeming it a mark of love and sincere regard that others extend care over them; agreeable to 1 Thess. v. 12. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their works' sake, and be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men." What an inexpressible favour it is to be even one of the least members of this body, or a branch of the heavenly Father's family, where so great help and edification may be received from those of greater growth and maturity than themselves. On the other hand, what a high satisfaction it affords the fathers and mothers in Israel, to see the children and weaklings of the flock, of teachable dispositions, and carefully endeavouring to walk according to the truth. Some are made of God as saviours upon mount Zion, and as watchmen upon her walls, anointed and appointed by the Holy Ghost to watch over the flock of Christ as those that must give an account, whose excellent services may justly entitle them to the application of that copious and elegant language, wherewith Job sets forth what he had done in the time of his prosperity, "The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I put on righteousness and it clothed me, my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out." Elders ruling thus in the church are indeed worthy of double honour, whether they labour in word and doctrine or not, being such as, agreeable to Peter's advice, "feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

"It is of the utmost consequence that the members who constitute the church of Christ be thoroughly acquainted with the true spring of motion and action therein, lest any should presumptuously conceive or imagine, that, seeing church government carries much the appearance of outward economy and civil proceedings, human abilities, natural and acquired, are sufficient to manage the same. If any fall into such a dangerous error, it must be for want of duly considering the nature of the work to be engaged in, it being no other than what appertains to the spiritual kingdom of Christ, and the promotion thereof on earth; which kingdom man, by nature, cannot see nor understand. And it is written 'the world by wisdom knew not God,' therefore they cannot know his kingdom, nor how to act properly therein under the Supreme Head, whom they know not. To be capable of acting rightly in the discipline of the church, man must be born of the Spirit, or from above, and receive a qualification from the Holy Ghost for that work. Such are the only qualified persons for maintaining good order in the church,

whether young, old, or middle aged, male or female, and should be regarded as those who are set over others in the Lord." P. 95—98.

"It is a mournful truth, that among the many thousands of Israel, there are but few in comparison who really stand quite upright as pillars in God's house, who cannot be at all warped by fear, interest, favour or affection, but look beyond all, singly at truth and righteousness. O what mean cringing, stooping, and temporizing is to be found in some! It is my son or my daughter, near relation or friend, that I am loth to offend, lest I should suffer in my interest or reputation, or shall gain his or her ill will! This spirit will never dwell on high, but must have its portion amongst the fearful and unbelieving, and unless such repent, they will be ranked with those that deny Christ before men." "When I have considered the low, indifferent, languid state of those under our name in many places, both in this and other nations, chiefly occasioned by an inordinate love of the world and the things thereof, my soul hath been deeply humbled in awful prostration before Him, when I have beheld his wonderful condescension in still shining forth upon us, as from between the cherubim of his glory, waiting to be gracious, by turning again the captivity of many of his Israel, seeking to rebuild her waste places, and thereby to revive her ancient beauty. He is pleased to continue unto us some judges, as at the first, and counsellors as at the beginning, though but few in number compared with the bulk. May the great Lord of the harvest raise many more faithful labourers, and send them into his harvest, even such as are described by the evangelical prophet Isaiah, 'The sinners in Zion are afraid, fearfulness hath surprised the hypocrites: Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil: he shall dwell on high: his place of defence shall be the munitions of rocks, bread shall be given him, his waters shall be sure.'" G. R.

Relative Strength of the Evidence which supports the Genuineness and Authenticity of the Holy Scriptures.

(Continued from page 236.)

"12. The strength of the inference from the genuineness to the credibility of the books. "Nothing can be more simple and certain than the inference drawn from the acknowledged antiquity and genuineness of an historical work, in proof of the credibility of the narrative it contains. If it be proved that Cicero's orations against Catiline, and that Sallust's History of the Catiline war, were written by the persons whose names they bear; or if it were only proved that these compositions were extant and well known as early as the age of Augustus; that they were then universally attributed to those authors, and universally admitted to be authentic records of matters of fact; and if the same facts are,

with more or less explicitness, alluded to by the writers of the same, and of the following age, there remains no possible supposition but that of the truth of the story, in its principal circumstances, by which the existence and acceptance of these narratives, orations and allusions, so near to the time of the conspiracy, can be accounted for. In Sallust's history, some particulars may be erroneously stated; or the principal facts may be represented under the colouring of prejudice. In the orations of the consul, there may be (or we might, for argument sake, suppose there to be) exaggeration, and undue severity of censure; but after such deductions have been made, or any others which reason will allow, it remains inconceivably certain, that, *if these writings be genuine, the story is true.* All the sophisms of a college of sepiets, in labouring to show the improbability of the facts, or the suspiciousness of the evidence, could make no impression upon the mind of any one who is convinced that the books are not spurious."

"The principle upon which this inference is founded admits of no exception; nor does the history of the world offer an instance that seems like an exception. Narratives of alleged, but unreal facts, may have been suddenly promulgated, and for a moment credited; or false narratives of events, concealed by place or circumstances from the public eye, may have gained temporary credit. Or narratives, true in their outline, may have been falsified in all those points of which the public could not fairly judge; and thus the false, having been slipped in with the true, has passed by oversight upon the general faith. But no such suppositions meet the case of various public transactions, taking place through some length of time, and in different localities, witnessed by persons of all classes, interests, and dispositions, uncontradicted by any parties at the time, and particularly recorded, and incidentally alluded to by several writers whose works were widely circulated, generally accepted and unanswerd in the age when thousands of persons were competent to judge of their truth."

"When historical facts which, in their nature, are fairly open to direct proof, are called in question, there is no species of trifling more irksome (to those who have no dishonest ends to serve) than the halting upon twenty indirect arguments, while the *contre proof*—that which clear and upright minds fasten upon intuitively, remains undisposed of. In an investigation, purely historical, and as simple as any which the page of history presents, what boots it to say that the books of the New Testament contain doctrines which do not accord with our notions of "the great system of things;" that they enjoy duties grievous and impracticable; that they favour despotism, or engender strifes? or what avails it to say that all the professors of Christianity are hypocrites, and therefore the religion is not true? Can these objections, or any others of a like kind, weaken that evidence upon which we believe that our island was once possessed by the Romans? But they have just and precisely as much weight in counterpoising that evidence, as in balancing the proof of the facts affirmed in the New Testament. If such objections were tenfold more

valid than sophistry can make them, they would not remove, alter, or impair, one single grain of the proper proof belonging to the historical proposition under inquiry. The question is not whether we admire Christianity, or whether we hate it; whether we wish to submit our conduct to its precepts, and to abide by the hope it offers, or whether we are resolved to dare the hazards of its being true. The question is not whether, in our sage opinion, these books have been a blessing to the world, or a curse; but simply this—whether they were extant and well known through the Roman empire in the reign of Nero.

There are subtlerages and evasions enough, by means of which we may obscure from our minds, (at least for as long a period as serious and continued thought, uninvited, usually endures) the plain inference which follows from an admission of the antiquity and genuineness of the Christian Scriptures. But contradiction may boldly be challenged, when it is affirmed that, with a competent knowledge of human nature, of ancient history, and of ancient literature, no one can admit, and in all its particulars realize the fact, that the Gospels, the Acts of the Apostles, the Epistles of Paul, of Peter, of John, and of James, were written in the age claimed for them, and were immediately diffused throughout Palestine, Asia Minor, Africa, Greece, and Italy, and then reconcile himself to any supposition whatever, except that the facts affirmed in those books were true."

CHARLES LLOYD,

Late of Birmingham, England.*

A short notice of the demise of this respectable individual, copied from an English gazette, was inserted in the twenty-fourth number of our first volume. In the Gentleman's Magazine for 3d mo. 1828, we have recently met with another account of him, in which, with greater amplification of detail, the distinctive features of his character are more fully developed and delineated. It is obviously the affectionate tribute of a sincere friend to the deceased; and, judging from the style, is the production of a person of some other religious denomination.

To mindlessly disposed, it is interesting and instructive to mark the effects of Christian principles in different aspects. Not only are the humble exalted—the poor raised up, and set as among princes, but the effects of obedience are not less calculated to incite admiration, when exemplified in the lives of persons moving in more elevated situations, and they are seen, as in the instance under review, clothed with meekness and humility as with a garment.

Jan. 16. Died, at his residence in Birmingham, in his 90th year, Charles Lloyd, esquire.

His father, Sampson Lloyd, was the lineal descendant of a respectable family of great antiquity in Montgomeryshire. For upwards of eight hundred years they were seated at Dolobran; and before the conquest of Wales by Edward the Second, were powerful chieftains of an extensive territory. Kelynn Bowen of Lloedydarth, about the year 1400, assumed the surname of Lloyd, or as it was then spelt

in Welsh, Llywyd, to commemorate his having been born upon the above named portion of his estates, and the family ever afterwards retained the name.

About the year 1662, the great-grandfather of Mr. Lloyd attached himself to the religious body called Quakers. In milder times his high character and connections would have protected him from the violence directed against this sect; but his refusal to take the oaths of supremacy and allegiance, was a pretext for accusing him of disloyalty; his estates were subject to a *premunire*, and heavy fines were levied upon his property. After enduring with patience and magnanimity ten years' imprisonment in Walslop goal, during which time his noble and generous example served to strengthen several who had embraced and suffered for the same cause, he removed to Birmingham in the year 1701, and engaged extensively in the iron trade.

The subject of this memoir was born the 22d of Sept. 1743, and was educated in the principles of his ancestors. They did not admit of his becoming a member of an university, but he was educated at a school in good repute at that time, when the quickness of his apprehension, and retentive memory, enabled him to make rapid progress, and he early showed a taste for the most valuable acquirements. As, however, he was destined for commercial pursuits, the greater portion of his time, after his school studies were completed, was spent in gaining the requisite knowledge. He engaged in business with earnestness and assiduity, and at his father's death became a partner in the bank at Birmingham, which had been established by the grandfather of the present J. Taylor, esq., and his father, Sampson Lloyd.

In contemplating his path when he arrived at manhood, he felt it a duty to be moderate in his desires, and exact in the distribution of his time; the claims of a large family and extensive acquaintance only confirmed this resolution, and it greatly contributed to the ease, with which, in after life, he filled a situation conspicuous for a private individual, as the enlightened counsellor, the generous friend, or the intelligent man of business, his time and resources were constantly called upon.

He married, on the 13th of May, 1774, Mary, the only daughter of James Farmer, esq., descended from one of the oldest families in the county of Leicester; and when he had seven children, six of whom are now living. She was possessed of superior talents and accomplishments, and was characterized by nobility of mind, united in a remarkable degree with deep Christian humility. With this exemplary woman Mr. Lloyd passed fifty years, and to the end of his life sincerely lamented her. They had to experience the severe shock of losing, in the year 1813, two sons, grown up, and married, and a daughter; and some years afterwards, two amiable daughters were taken from their families, when, to human calculation, their lives were most valuable.

Mr. Lloyd was distinguished by great vigour and clearness of understanding, accompanied by a peculiar simplicity and directness. In the pursuit of any object of his attention, he suffered no other to interfere with or distract it, and he possessed the power of turning, after laborious investigations, with surprising firmness to occupations requiring intellectual exertions of a different nature. Few men, perhaps, so rich in resources, had them so much at command. He embraced with promptness, and zealously prosecuted, whatever appeared to his comprehensive mind conducive to the benefit of his species, or to the glory or to the comfort of his country. He was an unwearied and able member of that body of philanthropists, to whose persevering efforts Great Britain is indebted for the removal of that foulest stain on her annals, the slave trade. Nor have his efforts ever slackened to aid the plans proposed for the amelioration of the condition of the negro population of our dominions in the West Indies; and although he recoiled from the more moderate measures than those proposed by many of the advocates for emancipation, yet he generally concurred in the principles advocated in parliament by his nephew, Mr. Buxton, and he always took the lead on public occasions when this subject was brought forward in Birmingham. A lover of peace, and an admirer of the constitution of his country, he depre-

ated, in common with all the friends of humanity, the unwise measures which the high entry of Lord North in 1775 were contemplating for stifling opposition to its will in the North American colonies. When all negotiation seemed fruitless, and the overbearing conduct of the minister had determined Dr. Franklin to depart when the horrors of civil war, and the disunion of the empire, seemed inevitable, Mr. Lloyd and his brother-in-law, Mr. David Barclay, did not consider affairs so irretrievable as to warrant another attempt at reconciliation. And he used much persuasion and entreaty, Dr. Franklin yielded, and he told his friends, that though he considered the attempt hopeless, yet he could not resist the desire he felt, in common with them, to preserve peace. Great numbers of the Quakers were, by the colonies, as the suggestions of the gentleman, Lord North, as is known, was inexorable, and the envoy returned from the conference, the last which a representative from that country had with an English cabinet, until she sent her plenipotentiary to treat as a sovereign republic.

Mr. Lloyd's enlarged and sound views upon public affairs were evinced by the high estimation in which his judgment was held, being not only the active leader of many public undertakings of importance in his neighbourhood, but deeply versed in political science, and an accurate observer of passing events. Numerous essays upon subjects conducive to the national welfare, were the frequent exercises of his pen, and his communications to ministers were always treated by them with great attention. His excellent personal address and clear mode of expressing himself, added to the high esteem in which he was held, gave him pre-eminence in every assembly where he appeared, so that his presence and sanction have for fifty years been considered of importance to the success of almost every public undertaking in which he was engaged. Mr. L. was never ruffled by the discussion of politics; although he much engaged in public affairs, he was the friend of all, and esteemed by all: the distinctions of party were considerations which his conciliating dispositions seemed unable to comprehend. The peaceable principles of the gospel, as professed by the Society of Friends, were beautifully exhibited in his actions and in his words. He had no personal or pecuniary support; it accorded with his principles of Christian charity, to unite with those of all denominations, who stepped forward to diffuse the revelation of that hope of glory from which he derived so much consolation. He ably advocated its cause at all the anniversaries of its meetings in his native town.

In the promotion of education his benevolence was also manifested. Without regard to sectarian distinctions, he supported all schools which had claims of a respectable nature, and always took a lively interest in their prosperity.

The Birmingham General Hospital, an invaluable institution upon an extensive scale, owes to him its completion, and many of its excellent arrangements. It had been commenced upon a scale for which the means were not adequate, and after having been abandoned by its original projectors in despair for twelve years, his anxiety to perfect so desirable an object, led him to use his exertions and influence in the country. He procured sufficient subscriptions, and as a surety on its behalf, took the accounts upon himself, and kept them in all their minutiae with his own hands for upwards of forty years. Its prosperity was one of his constant interests.

What minds less energetic would have deemed studies of no trifling nature, were allotted for the occupation of those hours which he considered set apart for relaxation. His acquaintance with ancient and modern history was accurate and extensive, and he read in several European languages their works of note. Few men were better versed in the Holy Scriptures, or more conversant with their contents. He exacted from memory several entire books of the Old Testament, and the greatest part of the New, and was well versed in theological learning.

But next to the Scriptures, the classics were his favourite study. When past sixty he commenced a translation of Homer, and executed a faithful and agreeable version of the whole of the *Odyssey*, and great part of the *Iliad*.

* The father of Anna Braithwaite.

"He also translated the epistles of Horace, which is generally allowed to be a lively and faithful version. Virgil was very familiar to him; his extraordinary memory retained to the close of his life the whole of the Georgics and Bucolics. The agreeable picture of farming so beautifully portrayed in these admirable descriptions of pastoral life, induced him to take one of his estates into his own hands, and for thirty years he farmed under his own direction nearly two hundred acres. One day in the week was at least devoted to this pursuit, and the relaxation which this interesting employment yielded him, contrived, in conjunction with temperance and cheerfulness, to keep a naturally delicate constitution in health and vigour to a late period of his life.

"As a religious character, he had the sincere fellowship and sympathy with most of the approved labourers in the church to which he was by education and choice united. He might be said to be an Israelite indeed, in whom there was no guile. His piety was sincere, and constantly cheerful; it was the incense of a grateful heart for many of the blessings of this life; his disposition enabled him to appreciate the value of them, and his deep and humble sense of divine wisdom enabled him to resign with submission some of those, which, to his affectionate nature, proved a severe trial. The consolation he derived from hours of retirement, influenced him, particularly in the latter years of his life, to press upon others the sacred duty of watchfulness and prayer; and to the frequent and respectable assemblages of children and grand-children around him, his blessings and devout wishes were at times beautifully poured out.

"All his domestic habits, as may be inferred from the foregoing sketch, were those of a Christian gentleman; and the varying fashions of the world did not affect the regularity and comfort of his house. The combination of strength and simplicity in his character, was obvious in his conversation; its variety and spirit were interesting to all classes."

Having been informed that in a publication called the "Advocate of Truth," issued on the 6th inst. I had been charged with improper conduct in a quarterly meeting held in the eleventh month, 1826; on procuring the paper, I find the following statement, in relation to a difference of sentiment existing in that meeting respecting a minute made by the clerk.

"The orthodox, however, were determined to push it through, and while Abraham Lower was speaking, and endeavouring to show what was really intended by the measure, and the consequences that would result to the Society from its adoption, Samuel Bettles rose from his seat, and placing himself before Abraham Lower, said, with a sarcastic smile, 'Let me interrupt the Friend;' and then turning round before him, and leaning against him in an improper manner, he appealed to the meeting, to know whether Abraham Lower should be permitted to speak. At which, about twenty of the orthodox party vociferated nearly at the same time, 'Sit down, Abraham Lower, sit down!'"

The whole of this statement is untrue. I had left the city some time before the quarterly meeting in the eleventh month, 1826, and at the time it was held was in North Carolina, and did not return for some weeks after.

SAMUEL BETTLES.

Fifth mo. 14, 1829.

The true spirit of religion banishes indeed all levity of behaviour, all vicious and dissolute mirth; but, in exchange, fills the mind with a perpetual serenity.

Addison.

FOR THE FRIEND.

CHARITY: AN EXTRACT.

We have been accustomed to hear the injunction frequently repeated in these latter days, "Have charity, friends, have charity;" and when we come to examine what is meant by the word as thus used, it is discovered to be, not that divine charity which "abhors that which is evil, and cleaves to that which is good," but a careless indifference about right and wrong, which would cover up virtue and vice, truth and error, under one common cloak, and pass them all off as equally praiseworthy and valuable. Never was a word more prostituted, or a heaven-born virtue more basely counterfeited, than by such libertinism. The following excellent sentiments on this subject are offered to the attention of the readers of "The Friend."

K.

"Beware of that spurious candour which looks with an equal eye on all opinions, which talks of the innocence of error, and thus diffuses a baleful indifference to the truth. The adage of Pope, who was a free-thinking Roman Catholic, has been circulated round society by innumerable echoes.

"For modes of faith, let graceless zealots fight;
His can't be wrong, whose life is in the right."

This, you will perceive, is an *equivocal* expression. In one view of it, nothing can be more correct; for, in every case, a right life, that is, *right* in the *Scriptural* sense of the term, must proceed from a right belief; if, therefore, the life be right, the belief must be right also. But the desire of the author was to convey the idea that a right life might stand connected with any belief, or no belief at all, and that, therefore, religious opinions are of no consequence whatever. This, you will observe, is the popular and dreadful dogma of infidelity; this bawling of scepticism has been foisted into the Christian world, and profanely baptized by the name of charity. But though it may wear the smiling countenance of this heavenly virtue, it has an infidel heart. If this counterfeit, hollow thing, which dares to take to itself the sacred name of charity, had not renounced the Bible, it would have certainly known, that errors in faith are the offspring of a heart wholly or partially unrenewed, and as decisive a proof, so far as they prevail, of a want of religion as an unsanctified life.

"Content earnestly then for the faith once delivered to the saints. I would not have you bigots. This, however, is a vague and plastic term, which, in the slang of modern infidelity, has been generally applied to every one who attaches importance to religious opinions. If by a bigot is meant an overweening attachment to sentiments confessedly of lesser importance than many others; or a blind zeal for opinions adopted rather from custom than conviction; or a spirit of intolerance, contempt, and persecution towards those who differ from us in the articles of their belief; if this be bigotry, be you no bigots. Abhor and avoid a disposition of this kind. Adopt all your sentiments after a close examination, and upon a full conviction of their truth. Apportion your zeal for their diffusion upon the scale of their relative importance. Exercise forbearance

and candour towards those who differ from you; but, at the same time, maintain the articles of your faith as matters of infinite consequence. Defend your opinions with an enlightened, dispassionate, but, at the same time, ardent zeal. Insist upon the connection of right sentiments with right feelings; that the former when really held lead to the latter, and that the latter can never exist without the former. If this is what is meant by bigotry, then may you possess it more and more. Shrink not from the charge, if *this* is its meaning in the lips of those who use it. If you partake of true faith and genuine holiness, you must expect that the one will be called enthusiasm and the other bigotry. Disregard both the accusations, and be not deterred by opprobrious names from the pursuit of eternal life."

OBITUARY.

Died, on the 26th ult. at his residence in Courtland Town, West Chester county, New York, in the 68th year of his age, ROBERT UNDERHILL, an esteemed minister in the Society of Friends.

In the sudden removal of this dear Friend from a militant to a fixed state, another proof is furnished of the great uncertainty of human life, and a loud call to survivors very seriously to reflect how fleeting and evanescent is every thing appertaining to this life, and how uncertain the tenure by which it is held.

The subject of this notice was blessed with parents who were concerned to imbue his mind with the principles of piety and virtue, and with correct views of the doctrines of Christianity and salvation by Christ, the Redeemer of men, as they uniformly have been held by the Society of Friends, in accordance with the Holy Scriptures. This pious care to give his mind a right direction being attended with the divine blessing, proved of lasting benefit to him; and as his mind expanded, the religion of his education became that of his judgment, and attached him more and more firmly to the Society of Friends, its principles and peculiar testimonies.

Thus prepared, and continuing to yield obedience to the "law of the spirit of life in Christ Jesus," he became a useful member of the church. His ministry was sound, and as he was a faithful advocate of the doctrines of the gospel, and a firm supporter of the order and discipline of the Society, in common with his friends and fellow sufferers for a righteous cause, he had much to endure from the rending spirit that has produced such accumulated distress; but confiding in that goodness that graciously visited him in early life, he was mercifully sustained in all his trials, firm in the faith "once delivered to the saints," and undaunted in his testimony for the truth as it is in Jesus. This bereavement will be long felt by his own family and by the Society of Friends; but, in relation to him, we believe death has proved the passage to a glorious inheritance, "a house not made with hands, eternal in the heavens."

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FOR THE FRIEND.

THE HEBREWS.

(Concluded.)

The affairs of Judea appear to have been greatly distracted after the death of Herod; disputes respecting the succession involved the people in frequent conflicts with each other and with their Roman masters. It was about this period that the Redeemer, promised so many ages before, made his appearance among this degenerate people. But the lowly guise in which he came, was not such as suited the hopes of a nation who had misinterpreted the promises, and were looking for an outward redemption from the slavery of their political condition. Groaning beneath the civil and religious tyranny of their conquerors, the Jews were impatiently expecting the Messiah—the whole nation was in a feverish state of hope, which prepared them to listen with credulity to the claims of any one who should offer himself as their deliverer. But Jesus Christ came as a teacher of righteousness; and when, instead of taking advantage of this disposition, he declared to them that his “kingdom was not of this world,” they turned from him in disdain, and he found but few followers, who, like good old Simeon, rejoiced to witness “his salvation.” During the early part of his life, predatory chieftains, assuming the regal title, collected bands of ferocious followers to expel the Romans, and overrunning the country, spread devastation and terror on every side. To prepare their minds for his reception, John the Baptist made his public appearance, and, after endeavouring to produce a reformation among the people, baptized him in the thirtieth year of his age, and pointed him out to his countrymen as the promised Saviour.

Pontius Pilate came to Judea as military governor in the year 20 A. C., where, from the first, his conduct excited great dissatisfaction. He set justice to sale, plundered the inhabitants, and executed the innocent. It was under his administration that our blessed Redeemer was offered up “as a propitiatory sacrifice for the sins of the world;” being, by the hands of wicked men, subjected to the ignominious death of the cross without the gates of Jerusalem.

Thus, when “he came to his own, his own received him not”; and this act of rebellion to

his divine authority, who had so long preserved the nation amid their heathen enemies, consummating as it did the measure of their disobedience, was soon followed by their total dispersion. Having rejected him as their lawgiver, the establishment of whose kingdom had been the object of all the glorious testimonies entrusted to them, their political existence was destroyed, and their religion thenceforward assumed the character of a ferocious superstition, supporting itself with blind and sullen contempt of his revealed will, and in desperate defiance of the rest of mankind. Their religious rites were banished from the Holy Land; their worship altogether prohibited in the country of their forefathers, and finally, its continuance according to the law rendered impossible by the loss of the tribe which had been selected as its ministers.

The annals of mankind contain no record of any event of equal moment to their eternal or temporal welfare, with that of the advent of the Saviour. With the exception of the Hebrews, who were but as one of the families of the earth, the world had hitherto remained, during the long lapse of centuries, buried in the most profound darkness, as respected a knowledge of the great Creator, or of the purposes for which he had called his creatures into existence. Fettered by the most horrible superstition, and delighting in the most loathsome sensuality, the minds of men had never soared to the discovery of their divine origin or eternal destiny. The feeble light of reason threw no cheering ray across their path through time to an uncertain and darkly imagined futurity; groping in darkness, their mental vision was too weak to perceive the purity and beauty of truth.

But it was not the purpose of God that his creation should remain in this wretched gloom. With adorable mercy he condescended to their low estate, and became their teacher, unfolding the knowledge of himself, not as on Sinai, in thunders and lightnings, and with all the attributes of infinite majesty and power, but in the familiar character of a compassionate friend, submitting “to the contradiction of sinners,” and partaking all the trials and sufferings of humanity, and “being in all respects tempted even as we are, yet without sin.” His religion was not imposed by dictation, although sanctioned and approved by prophecies and miracles; it appeals not to our selfish passions for its reception and support; but endearing itself to our hearts by its revelations of our relation to an Almighty Redeemer and a merciful God, it offers us every consolation in time, and holds forth the certain hope of a glorious immortality.

The benign influence of this divine religion upon all the relations of life, has been largely

experienced by Christendom; but perhaps we may not yet adequately appreciate its value, or conceive the extent to which it is destined to operate upon the affairs of men. Not until its gentle spirit is infused into the daily thoughts, and modifies the pursuits and habits of every class—not until its precepts are proclaimed in every nation, and obeyed in all the dark corners, and the very ends of the earth—not until its holy influences are felt, as well among the people who yet “sit in darkness and the shadow of death,” as in our own more enlightened land, can we be fully sensible of its inestimable value in dissipating the thousand shapes of error, in correcting and exalting the pursuits, purifying the morals, assuaging the griefs, calming the passions, and enlightening and invigorating the intellectual faculties of man. M. S.

From the Quarterly Review for January, 1829.
Captain Clapperton's Second Expedition into the Interior of Africa, from the Bight of Benin to Soccatoo.

(Continued from page 243.)

The people of Jahnah are ingenious as well as industrious. They are excellent carvers in wood, drums and wooden utensils, being covered with figures of men, snakes, crocodiles, &c. Numerous looms were in operation—sometimes eight or ten in one house; their cotton cloths good in texture, and some of them very fine. Their looms and shuttles are described as being on the same principle with the common English loom, but the warp seldom more than four inches in width. They have abundance of indigo, of an excellent quality. The women are generally the dyers, and boys the weavers. They also manufacture a kind of earthenware.

The old cabocero, or chief of the town, was delighted to see the strangers; assigned them good lodgings; and sent thither boys, ducks, pigeons, plantain, yams, and whatever the place would afford; while his numerous wives, about two hundred, welcomed them with songs of joy. On being informed that an Englishman had only one wife, he and the whole crowd, particularly his wives, laughed immoderately. The old gentleman wore a rich crimson damask robe and a red velvet cap; but during the ceremony of reception he changed his dress three different times, each time increasing the splendour of his appearance.

“The whole court, which was large, was filled, crowded, crammed, with people, except a space in front where we sat into which his highness led Mr. Houston and myself, one in each hand, and there we performed an African dance, to the great delight of the surrounding multitude. The *tout ensemble* would doubtless have formed an excellent subject for a caricaturist, and we regretted the absence of Captain Pearce to sketch off the old cabocero, sailing majestically around in his damask robe, with a train-bearer

behind him, and every now and then turning up his old withered face to myself, then to Mr. Houtson, then whisking round on one foot, then marching slow, with solemn gait, holding our hands in his—proud that a white man should die with him. We gave in to the humours of the day, and thus cheered we our old friend, and he was cheered."—pp. 14, 15.

The approach to Emmadoo is described as extremely beautiful, through a long, broad, and majestic avenue of trees, at the end of which a stockade, eighteen feet high, with a wicker gate, and another of the same kind, at the distance of a hundred paces, defend the entrance of the town. The surface of the adjoining country is broken into gentle hills and dales, a small stream of water running through every little valley. At Afloora the granite formation began to show itself. The town of Assouli is surrounded with a wall and a ditch, and may contain six thousand people. Assoula, another walled town, had about ten thousand inhabitants. At both the party was abundantly supplied with provisions; and regaled with dancing and singing the whole night, by the apparently happy inhabitants.

The appearance of the country improved as our travellers advanced; they had now reached the mountainous range, the width of which is stated to be about eighty miles. The highest point would appear not to exceed two thousand five hundred feet at that part where the travellers crossed them; and the road, by the edge of the hills and through the valleys, not more than one thousand five hundred. The valleys were planted with cotton, corn, yams, and plantains; and on the tops and hollows of the hills were perched the houses and villages of the proprietors of these plantations. The town of Duffoo, in these mountains, is said to have a population of fifteen thousand souls; and Chidadoo, seven thousand. On departing from the latter, Clapperton was attended by the chief, and an immense train of people, of all ages and sexes, with drums, horns, and gongs, making a strange discord when mingled with the agreeable voices of the women.

The highest summit of these mountains is between Erawa and Chaki.

"The road through this mountain pass was grand and imposing, sometimes rising almost perpendicularly, and then descending in the midst of rocks into deep dells; then winding beautifully round the side of a steep hill, the rocks above overhanging us in fearful uncertainty. In every cleft of the hills, wherever there appeared the least soil, were cottages, surrounded by small plantations of millet, yams, or plantains, giving a beautiful variety to the rude scenery. The road continued rising, hill above hill, for at least above two miles, until our arrival at the large and populous town of Chaki, situated on the top of the very highest hill. On every hand, on the hills, on the rocks, and crowding on the road, the inhabitants were assembled in thousands; the women welcoming us with holding up their hands and chanting choral songs, and the men with the usual salutations and every demonstration of joy. The cabocier was seated on the outside of his house, surrounded by his ladies, his singing men and singing women, his drums, fife, and gong-gongs. He is a good-looking man, about fifty years of age, and has a pleasing countenance. His house was all ready for us; and he immediately ordered us a large supply of goats, sheep, and yams; pressing us strongly to stay a day or two with him; he appeared to consider us as messengers of peace, some of his blessings to his king and country. Indeed, a belief is very prevalent, and seems to have gone before us all the way, that we are charged with a commission to make peace wherever there is war; and to

do good to every country through which we pass. The cabocier of this town indeed told us so; and said he hoped that we should settle the war with the Nyflere people and the Fellatah; and the rebellion of the Houssa slaves, who have risen against the king of Yaurria. When I shook hands with him he passed his hand over the heads of his chiefs, as confirming on them a white man's blessing. He was more inquisitive and more communicative than any one whom we have yet seen. He sat until near midnight, talking and inquiring about England. On asking if he would send one of his sons to see our country, he rose up with civility, and said he would go himself. He inquired how many wives an Englishman had. Being told one, he seemed much astonished, and laughed greatly, as did all his people, adding, 'Our cabocier has two thousand.'—pp. 24, 25.

The town of Koooso, at the northern termination of the mountains, is stated to be the largest that our traveller yet had seen, and supposed to contain twenty thousand inhabitants. Next to it was Yaboo, another large town, and then Ensookoso, between which and the former is a beautiful plain, well cultivated and studded with a number of Fellatah villages, whose inhabitants are living here, as they do in most parts of Soudan, a quiet and harmless pastoral life, unmolested by the black natives, and not interfering with any of the negro customs. From hence to the capital of Yaurria, which is named Eyoo, or Katunga, many of the villages were deserted, and the towns, more or less, in ruins, from the incursions of the more warlike Fellatahs of Soccatoo, and the insurrectionary slaves of Houssa, who had laid waste the country. Town followed town in quick succession, but all of them had suffered from the recent incursions.

The approach to the town of Tshow was through a beautiful valley, "planted with large shady trees and bananas, having green plots and sheets of water running through the centre, where the dingy beauties of Tshow were washing their well-formed limbs, while the sheep and goats were grazing around on the verdant banks." This picture of repose is stated, however, to be frequently disturbed by inroads from the neighbouring kingdom of Borgho, the natives of which are described as thieves and plunderers; and as our traveller was now close on its borders, he thought it necessary to brush up his arms. In the evening, however, a chief, with a large escort of horse and foot, arrived from Katunga, to conduct him safely to the king. They were so numerous that they ate up all the provisions of this small town; "every corner was filled with them; and they kept drumming, blowing, dancing, and singing all night." On leaving this place,

"The road through which we passed was wide, though woody, and covered by men on horseback and bowmen on foot. The horsemen armed with two or three long spears hurrying on as fast as they could get us to go; horns and country drums beating and blowing before and behind; some of the horsemen dressed in the most grotesque manner; others covered all over with charms. The bowmen also had their little bow and feathers, with the jebus, or leather pouch, hanging by their side. These men always appeared to me to be the best troops in this country and Soudan, from their lightness and activity. The horsemen, however, are but ill mounted; the animals are small and badly dressed, their saddles so ill secured, and the rider sits so clumsily on his seat, that an Englishman, who ever rode a horse with an English saddle, would upset one of them the first charge with a long stick."—p. 34.

They soon arrived at the gate of Katunga, which is said to be delightfully situated at the point of a granite range of hills: a band of music accompanied them, followed by an immense multitude of men, women, and children. They proceeded about five miles in the city before they reached the residence of the king, who was seated under a verandah, with two red and two blue umbrellas, supported on long poles held by slaves. The chiefs were observed to be holding a parley with the king, which Clapperton conjectured to relate to his being desired to perform the usual ceremony of prostration.

"I told them," says he, "if any such thing was proposed, I should instantly go back; that all the ceremony I would submit to would be to take off my hat, make a bow, and shake hands with his majesty, if he pleased." This being granted, "We accordingly," says our author, "went forwards the king's people had a great deal to do to make way amongst the crowd, and allow us to go in regular order. Sticks and whips were used, though generally in a good-natured manner; and I cannot help remarking on this, as on all other occasions of this kind, that the Yaurrias appear to be a mild and kind people—kind to their wives and children, and to one another—and that the government, though absolute, is conducted with the greatest mildness."

This ceremony of prostration before the king is required from all. The chiefs who come to pay their court, cover themselves with dust, and then fall flat on their bellies, having first practised the ceremony, in order to be perfect, before a large fat eunuch. There is something whimsical, we admit, in the comparison we are about to make; but it really strikes us, that nothing is wanting at Katunga but the yellow screen, whose unexpected appearance occasioned some misgivings in lord Amherst's mind, to imagine the scene described by Clapperton to be laid in a provincial town of the Celestial Empire. The umbrellas—the negotiations for the ceremony—the rehearsal of it—the sticks and whips so good-naturedly laid across the shoulders of the crowd—are completely, and to the letter, Chinese; and these heavenly people of the east are successfully imitated by the Yaurrias of the west, in the extraordinary degree of politeness practised towards each other: "when equals meet, they kneel on one knee; women kneel on both knees, the elbows resting on the ground." Nor are these dingy people outdone by the Celestials in another respect: the accredited traveller is subsisted entirely at the expense of the sovereign—that is to say, of the public. He is also invited to theatrical entertainments, quite as amusing, and almost as refined, from Clapperton's description, as any which his celestial majesty can command to be exhibited before a foreign ambassador. The king of Yaurria made a point of our traveller staying to witness these entertainments. They were exhibited in the king's park, in a square space, surrounded by clumps of trees. The first performance was that of a number of men dancing and tumbling about in sacks, having their heads fantastically decorated with strips of rags, damask silk, and cotton of variegated colours; and they performed to admiration. The second exhibition was hunting the *boa* snake, by the men in the sacks. The huge snake, it seems, went through the motions of this kind of reptile, "in a very natural manner, though it ap-

peared to be rather full in the belly, opening and shutting its mouth in the most natural manner imaginable." A running fight ensued, which lasted some time, till at length the chief of the bag-men contrived to scotch his tail with a tremendous sword, when he gasped, twisted up, and seemed in great torture, endeavouring to bite his assailants, who hoisted him on their shoulders, and bore him off in triumph. The festivities of the day concluded with the exhibition of the *white devil*, which had the appearance of a human figure in white wax, looking miserably thin, and as if starved with cold, taking snuff, rubbing his hands, treading the ground as if tender-footed, and evidently meant to burlesque and ridicule a white man, while his sable majesty frequently appealed to Clapperton whether it was not well performed. After this the king's women sang in chorus, and were accompanied by the whole crowd.

The city of Eyoo, called in the Houssa language Katunga, has a thick belt of wood round the walls, which are built of clay, about twenty feet high, and surrounded by a dry ditch; they are fifteen miles in circumference, and are entered by ten gates. The houses are of clay with thatched roofs. The posts that support the verandahs and the doors are carved in bas relief, with figures of the boa killing an antelope or a hog, with warriors accompanied by their drummers, &c. It has seven markets, held every evening, in which are exposed for sale yams, corn, calavances, bananas, vegetable butter, seeds of the colocynth, goats, fowls, sheep, cotton cloths, and various implements of agriculture. The country produces small horses, but fine horned cattle, many of them with humps on their shoulders like those of Abyssinia; sheep, hogs, muscovy ducks, fowls, pigeons, and turkeys. They have various kinds of fruit, such as oranges, limes, and, so Clapperton says, pears and apples. The cotton plant and indigo are extensively cultivated; and the commerce with the coast is almost exclusively in slaves, which are given in exchange for rum, tobacco, European cloth, and cowries. This intercourse, which is constant, is entirely by land, either from Badagry, Lagos, or Dahomey. The price of a slave at Janaha, as nearly as could be calculated, was from *5l.* to *4l.* sterling; their domestic slaves, however, are never sold, except for misconduct. In fact, the whole population may be considered in a state of slavery, either to the king, or his caboceers. The features of the Youribra people are described as being less characteristic of the negro than those of Badagry; the lips less thick, and the nose inclined to the aquiline; the men well made, and of an independent carriage; the women of a more coarse appearance, probably from drudgery and exposure to the sun.

Take a heretic, a rebel, a person that hath an ill cause to manage; what he wants in the strength of his reason, he shall make it up with diligence; and a person that hath right on his side is cold, indigent, lazie, and unactive, trusting that the goodness of his cause will do it alone; but so wrong prevails, while evil persons are zealous in a bad matter, and others are remissive in a good.

Jeremy Taylor.

THE ENGLISH CLASSIC, NO. 17.

There are few names in English literature that have acquired so enviable a distinction as has been universally awarded to Addison. The best judges of succeeding times, have enululated each other in praising his felicitous genius, the purity of his moral writings, and the ease and gracefulness of his style. "As a teacher of wisdom," says the great English moralist, "he may be confidently followed. His religion has nothing in it enthusiastic or superstitious; he appears neither weakly credulous nor wantonly sceptical; his morality is neither dangerously base, nor impracticably rigid. All the enchantment of fancy, and all the cogency of argument, are employed to recommend to the reader his real interest, the care of pleasing the Author of his being. Truth is shown sometimes as the phantom of a vision; sometimes appears half veiled in an allegory; sometimes attracts regard in the robes of fancy; and sometimes steps forth in the confidence of reason. She wears a thousand dresses, and in all is pleasing. His prose is the model of the middle style; on grave subjects not formal, on light occasions not grovelling; pure without scrupulosity, and exact without apparent elaboration; always equable and always easy, without glowing words or pointed sentences. Addison never deviates from his track to snatch a grace; he seeks no ambitious ornament, and tries no hazardous innovations. His page is always luminous, but never blazes in unexpected splendour. It was apparently his principal endeavour to avoid all harshness and severity of diction; he is therefore sometimes verbose in his transitions and connections, and sometimes descends too much to the language of conversation; yet if his language had been less idiomatic, it might have lost somewhat of its genuine Anglicism. What he attempted he performed; he is never feeble, and he did not wish to be energetic; he is never rapid and he never stagnates. His sentences have neither studied amplitude nor affected brevity; his periods, though not diligently rounded, are voluble and easy. Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison." Of that studied amplitude and affected brevity, of those periods diligently rounded, with which Johnson has here chosen to contrast the style of Addison, it would not be easy to select from his most elaborate compositions a more splendid example than this celebrated criticism.

A writer of another cast, the most mature and truly philosophical spirit of modern times, Dugald Stewart, has paid a still higher tribute to the memory of Addison. The extracts which he gives from the Spectator, are so beautiful, that, although one of them has become hackneyed by frequent quotation, I am tempted to copy the whole passage. In speaking of some modern writers who had undervalued Addison as a philosopher, he says—"The singular simplicity and perspicuity of Addison's style have contributed much to the prevalence of this prejudice. Eager for the instruction, and unambitious of the admiration of the multitude, he every where studies to bring himself down to their level; and even when he thinks with the greatest originality, and writes with the most

inimitable felicity, so easily do we enter into the train of his ideas, that we can hardly persuade ourselves that we could not have thought and written in the same manner. He has somewhere said of fine writing, that it consists of sentiments which are natural without being obvious; and his definition has been applauded by Hume as at once concise and just. Of the style defined, his own periodical essays exhibit the most perfect example."

"To this simplicity and perspicuity, the wide circulation which his works have so long maintained among all classes of readers, is in a great measure to be ascribed. His periods are not constructed like those of Johnson, to 'elevate and surprise' by filling the ear and dazzling the fancy; but we close his volumes with greater reluctance, and return to the perusal of them with far greater alacrity. Franklin, whose fugitive publications on political topics have had so extraordinary an influence on public opinion, both in the old and new worlds, tells us that his style in writing was formed upon the model of Addison: nor do I know any thing in the history of his life which does more honour to his shrewdness and sagacity. The copyist indeed did not possess the gifted hand of his master; but such is the effect of his plain and seemingly artless manner, that the most profound conclusions of political economy assume, in his hands, the appearance of indisputable truths; and some of them, which had been formerly confined to the speculative few, are already current in every country of Europe as proverbial maxims.

"To touch (however slightly) on Addison's other merits, as a critic, as a wit, as a speculative politician, and above all as a moralist, would lead me completely astray from my present object. It will not be equally foreign to it, to quote the two following short passages, which, though not strictly metaphysical, are, both of them, the result of metaphysical habits of thinking, and bear a stronger resemblance than any thing I recollect among the wits of queen Anne's reign to the best philosophy of the present age."

"Among other excellent arguments for the immortality of the soul, there is one drawn from the perpetual progress of the soul to its perfection, without a possibility of ever arriving at it; which is a hint that I do not remember to have seen opened and improved by others who have written on this subject, though it seems to me to carry a great weight with it. A brute arrives at a point of perfection that he can never pass. In a few years he has all the endowments he is capable of; and were he to live ten thousand more, would be the same thing he is at present. Were a human soul thus at a stand in her accomplishments, were her faculties to be full blown and incapable of further enlargement, I would imagine it might fall away insensibly, and drop at once into a state of annihilation. But can we believe a thinking being, that is in a perpetual progress of improvement, and travelling on from perfection to perfection, after having just looked abroad into the works of its Creator, and made a few discoveries of his infinite goodness, wisdom, and power, must perish at her first setting out, and in the very beginning of her inquiries?"

"The philosophy of the other passage is not unworthy of the author of the *Wealth of Nations*. The thought may be traced to earlier writers, but certainly it was never before presented with the same fulness and liveliness of illustration, nor do I know in all Addison's works a finer instance of his solicitude for the improvement of his fair readers, than the address with which he here insinuates one of the sublimest moral lessons, while apparently aiming only to amuse them with the geographical history of the muff and the tippet.

"Nature seems to have taken a particular care to disseminate her blessings among the different regions of the world, with an eye to the mutual intercourse and traffic among mankind; that the natives of the several parts of the globe might have a kind of dependance on one another, and be united together by their common interest. Almost every degree produces something peculiar to it. The food of one grows in one country and the sauce in another. The fruits of Portugal are corrected by the products of Barbadoes; the infusion of a China plant, sweetened with the pith of an Indian cane. The Philippine islands give a flavour to our European bowls. The single dress of a woman of quality is often the product of a hundred climates. The muff and the fan come together from the opposite ends of the earth. The scarf is sent from the torrid zone, and the tippet from beneath the pole. The broadcote petticoat rises out of the mines of Peru, and the diamond necklace out of the bowels of Indostan."

"But I must not dwell longer on the fascinating pages of Addison. Allow me only before I close them, to contrast the last extract with a remark from Voltaire, which, shallow and contemptible as it is, occurs more than once, both in verse and prose, in his voluminous writings.

Il murt à Moka, dans le sable arabique,
Ce café nécessaire au pays des frimats;
Il met le fièvre en nos climats,
Et le remède en Amérique.

And yet Voltaire is admired as a philosopher by many who will smile to hear this title bestowed upon Addison!"

After such high praise it might be difficult to select a passage which should not disappoint the expectations of the reader. Yet such is the richness of Addison's works, in all the higher qualities on which his fame rests, that it is only that can render one at a loss in the selection. I doubt, however, if in all that has been written, an essay of more exquisite beauty and felicity can be pointed out than the following. What cheerful wisdom, what sweet morality, what "divine philosophy!"

"Could I transport myself with a wish from one country to another, I should choose to pass my winter in Spain, my spring in Italy, my summer in England, and my autumn in France. Of all these seasons there is none that can vie with the spring for beauty and delightfulness. It bears the same figure among the seasons of the year, that the morning does among the divisions of the day, or youth among the stages of life. The English summer is pleasanter than that of any other country in Europe, on no other account but because it has a greater mix-

ture of spring in it. The mildness of our climate, with those frequent refreshments of dews and rains that fall among us, keep up a perpetual cheerfulness in our fields, and fill the hottest months of the year with a lively verdure.

"In the opening of the spring, when all nature begins to recover herself, the same annual pleasure which makes the birds sing, and the whole brute creation rejoice, rises very sensibly in the heart of man. I know none of the poets who have observed so well as Milton those secret overflows of gladness which diffuse themselves through the mind of the beholder, upon surveying the gay scenes of nature: he has touched upon it twice or thrice in his *Paradise Lost*, and describes it very beautifully under the name of vernal delight, in that passage where he represents the devil himself as almost sensible of it.

Blossoms and fruits at once of golden hue
Appear'd, with gay enamell'd colours mixt:
On which the sun more glad impress'd his beams
Than in fair evening cloud, or humid bow,
When God hath shower'd the earth: so lovely
seem'd

That landscape; and of pure now purer air
Meets his approach, and to the heart inspires
Vernal delight, and joy able to drive
All sadness but despair, &c.

"Many authors have written on the vanity of the creature, and represented the barrenness of every thing in this world, and its incapacity of producing any solid or substantial happiness. As discourses of this nature are very useful to the sensual and voluptuous; those speculations which show the bright side of things, and lay forth those innocent entertainments which are to be met with among the several objects that encompass us, are no less beneficial to men of dark and melancholy tempers. It was for this reason that I endeavoured to recommend a cheerfulness of mind in my two last Saturdays' papers, and which I would still inculcate, not only from the consideration of ourselves, and of that Being on whom we depend, nor from the general survey of that universe in which we are placed at present, but from reflections on the particular season in which this paper is written. The creation is a perpetual feast to the mind of a good man, every thing he sees cheers and delights him; Providence has imprinted so many smiles on nature, that it is impossible for a mind which is not sunk in more gross and sensual delights, to take a survey of them without several secret sensations of pleasure. The psalmist has, in several of his divine poems, celebrated those beautiful and agreeable scenes which make the heart glad, and produce in it that vernal delight which I have before taken notice of.

"Natural philosophy quickens this taste of the creation, and renders it not only pleasing to the imagination, but to the understanding. It does not only rest in the murmur of brooks, and the melody of birds, in the shade of groves and woods, or in the embroidery of fields and meadows, but considers the several ends of Providence which are served by them, and the wonders of divine wisdom which appear in them. It heightens the pleasure of the eye, and raises such a rational admiration in the soul, as is little inferior to devotion.

"It is not in the power of every one to offer

up this kind of worship to the great Author of nature, and to indulge these more refined meditations of heart, which are doubtless highly acceptable in his sight; I shall therefore conclude with this short essay, on that pleasure which the mind naturally conceives from the present season of the year, by the recommending of a practice for which every one has sufficient abilities.

"I would have my readers endeavour to moralize this natural pleasure of the soul, and to improve this vernal delight, as Milton calls it, into a Christian virtue. When we find ourselves inspired with this pleasing instinct, this secret satisfaction and complacency arising from the beauties of the creation, let us consider to whom we stand indebted for all these entertainments of sense, and who it is that thus opens his hand, and fills the world with good. The apostle instructs us to take advantage of our present temper of mind, to graft upon it such a religious exercise as is particularly conformable to it, by that precept which advises those who are sad to pray, and those who are merry to sing psalms. The cheerfulness of heart which springs up in us from the survey of nature's works, is an admirable preparation for gratitude. The mind has gone a great way towards praise and thanksgiving, that is filled with such a secret gladness: a grateful reflection upon the Supreme Cause who produces it, sanctifies it in the soul, and gives it its proper value. Such an habitual disposition of mind consecrates every field and wood, turns an ordinary walk into a morning or evening sacrifice, and will improve those transient gleams of joy which naturally brighten up and refresh the soul on such occasions, into an inviolable and perpetual state of bliss and happiness."

Sceptic! who'er thou art, who say'st the soul,
That particle divine which God's own breath
Inspir'd into the mortal mass, shall rest
Annihilate, till duration has unroll'd
Her never ending line: tell, if thou know'st,
Why ev'ry nation, ev'ry clime, though all
In laws, in rites, in manners disagree,
With one consent expect another world,
Where wickedness shall wean? Why Faynim bards
Fabled Elysian plains, Tartarean lakes,
Styx and Coccyus? Tell why Hall's sons
Have feign'd a paradise of mirth and love,
Banquets and blooming nymphs? Or rather tell,
Why on the brink of Orrellan's stream,
Where never science rear'd her sacred death,
Th'untutor'd Indian dreams of happier woods
Behind the cloud-topt hill? Why in each breast
Is plac'd a friendly monitor, that prompts,
Informs, directs, encourages, forbids?
Tell why on unknown evil grief attends;
Or joy on secret good? Why conscience acts
With tenfold force, when sinners, age, or pain
Stands tottering on the precipice of death?
Or why such horror gnaws the guilty soul
Of dying sinners; while the good man sleeps
Peaceful and calm, and with a smile expires?
GLYNN.

Where a mind is well prepared for the reception of truth, by rectitude of intention, and a habit of accurately conceiving what is presented to it, a question of moral conduct is almost always best decided by the feelings immediately consequent upon stating the case; and after thoughts, in such instances, are usually the sophistry of self-interest or partiality. Conscience is never dilatory in her warnings. She pronounces clearly, and instantly, and her first voice is the true oracle.—*J. Aikin's Letters to his Son.*

FOR THE FRIEND.

ELIZABETH STERREDGE.

The firm, undeviating pursuit of religious duty under the eye of a rigorous persecutor, as exhibited by an occurrence related in the life of E. Sterredge, furnishes a proof to the dry weather and worldly spirited professors of the present day, who have scarcely zeal enough to bring them to a religious meeting once a week. The priest of the parish of Chew Magna, where she resided, was much enraged against Friends for their faithfulness, and especially against this individual, inasmuch, that he said, "if he could but live to see her ruined, and her husband for her sake, he cared not if he died the next day." His resentment appeared to be first excited by a religious opportunity which she had at the bedside of a sick neighbour, when several of his hearers were present. To deter Friends from holding any kind of religious meeting, the priest threatened the justice, that it should cost him an hundred pounds, if he did not execute the laws against the Quakers. Being thus urged by the priest, it was not long before the justice had an opportunity of showing his readiness to engage in the work. Whilst E. Sterredge was attending an interment, which occurred when several justices were holding their petty sessions near the burying ground, a warrant was issued to bring away preacher and hearers, if any one should undertake to preach. A great concourse of people assembled, some to see what the officers would do, and others to perform the last rites to the dead. "No sooner were we come into the yard," says E. S. "but the power of the Lord seized upon me, and made me to tremble, that I could hardly stand on my feet; but taking hold on a friend that was near me, I said, 'There is a day coming, in which the God of heaven and earth will be too strong for the stout hearted amongst you; therefore repent, and amend your lives, while you have a day, and a time; for as the tree falls, so it lieth; and as death leaves, judgment finds, for there is no repentance in the grave. Therefore hasten, hasten to repentance, and amendment of life; for the great God of heaven and earth will thin this nation, for the people are too many that are sinning against the Lord.' This, and much more, ran through me, for my heart was opened, and my spirit greatly enlarged by the mighty power of the Lord, and drawn forth in bowels of love towards the people; for I saw the tears running down many faces, and many said they would never be again as they had been. And the officer standing by me with a warrant in his pocket, exceedingly trembled, and could hardly open it without tearing it. He said, 'Oh that I had been twenty miles from my habitation--- that I had not had a hand in this work; pray, do not you take it ill of me, for I am forced to it; you must go with me before the justices; pray, do not you be angry with me.' I said, 'Do not be troubled so much, I am not offended, I will go with thee.'" When they came before the justices, one of them, in an angry tone, addressed her, "You are an old prophetess, I know you of old;" and threatened to send her to prison, and that he would ruin her husband. He then asked, "Where is he?" he careth little

for you, I will warrant you, else he would have come with you, and not have suffered you to go to prison by yourself. You are a troublesome woman, parson Cross complains of you; you scatter his flock, and have done him more injury than all the Quakers ever did; you made an oration at the daughter's grave last week, and now at the father's also; you shall certainly go to prison, that shall be the least I will do to you." As he thus vented his passion, she stood before him, looking him in the face, without making him any reply, which increased his irritation, and produced the remark, "You are a subtle woman; your tongue is at liberty when you are with your conventicle; but you are dumb now you are come before us; I will send you to prison." She fearlessly replied, "I am not so much frightened at a prison as thou thinkest I am; but if thou send me to prison, and shorten my days because of my weakness, thou wilt but bring innocent blood upon thy head, and that will cry aloud for vengeance." He rejoined, "Why do you break the king's laws, then? and why do you not go to church? You are running headlong into popery." "I deny the pope," said she, "and his acting." "Do you love the king?" "Yes." "Why do you not obey his law, then?" "I have broken no law this day," said she. "I was at a burial, and it is no breach of the law to bury our dead." "Well," said he, "you say you have broken no law, will you keep the king's law for the time to come, and leave off holding conventicles and preaching?" "So far as the king's laws do not wrong my conscience I will keep them," was her answer, "but I will not wrong my conscience for the king nor no man else; and I do not know whether ever the Lord may open my mouth again, but if he do, and unloose my tongue to speak, I shall not keep silent." "So you can talk now, when you please;" but he objected to those who sat with him, she will be dumb again by and by. I will ask her one question, that shall make her dumb again. "Well, you say you have not broken the king's laws, you were but at a burial, but I will warrant you held a conventicle amongst the people at John Hall's house before you brought him forth; what say you to that?" Elizabeth did not reply immediately, and he added, "Why do not you answer? I knew she would be dumb." To which she said: "I am no informer; Judas was an informer when he betrayed his master." Struck with the shrewdness of the reply, he remarked to his associates, "I tell you these Quakers are the subtlest people that ever we have to do withal, there is no dealing with them; one while they will not speak as all, and another while, such cross answers at this; I protest I will send her to prison." His displeasure increased as the investigation progressed; he called the clerk to make a mittimus for her, and then addressing himself to the officer who had taken her, he said, "You silly fellow, you have let all the men go, and have brought a troublesome woman here to trouble us; you should have brought two or three rich men to have paid for all the conventicle." "Sir, I did not know them," said he. "No? I will make you swear you did not know them; give him the book; make him kiss the book." The poor man,

frightened at this unexpected turn, cried out, "Pray, sir, don't you do it, I cannot swear." Roused with honest indignation at this unprincipled and overbearing conduct, Elizabeth Sterredge, turning to the justices, said, "My soul is grieved to see you oppress men's spirits, in forcing them to wrong their consciences; do you not think that the just and righteous God will visit for these things? Yes, verily, a day of reckoning will the great God of heaven and earth call for, and dreadful and terrible will it be to all the workers of iniquity." One of the justices, a moderate man, who was not forward to prosecute his neighbours, and had kept silent all this time, seeing the temper of his colleague, took up the business. "Let us come to the matter in hand: this woman was at a burial, and there are many religions in the world, and all have their way to bury their dead, and we cannot hinder them. But come, officer, let us know the truth of the matter; was this a conventicle or no? If it was, there must be a place prepared for her to stand up over the people to preach; was it so then?" "No, sir," said the officer. "What, then, stood she on?" "Nothing but the earth of the grave." "And what said she?" "I never heard the like in all my life; and respecting some of her expressions, he acknowledging that it made his heart tremble. "How? what, a woman make your heart tremble?" "Yes, sir, and I had no power to touch her until she had said all she had in her heart to say." "How," said the angry justice, "you silly fellow, you an officer, and had a severe warrant in your pocket to bring away preacher and hearers, and you let her say all she had to say; you are not fit to be a king's officer; send him to prison." The moderate justice went out of the room, and sent a person in to desire Elizabeth Sterredge to go home; but the honest confession of the officer interested her feelings so much, that she remained until the justice came in and discharged her. "So I returned," she says, "to my habitation again, and had the peace of the Lord in my bosom: everlasting praises be given to the Lord our God for ever."

In this manner those devoted servants of Christ stood forth boldly in his cause, neither regarding the threats and abuse of their inveterate persecutors, nor the terrors of the dreary and noisome dungeons and cells into which they were often thrown. Like those honourable ancients who "wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy," they plainly discovered that the primary object of their concern and pursuit was that city which is to come; a city which hath foundations, whose builder and maker the Lord is. And until their successors in religious profession come to be redeemed from the love of earthly treasure and enjoyments, they will never rise and shine in that dignity and beauty, nor be able to hold up the standard of gospel purity which their forefathers so availingly displayed as an ensign to the nations, under which they might in truth say, come and have fellowship with us, for our fellowship is with the Father, and with his Son, Jesus Christ. M.

FOR THE FRIEND.
COINCIDENCES.

"Inasmuch as I was engaged in the defence of the truth, it appeared the most clear to me to load him with his own lies, mistakes and wickedness."—*I. Richardson's Journal.*

The dilemma which the Advocate for the fellows of Elias Hicks has involved himself and his employers, by the manifest and repeated untruth of his charges against Friends, reminds us of a certain false indictment of George Fox. On examination, important omissions and errors were found in it; so that after his enemies had sworn that the oath was tendered to him according to the bill, it appeared that no court had been held on that day. The judge said this was a great *mistake*, and some of the justices were in such a rage that they stamped, and said who hath done this; somebody hath done this *on purpose*, and a great heat was amongst them. As they proceeded canvassing the indictment, another error was detected, which proved that they had sworn wrong a *whole year*. Then they were all in a fret again, and the falsity of the bill being fully established so that they could not avoid quashing it, Judge Turner said, "you are free from all that hath been done against you;" but starting up in a rage with mortification and resentment, he said, "I can put the oath to any man here, and I will tender you the oath again." George told him he had examples enough yesterday of swearing and *false* swearing; but being determined to criminate him at all hazards, another indictment was drawn up and he ordered the clerk to take heed it be not *false again*; saying, "it was a shame that so many errors should be seen and found in the face of the country." But notwithstanding their determination to prepare the second with more care, it proved no less erroneous than the first, after several of the officers had sworn to it also, and the judge said it was not done in a corner.

Gould's indictment of the southern district monthly meeting, on account of its testimony against E. Hicks, contains as many *mistakes* as Judge Twisden's, and the flimsy covering with which he attempts to conceal them, only convinces us of the little regard he pays to his assertions. After charging W. Evans with several acts of indecorum, and with being the *only instance* of disorder in the commencement of the meeting of 1826, he now grants that he was not even in the city at the time. But to divert the attention of his readers from this confession, which a detection of his palpable misrepresentation has extorted from him, and to secure, if possible, some little credit to his paper, he resolutely cries out, "We do, *however*, maintain, that in *every* other respect, our account of the matter is *rigidly true*." The first allegations in his "simple narrative of the proceedings of that day," professedly given to "illustrate the *truth* of the representation" he was making, in order to "place the matter in its true light," prove altogether groundless, and as if in the very threshold he is convicted of untruth, what confidence can be placed in any of his after-declarations? Sensible, however, that he must furnish some palliation for such gross "*mistakes*," he says "an answer will be

readily suggested to those who reflect on the great number of names involved in the *pending controversy*, and the obscure manner in which they are sometimes written." This is a mere subterfuge. What have the "great number of names involved in the pending controversy" to do with a stenographer's notes of that meeting? His statement, so far as we have observed, contains but very few; and moreover, what resemblance is there between the names of C. Allen and W. Evans? and how could the latter be placed in the notes of a meeting at which he was not at all present, or be in any way liable to be transferred from the records of a previous meeting, which, if he had any such record, must have been made at least from one to two years before?—that being about the space between E. H.'s visits. He declares, however, that "in the course of transcribing, the name of Charles Allen was *accidentally transferred* from the history of the latter meeting to that of the former, instead of W. Evans. *By this transposition* the mistake has occurred, and we may hereafter lay before the public, certain records of the *secret* convey no much to the credit of the complainant." If the mistake arose as he avows from a *transposition of the names* of C. A. and W. E., then to restore the former to its proper place, Gould's record would read thus: "There were many persons belonging to the meeting who *did not obtain admittance*, among these the *most prominent* was Charles Allen, whose deportment was very much calculated to cause a disturbance. He uttered some *contemptuous expressions* against particular persons and the assembly in general, and finally declared his intention to withdraw to another meeting, and we believe *did so*. There was at the commencement no other instance of disorder," &c. This corrected indictment, like the persecuting judges, will soon be seen to be egregiously defective. In the first place we are warranted in saying, that there was nothing in C. A.'s deportment calculated to cause a disturbance—that he uttered no contemptuous expressions whatever, and though Gould says, if we now have the report correct, he was among the most prominent that *did not obtain admittance*, yet he could not have failed seeing him in the gallery, if he knew him at all, where he sat in company with I. Evans and I. Lloyd, all three of whom, in the last version, he asserts, "shone *conspicuously* in the transactions of that day." But even this is not true, for C. A. we are informed, took no part in the transactions of that day, except to reprove the son of one of E. Hicks's friends, after the meeting had separated, for his rudeness. Comment on such miserable shifts to screen himself from the charge of wilful misrepresentation is useless; the reader will easily estimate the degree of credibility due to such evasions.

But it seems there was another cause for the "*mistake*." Gould says, "W. Evans had been *extremely active* in a meeting held *some time previous* at the same house. At this meeting Elias Hicks was present, and there was a large and numerous concourse of people collected. W. Evans did on that occasion make use of *very contemptuous expressions towards Elias Hicks* and those who were assembled. The

editor, who was *present on those occasions*, took notes of the proceedings, with the names of those persons who were *particularly active*." Thus it appears, according to "the records," C. A. and W. E. have committed acts of indecorum in some respects similar; one at the meeting house *door*, the other in the *meeting*, at two distinct periods. As the editor had occasion recently to re-examine his records, we suppose he has got all the names in their proper places. But it turns out very unfavourable for the Advocate of *truth*, that W. Evans never took any active part whatever, or said any thing, in any public meeting at Pine Street, when E. Hicks was present. It is a mere fabrication and very discreditable to the reputation of a public stenographer. If this charge should fail, he is still determined not to suffer W. E. to escape his resentment; but when he is about to lay before the public the records of the secret couvle which he pretends to possess, we would recommend to his observance the advice of Judge Turner, to take heed that his illustrations of *truth* "*be not false again*, for it is a shame that so many errors should be seen and found in the face of the country."

Since writing the above, we find in the last number of "The Friend," another illustration of the character of the Advocate, in a declaration by Samuel Bettle, that he was in North Carolina, when Gould asserts he was at Philadelphia quarterly meeting, and attempted to silence A. Lower, who often "shone *conspicuously*" in disturbing that meeting. Were it necessary to produce any further evidence of a perfect recklessness of truth in the Hicksite journal, we could point out several other assertions in their account of that meeting, as flagrant violations of it as the charge against S. Bettle. I. K.

FOR THE FRIEND.

"*A Memoir of Luvisia Mace, daughter of Thomas and Lucy Mace of Netham Market, Suffolk, who died the 16th of third month, 1822.*" 8mo. pp. 55. T. Kite, Phila. 1829. "Oriental Fragments." By Maria Hack. 8mo. pp. 114. T. Kite, Phila. 1829.

Amongst the many advantages enjoyed by the youth of the present day over their ancestors, not the least is the abundant supply of valuable little volumes on moral and religious subjects, written in a familiar and entertaining style, adapted to the capacities of children, and calculated to arrest and fix their attention. The perusal of such works tends to establish correct sentiments respecting the social and relative duties of man as a rational and accountable being, to imbue the tender mind with a love of virtue and religion, to train it in the fear and love of its Creator, and thus prepare it for acting with propriety in the high and important part which is allotted it in this life, as a state of preparation for a better world. Parents who value the eternal welfare of their offspring, who feel the responsibility of their temporal prosperity, will esteem it no small privilege to have access to means which are calculated to aid their pious endeavours to train their children for heaven; and while they select such books for their perusal in preference to those which are of less instructive character, they will not fail to enforce the salutary lessons they receive, by an example and precept corresponding with the responsible relation in which they stand to the lovely and endearing objects of their anxious sollicitude and most delightful hopes. The future welfare of children greatly depends upon the system of religious instruction pursued while they are under the paternal roof, and we apprehend if this was made the subject of more deep and earnest

est concern on the part of parents, they would often realize to their joy and consolation the truth of the sacred declaration, "Train up a child in the way that he should go, and when he is old he will not depart from it."

Parents cannot watch with too jealous an eye the books which are introduced into their families; for unprofitable reading is less than "evil communications, corrupt good manners." There are few sources by which evil thoughts and corrupt sentiments are more easily or insidiously introduced into the susceptible minds of inexperienced youth than through the medium of works got up in a fascinating and pleasing address, and imposed upon society under the name of science, refining the taste and improving the manners of the age.

The little volume, the title of which stands at the head of this article, is a pleasant narrative of the patient sufferings and privations of an interesting young woman, whose long series of bodily infirmities appear to have been blessed as a means of preparing her for an early removal to heaven. When her death occurred because of the suddenness of the disease, which confined her almost wholly to a reclining posture during the remainder of life, a period of nearly seven years. Under these distressing circumstances she retained the cheerfulness and vivacity for which she had been remarkable, enduring her confinement with much patience, and supporting the pains of long and severe illness with exemplary composure and resignation. Her intellectual endowments appear to have been of superior order, and the accomplishments of her mind various, but her amiable disposition and sincere piety formed the brightest ornament in her character. Extracts from her letters are interspersed through the narrative, and we think the whole may be read with much pleasure and profit by persons of every age.

The Fragments are by an author whose pen has before been usefully employed for the entertainment and instruction of children. They consist of a series of illustrations of Scripture passages, drawn from the customs and manners of oriental nations, and present a pleasing explanation of many otherwise unaccountable and mysterious particulars of considerable value of the Holy Scriptures as a means of religious instruction, and the important influence they have in forming and fixing the religious character, it is certainly desirable that children should be furnished with every facility for reading them with care and advantage. We hope that the volumes will receive the patronage of the religious public.

FOR THE FRIEND.

CHRISTIAN PHILANTHROPY.

He who has sincerely embraced the benign principles of Christianity, looks upon the whole human race as his brethren. To that part of the great family of mankind with whom his lot is cast, he feels more immediately bound; and he is constrained to use those means with which Providence has blessed him, in promoting their welfare and true happiness. With many these means are limited, and are inadequate to the accomplishment of any great and comprehensive scheme of benevolence. Yet every one should bear in mind, that it is equally incumbent upon the possessor of the one talent to improve it well, as it is upon him who has five talents committed to his care. In looking over a little volume containing memoirs and correspondence of Jane Taylor, I was struck with the truth and force of the annexed extract from one of her letters. The concluding paragraph is especially deserving the attention of those who engage in works of benevolence. W.

"Let me affectionately recommend you early to seek to be engaged in some sphere of active usefulness. Doing good is the most excellent means of

getting good. There is no mistake greater than to suppose that we are sent into the world only to attend, however industriously, to our own personal or even family interests. Love to our neighbour demands our active exertions in his behalf; and we are all required more or less, "to go and work in the vineyard." We have all a talent entrusted to us, and what shall we say when our Lord cometh if we have not improved it?"

"We should suffer no day to pass without thinking of, and acting for that day, when we shall be 'judged according to our works,' as the only evidences of our faith; and very encouraging is that kind and considerate expression of our Lord concerning a poor woman, showing that he is no hard master, and not unreasonable in his requisitions, 'she hath done what she could.' But how few of us deserve this praise! I am persuaded you will find useful activity one of the best preservatives against the innumerable temptations to which, as youth advances, you will be exposed. How many young persons have blessed God that ever they were led to engage in Sunday school teaching! It is profitable to occupy the time which, if wasted in frivolity and indulgence, leads to the worst consequences; and in teaching others, a double blessing often descends upon the teacher.

"But in engaging in active usefulness, especially when we are required to associate with others, there are evils to be guarded against; and we must be clad with the impenetrable armour of Christian simplicity and meekness in order to avoid them. We may have to encounter those who are officious, unreasonable, monopolizing, ambitious, and overbearing; and if any similar tempers are indulged in ourselves, continual contention must ensue. The only way is to rise superior to those petty jealousies, and inferior motives; to do good for its own sake alone; to persevere in a quiet and peaceable, yielding line of conduct, which never fails to disappoint and weary out the most troublesome at last.

"And even if any should say to us, however unjustly, 'Friend, go down lower,' our wisdom and happiness is to submit with a good grace, and cheerfully to labour in an humble sphere. That temper and conduct which is called 'spirited,' in asserting our rights, and in bearing the consequences, is unwise and impolitic as it is unchristian like. Nothing forms so truly great and dignified a character as 'the meekness and gentleness of Christ.'"

To the Editor of "The Friend."

At a time when religious discussion is so common as in the present day, the following excellent remarks on the sobriety and reverence with which sacred subjects should be approached, appears to me peculiarly appropriate. I trust they will claim the serious attention of all the readers of "The Friend." K.

"Religion is the very last thing with which we should allow ourselves to trifle. Nothing can be more shocking and incongruous than that flippancy and inconsiderateness with which some people treat this solemn theme. When Uzzah put forth his hand in haste to support the ark, his life paid the forfeit of his temerity; and if the man who takes up his Bible to inquire into the meaning of its contents, with a frivolous and volatile temper, do not suffer the same penalty, it is not because the action is less criminal or less dangerous, but because God has now removed the punishment a little farther distant from the sin. I cannot conceive of any thing more likely to provoke God to give a person up to the bewildering influence of his own inherent depravity, and consequently, to a confused and erroneous perception of religious truths, than this temper. To see a person approaching the sacred volume

with the same levity as a votary of fashion and folly enters a place of amusement, is indeed revolting to taste, to say nothing of more sacred feelings. Religion, enthroned behind the veil in the temple of truth, and dwelling amid the brightness which the merely curious eye cannot bear to look upon, refuses to unfold her glories or discover her secrets to the volatile mind, and delivers to every one who draws near to her abode, the solemn admonition of Jehovah to Moses, 'Pull off thy shoes, for the place where thou standest is holy ground.'"

"Revelation is the sun, reason the eye which receives its beams, and applies them to all the purposes of life, for which, in ceaseless succession, they flow in upon us. And it can no more be said that revelation destroys or degrades reason by guiding it, than it can be said the solar orb extinguishes the power of vision, by directing its efforts."

TAYLOR'S HISTORY OF THE TRANSMISSION OF ANCIENT BOOKS.

To the extracts which in our two last numbers were given from this interesting volume, we are disposed to add one other, it being the conclusion of the same chapter from which the preceding were derived, and, in fact, the winding up of the argument.

"The mass of Christians are not often very accurately informed of the real nature of infidel objections. Yet a disadvantage results from this happy ignorance; for it may easily be imagined, by those who are not conversant with their works, that the deistical writers whose names are the most frequently mentioned have laboured, and with some degree of success, to controvert the direct historical evidence of Christianity. This idea may be strengthened by perceiving that the advocates of religion, in reply to opponents, chiefly employ themselves in bringing forward this historical evidence. But in fact, and for a very good reason, well-informed and accomplished sceptics have never, in recent times, troubled themselves with the direct proof of the religion they endeavoured to overthrow; but have taken their station at a distance, labouring to establish some abstract doctrine which should render the Christian system incredible *a priori*. Or if they have approached nearer, it has only been to make a skirmishing attack upon single facts, and to cast within the entrenchments of religion pestilential insinuations, which must communicate contagion even though instantly removed. The only writers who have attacked the evidences of Christianity on the ground of historical proof, have been such as were not more regardless of truth than reckless of character; and who, with the means of infinite mischief in their hands, have secured themselves against refutation by sheer effrontery. To men of this class it is as easy to make one assertion as another; and readers to whom they address themselves, are, in general, as little able to detect the most flagrant untruth, as the most recondite misstatement; and are accustomed to admit, with equal faith, the prognostications of an almanack, the calumnies of a Sunday paper, and the lies of an infidel pamphlet. What may be the best

means for preventing or remedying the mischief produced among the lower orders by profligate impugners of religious principles, it is not our part to inquire; but the nature of the evidence in question, and the thickened ignorance of those who are the victims of such seductions, would seem to suggest, that though corrected statements of misrepresented facts may sometimes be circulated with good effect, the only course which Christian teachers can follow with a confident hope of success, is that of a bold and affectionate appeal to the conscience, and an urgent use of those arguments to which the heart responds.

“But infidelity, secret or avowed, exists also in classes of the community whose error is not excused by their ignorance; and this known or supposed existence of infidelity among well informed men, is the occasion of uneasiness, and often the only ground of doubt to many sincere persons, who are fain to suppose that there must be some uncertainty in that evidence which persons more learned than themselves reject. Those who are perplexed by a difficulty of this sort, might do well to remember, that knowledge and intelligence are instruments productive of their proper effects only when fairly used. So far as they do not think, the best instructed are on a level with the most ignorant. There is no absurdity so palpable, that it may not be current among the upper and educated classes, if interest or accident favours its adoption or support. Every page of history might furnish some proof of this assertion; and in every private circle may be heard the most flimsy paradoxes affirmed and defended by men, whose knowledge in their own line is exact and comprehensive, and whose power of reasoning, in their wonted track, are almost infallible. In the mass of mankind, educated or uneducated, the connection between reason and opinion, on questions in which common interests and passions do not favour impartial inquiry, or in which they are opposed to truth, is slight as the slenderest film. The opinions of men reasoning without motive, or reasoning against inclination, acquire no weight or value by accumulation; the opinion of one is worth as much as the opinion of a million; and the bulk of votes sways now to this side, now to that, as often as the vessel of the state tacks to the wind.

“How much faith, or how much infidelity, there may be in a community at any time, is therefore a question perfectly impertinent to an historical argument, however interesting the inquiry may be on other accounts. The relative amount of belief and scepticism is varying perpetually in every country, in which a free literature and much intellectual activity exist. In our own, great changes in this respect have taken place within the last thirty years: during that time, faith and infidelity have, to a great extent, changed places in society. The English infidels, with a few exceptions, are not now, as formerly, the readers of Hume, and Gibbon, and Raynal; for those writers have lost almost all influence over men of education; but they are the readers of sixpenny tracts, the squalid occupants of hovels, whose profligacy and misery impel them to seek the dark consolation of believing that a few more years of suffering will launch them into an ocean of eternal forgetful-

ness. In the middle classes also, among the peevish, half-thinking, half-instructed young men of large towns, a sort of infidelity is not unfrequently, which, after deducting something for the influence of worse motives, is attributable to affection more than to any other cause. It is a mere impertinence, and perhaps should hardly ever be met with serious argument; but rather discouraged, as an indication of want of sense, or of profligacy of manners, or of perverted political principles; and most often of the three together.

“There is reason to doubt if it be ever wise to treat flippant scepticism as we should deal with honest ignorance; but if argument and nothing less will content the sagacious doubter, it is plainly the part of the advocate of truth to insist upon removing the discussion from the confined ground of the evidences of Christianity, and to discuss the question on the open field of historical inquiry. Any other historical books rather than those of the New Testament should be selected as the subject of dispute; and where a conclusion is arrived at, the entire process of the argument should be transferred, piece by piece, to the gospel. As an historical question, Christianity is distinguished from others of a like nature by nothing, unless it be by the multiplicity and the force of the evidence it presents. To ask therefore for proof of the facts recorded in the gospels, and to leave the events of the same time unquestioned and unexamined, is an impertinence which the advocates of Christianity should never submit to—much less encourage, by a tacit acknowledgement, that the evidence in the one case needs some sort of candour, or of easiness, or unwillingness to be persuaded, which is not asked by the other. The gospels demand a verdict, according to the evidence, in a firmer tone than any other ancient histories that can be put to the bar of common sense. From those who are convinced of its truth, Christianity does indeed ask the surrender of assent to whatever it reveals of the mysteries of the unseen world; but to its impugners it speaks only of things obvious, and palpable as the objects and occupations of common life; and, in relation to matters so simple, it demands what cannot be withheld—the same assent which we yield to the same proof in all other cases. In conducting an argument on the plan here recommended, all parties must clearly understand the obvious principle already adverted to, and so often forgotten, namely, that the facts which belong to an historical investigation can in no way be effected, for the better or the worse, by the nature or consequences of the facts contained in the document. Whether the books attributed to Matthew, Luke, and Paul, contain an account of a revolt in a Roman province, or of an expedition against a Scythian nation, or of the rise of a philosophical sect, or of the life, teaching, and death of Jesus, and of the spread of his doctrine, is a matter of perfect indifference to the argument in which we are engaged. The substitution of one of these suppositions for another, would not alter the colour, style, or material of an ancient manuscript, or annihilate an ancient translation, or blot out paragraphs from Tacitus and Pliny, or justify the taking

up an exception against the universal course of human affairs, and the universal principles of human nature. If evidence differing not at all from that which is accepted in similar cases, and which, in amount and validity, would be thought ten times more than enough, if the books in question related to merely political events, is not to be admitted; if a verdict is to be returned openly, affronting every principle by which the course of human affairs is regulated, and the judgments of men directed, the true occasion of so great a violence should be placed in the light. And no other account of the strange anomaly can be given than this, namely, that the supposition of the resurrection from the dead, which is the centre fact affirmed in these books, and which must bear all the burthen, offers a greater outrage to reason than the rejection of the clearest and fullest evidence that history has ever accumulated.

“Unless, then, it be thought by us “a thing incredible that God should raise the dead,” there remains not even a pretext for questioning the authenticity of the gospels and epistles—the proof of which, in every separate part of it, far exceeds that of the best authenticated historical record of antiquity.”

THE FRIEND.

FIFTH MONTH, 23, 1829.

In bringing to a close the valuable essays entitled “The Hebrews,” we feel bound, in behalf both of ourselves and of our readers, to make our acknowledgements to the writer for the ability, and judgment, and good taste, with which he has completed the task. The history of that extraordinary people of itself is calculated to awaken curiosity in no common degree; but intimately connected, as it is, with the dispensations of infinite wisdom and goodness, in relation to the salvation and happiness of his creature man, it becomes indeed a theme of the deepest interest to all; and we would, therefore, recommend to the younger class of our readers especially, that, although they may have read the essays separately as they have appeared, they would, nevertheless, again read them as a connected series, and with due reference to the Scripture record, apprehending, that by so doing, they would find themselves richly compensated by the increased intelligence with which they would be enabled to peruse the sacred volume.

It affords us pleasure to mention, that Edmund Morris of this city has just published a neat stereotyped edition of “Miscellanies Moral and Instructive,” &c. enlarged and improved. This valuable little volume having become scarce, we are glad that an opportunity is now afforded for our schools and young people, in general, to be supplied with it. It deserves a place on the shelves of every family, enriched as it is with the best sentiments and maxims, moral and religious, adapted to every condition and circumstance in life. As a class book, it has heretofore been much in use in many of the schools under the direction of our religious Society.

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FOR THE FRIEND.

SACRED GEOGRAPHY.

(Continued from page 234.)

Of the valleys of Palestine mentioned in the sacred writings, the following are the principal:

1. The *Valley of Hinnom*, or, as it is sometimes called, the *Valley of the son of Hinnom*, lies at the foot of Mount Zion, and is memorable on account of the inhuman and barbarous, as well as idolatrous worship here paid to Moloch; parents making their children to "pass through the fire," as sacrifices to that idol. (See 2 Kings xxiii. 10, & Chron. xxviii. 3.) To drown the lamentable shrieks of the children thus immolated, it was usual to have musical instruments playing the while; whereas the particular spot where the sacrifices were burned was called Tophet. From the same circumstance Gehenna, which in Hebrew is the *Valley of Hinnom*, and from which the Greek word Gehenna is derived, is used in Scripture to denote hell, or hell fire. To render this valley truly detestable, the bodies of persons executed for flagitious crimes, and of animals that died of disease, were cast into it; and that the pestilential exhalations which filled the air might not endanger the surrounding country, fires were almost constantly kept burning there. On the south side of this valley, near where it meets with the valley of Jehoshaphat, is shown the spot of ground, formerly called the Potter's Field, but afterwards Aeldama, or the field of blood.

2. The *Valley of Jehoshaphat*, also called the *Valley of Kedron*, lies between the foot of Mount Moriah as a continuation of Zion on the west, where the temple of Solomon once stood, and on which the eastern part of the city walls now lead along, and the foot of the Mount of Olives on the east. Through this valley runs the brook Kedron; except during the winter its channel is generally dry, but when swollen by torrents, it flows with great impetuosity. In the valley of Jehoshaphat, says Mr. Maundrell, the first thing you are carried to is the well of Nehemiah; so called because reputed to be the place from which the Jews recovered the fire of the altar after the Babylonish captivity. A little further in the valley, on the left, is a tree supposed to mark out the place where the evangelical prophet was sown auditor. Independently of the celebrity of this valley as the scene of other important and interesting events, the prophet Joel has chosen it for the place of a pleading between God, and the enemies of the Jews. (Joel iii. 1, 2.) These spiritualizing Jews, Christians, and Mohammedans, who wrest this passage, like a thousand others of the Scriptures, from a literal to a mystical sense, insist on its applying to the resurrection of the dead on the last great day. From this belief, the modern Jews, whose fathers are thought by some of the most learned to have had no idea of a resurrection, have their bones deposited in the valley of Jehoshaphat. From the same hope, the Mohammedans have left a stone jutting out of the eastern

wall of Jerusalem, for the accommodation of their prophet, who, they insist, is to sit on it here, and call the whole world from below to judgment.* And a late traveller, journeying with the staff of a Christian pilgrim, after summoning up all the images of desolation which the place presents, but without once thinking of the contemptible size of this theatre for so grand a display, says, "One might say that the trumpet of judgment had already sounded, and that the dead were about to rise in the valley of Jehoshaphat." Here are a great number of grave stones, with inscriptions in Hebrew characters. Among the rest are two noble antiquities, reputed to be the tomb of Zacharias and the pillar of Absalom. The tomb of the prophet is a square mass of rock, hewn down into form, and inserted from the quarry out of which it is cut, by a passage of twelve or fifteen feet wide on three of its sides; the fourth, or western front, being open towards the valley and Mount Moriah, the foot of which is only a few yards distant. This square mass is eight paces in length on each side, and about twenty feet high in the front, and ten at the back, the hill on which it stands having a steep ascent. The architect here is said to have Egyptian manner. The tomb, if such it be, presents no appearance of an entrance into it, and its sides are covered with names inscribed in Hebrew characters, evidently of recent execution. The pillar of Absalom presents a strange mixture of style and ornament. Its base nearly resembles in size, form, and decoration, the tomb of Jehoshaphat, and that sculptured with the metopes and triglyphs that of the Doric order. This is surmounted by a short conical dome, of the form used in our modern parasols, having large mouldings resembling rope running round its base, and on the summit something like an imitation of flame. It is probable that this monument really occupies the place of that mentioned to be called the tomb of Jehoshaphat, (2 Sam. xiii. 15.) Josephus fixes its distance at two furlongs from Jerusalem, and says it was named "Absalom's Hand." Close by the tomb of Zacharias, on the north, is a cavern called the grotto of the disciples, from an idea that they came frequently hither to be taught by their divine master; by others it is called the tomb of Jehoshaphat, and is supposed to give its name to the valley below.

3. The *Fall of Suddim* is the spot upon which stood the five cities of the plain—Sodom, Gomorrah, Admah, Zebolim, and Bela, which were destroyed by fire from heaven on account of the impiety of the inhabitants. It appears evident from the description given by the inspired writer of this valley, as well as from the circumstance of Lot's choosing it for the pasturage of his cattle, that it was a delightful and fruitful spot. (Gen. xiii. 10, 11.) This fruitful vale was, after the destruction of the cities, turned into the Salt Sea. (Gen. xiv. 3.)

4. The *Valley of Rephaim*, or the Giant's Valley, is celebrated as the theatre of David's victories over the Philistines. It was situated on the confines of the territories allotted to the tribes of Judah and Benjamin. Mr. Buckingham says, "Like all the country about Jerusalem it is stony, and scantily furnished with patches of light red soil; although it appears to have been formerly distinguished for its abundant harvests." (isa. xvii. 5.)

5. The *Valley of Mamre* is celebrated in sacred history for Abraham's entertaining there three angels under an oak. (Gen. xviii.) It was situated about

two miles from Hebron, southward, and was a fertile and pleasant valley, as may be inferred from Abraham's making choice of it to sojourn in.

6. The *Valley of Elah*, or the Terbinthine vale, was situated in the south-west of Canaan, and about three miles from Bethlehem, on the road to Jaffa or Joppa. This valley is renowned as the field of the victory of the youthful David over the uncircumcised champion of the Philistines, who had "defied the armies of the living God." (1 Sam. xvii. 2—54.) "Nothing has ever occurred," says Dr. Clarke, "to alter the appearance of the country. The very Brook whence David chose his five smooth stones," has been noticed by many a thirsty pilgrim, journeying from Jaffa to Jerusalem; all of whom must pass it in their way. The ruins of godly edifices attest the religious veneration entertained in latter periods for the hallowed spot; but even these are now become so insignificant, that they are scarcely discernible; and nothing can be said to interrupt the native dignity of this memorable scene."

Plains and Deserts.—I. Among the numerous fertile and level tracts of land mentioned in the sacred volume under the title of *plains*, there are some which demand a notice.

1. The *Plain of the Mediterranean Sea*, which extended from the river of Egypt to Mount Carmel. The tract between Gaza and Joppa was simply called the plain; in which stood the five principal cities of the Philistines, Gaza, Ascalon, Gath, Ashdod or Azotus, and Ekron or Accaron. The tract from Joppa to Mount Carmel was called Saron or Sharon, but it is to be distinguished from another place of the same name situated in the tribe of Gad beyond Jordan.

2. The *Plain of Esdraelon*, also called the Vale of Jezreel, and the Great Plain, is of vast extent, reaching from Mount Carmel and the Mediterranean Sea to the place where the Jordan issues from the Sea of Tiberias. This plain is celebrated as the scene of many memorable contests. It was here that Barak, descending with his ten thousand men from Mount Tabor, discomfited Sisera and his hosts. (Judges iv. and v.) It was here that Josiah, king of Judah, fought in disguise against Necho, king of Egypt, and fell by the arrows of his antagonist. (2 Kings xxiii. 29.) Josephus often mentions this very remarkable part of the Holy Land, and always under the appellation of the *Great Plain*; and under the same name it is also mentioned by Eusebius and Jerome. It has been a chosen place for encampment in every contest carried on in this country, from the days of Nebuchadonozor king of the Assyrians, in the history of whose war with Arphaxad it is mentioned as "the Great Plain of Esdraelon," (Judith i. 6,) until the disastrous march of Napoleon Bonaparte from Egypt into Syria, Jews, Gentiles, Saracens, Christian crusaders, and antichristian Frenchmen, Egyptians, Persians, Druses, Turks and Arabs, warriors out of every nation which is under heaven, have pitched their tents in the plain of Esdraelon, and have beheld the various banners of their nations wet with the dew of Tabor and of Hermon.* This plain is inclosed on all sides by mountains; not a house or a tree is to be discovered in it, and the whole appears to be highly cultivated, being now ploughed for seed throughout. From one side of this extensive plain, the round eminence of Mount Tabor rises abruptly, near the foot of which, towards the south, are the springs of Ain-el-Sherrar, which

* Maundrell, p. 138. 8vo.

† Clarke's Travels, vol. ii. p. 29.

‡ Buckingham's Travels in Palestine, p. 191. 4to.

* Clarke's Travels, vol. iv. part. 255—289; and Horne's Introduction, vol. iiii. par. i. chap. ii. section 7.

send a perceptible stream through the centre of the plain, and form the brook Kishon of antiquity.*

3. The *Region round Jordan*, (Matt. iii. 5.) comprised the level country on both sides of the river, from the lake of Gennesareth to the Dead Sea. Of this district, the *Plain of Jericho*, celebrated for its fertility and the intense heat which prevails there during the hot season, forms a part. From the observations of recent travellers, it appears that this plain has been accurately described by the Jewish historian.

In speaking of Jericho, he says, "It is situated in a plain, but a naked and barren mountain, of a very great length, hangs over it, which extends itself to the land about Scythopolis northward; but as far as the country of Sodom, and the utmost limits of the lake Asphaltitis, southward. This mountain is all of it very uneven, and uninhabited by reason of its barrenness. There is an opposite mountain, that is situated over against it, on the other side of Jordan. This last begins at Julias, and the northern quarters, and extends itself southward as far as Somorhorn, which is the bounds of Petra in Arabia. In this ridge of mountains there is one called the Iron Mountain, that runs in length as far as Moab. Now the region that lies in the middle, between these ridges of mountain, is called the Great Plain, as far as the lake Asphalitis. Its length is two hundred and thirty furlongs, and its breadth a hundred and twenty, and it is divided in the midst by Jordan. It hath two lakes in it: that of Asphaltitis, and that of Tiberias, whose natures are opposite to each other; for the former is salt and unfruitful, but that of Tiberias is sweet and fruitful. This plain is much burnt up in summer time, and by reason of the extraordinary heat, continues, and by reason of the want of water, excepting the river Jordan, which water of Jordan is the occasion why those plantations of palm trees that are near its banks are more flourishing, and much more fruitful, as are those that are remote from it not so flourishing or so fruitful."[†]

ii. *Deserts or wildernesses* are frequently mentioned in the sacred writings, by which it is to be understood, not only desolate places, equally void of cities and inhabitants, but those parts of the land likewise, where cities and towns were at a distance from each other. The Hebrews gave the name of desert or wilderness to all places that were not cultivated, but chiefly appropriated to the feeding of cattle. The most remarkable mentioned in the Scriptures are the following:

1. The *Wilderness of Judaea*, which commences from Tekoah in the tribe of Judah, and extends through Arabia Petraea to the Persian Gulf. Here John the Baptist abode until the day of his showing unto Israel, (Luke i. 80:) and here he first taught his countrymen. (Matt. iii. 1.) 2. The *Wilderness of Shur*, which lay towards the east-western point of the Red Sea. Here Hagar wandered when driven from Abraham's house by the jealousy of Sarah, (Gen. xvi. 7:) and through it the Israelites marched after they had miraculously crossed the Red Sea. (Exod. xv. 22.) This was called the *Wilderness of Etham*. (Compare Exod. xv. 22, with Numbers xxxiii. 6.) 3. The *Wilderness of Ziph*, which was contiguous to a town or village of the same name, where David concealed himself for some time from the pursuit of Saul. (1 Sam. xxiii. 14, 15.)

Forests. Although modern travellers do not mention the existence of many woods or forests, or indeed any considerable number of trees, yet it is certain that, formerly, the Holy Land was well covered with wood. Of the forests the most considerable were,

1. The *Forest of Cedars*, on Mount Lebanon. These noble and beautiful trees have furnished the inspired writers with many exquisite similitudes.

2. The *Forest of Oaks*, on the mountains of Bashan. From an incidental expression of the prophet Ezekiel, it appears that these oaks were held in high estimation. Speaking of the power and wealth of

ancient Tyre, he says—"Of the oaks of Bashan they have made thine oars." (Ezek. xxvii. 6.)

3. The *Forest or Wood of Ephraim*, which the children of Ephraim began to cut down, (Josh. xv. 15,) was still standing in the time of David. (2 Sam. xviii. 6, 8, 17.) The wood in the vicinity of Bethel mentioned in 2 Kings ii. 24, appears to have been part of the Wood of Ephraim.

The *Forest of Hereth* was a spacious wood in the tribe of Judah, to which David withdrew to avoid the fury of Saul. (1 Sam. xxvii. 5)*

* Horne, vol. iii. pt. 1. ch. ii. sec. 8.

(To be continued.)

FOR THE FRIEND.

As early as the year 1685, before the honourable fathers of Pennsylvania were comfortably housed on the margin of the Delaware, a pamphlet was published, from which the following extracts are derived. We think them worthy of a reprint, and the reader will not fail to be struck with the analogy of part of the plan of education suggested, to that which has been so successfully pursued by *Fellenberg in Switzerland* within the last twenty years.

Instruction, on a most important branch of private and public duty, may be gathered from the author's views, and, with this impression, they are commended to especial notice.

V.
"1. Now it might be well if a law were made by the governors and general assemblies of Pennsylvania and New Jersey, that all persons inhabiting in the said provinces, do put their children seven years to the public school, or longer if the parents please.

"2. That schools be provided in all towns and cities, and persons of known honesty, skill, and understanding, be yearly chosen by the governor and general assembly, to teach and instruct boys and girls in all the most useful arts and sciences that they in their youthful capacities may be capable to understand, as the learning to read and write true English, Latin, and other useful speeches and languages, and fair writing, arithmetick and book-keeping; and the boys to be taught and instructed in some mystery or trade, as making of mathematical instruments, joinery, turnery, the making of clocks and watches, weaving, shoemaking, or any other trade or mystery that the school is capable of teaching; and the girls to be taught and instructed in spinning of flax and wool, and knitting of gloves and stockings, sewing, and making of all sorts of needle work, and the making of straw work as hats and baskets, &c. or any other useful art or mystery that the school is capable of teaching.

"3. That the scholars be kept in the morning two hours at reading, writing, book-keeping, &c. and other two hours at work in that art, mystery, or trade, that he or she most delighteth in, and then let them have two hours to dine and for recreation; and in the afternoon two hours' reading and writing, &c. and the other two hours at work at their several employments.

"4. The seventh day of the week the scholars may come to school only in the forenoon, and, at a certain hour in the afternoon, let a meeting be kept by the schoolmasters and

their scholars, where, after good instruction and admonition is given by the masters to their scholars, and thanks returned to the Lord for his mercies and blessings that are daily received from him, then let a strict examination be made by the masters of the conversation of the scholars in the week past, and let reproof, admonition, and correction be given to the offenders, according to the quantity and qualities of their faults.

"5. Let the like meetings be kept by the schoolmistresses and the girls, apart from the boys. By strictly observing this good order, our children will be hindered of running into that excess of riot and wickedness that youth is incident to, and they will be a comfort to their tender parents.

"6. Let one thousand acres of land be given, and laid out in a good place, to every public school that shall be set up, and the rent or income of it to go towards the defraying of the charge of the school.

"7. And, to the end, that the children of poor people, and the children of *Indians* may have the like good learning with the children of rich people, let them be maintained free of charge to their parents, out of the profits of the school arising by the work of the scholars, by which the poor and the *Indians* as well as the rich, will have their children taught; and the remainder of the profits, if any be, to be disposed of in the building of school-houses, and improvements on the thousand acres of land which belongs to the school."

A Christian Maiden's address to her apostate Lover.

Ah! lost to faith, to peace, to heaven,
Canst thou a recreant be
To Him whose life for thee was given,
Whose cross endued for thee?
Canst thou for earthly joys resign
A love immortal, pure, divine,
Yet link thy plighted faith to mine,
And cleave unchanged to me?

Thou canst not—and 'tis breathed in vain
Thy sophistry of love;
Though not in pride or cold disdain,
Thy falsehood I reprove.
Inly my heart may bleed; but yet
Mine is no weak, no vain regret;
Thy wrongs to me I might forget,
But not to Him above.

Cease, then, thy fond impassion'd vow,
In happier hours so dear;
No virgin pride restrains me now—
I must not turn to hear.
For still my erring heart might prove
Too weak to spurn thy proffer'd love;
And tears, though feign'd and false, might move,
And prayers, though insincere.

But, no!—the tie so firmly bound
Is torn asunder now;
How deep that sudden wrench may wound,
It needs not to avow.
Go thou to fortune and to fame—
I sink to sorrow, suffering shame;
Yet that, when glory glids thy name,
I would not be as thou.

Thou canst not light or wavering deem
The bosom all thine own;
Thou know'st, in joy's enlivening beam,
Or fortune's adverse frown,

* Buckingham, p. 100, 4to.

† Josephus. Jewish Wars, lib. iv. cap. viii. § 6.

‡ Clarke's Travels, vol. iv. p. 422.

My pride, my bliss, had been to share;
My hope to soothe thy hours of care;
With thee the martyr's cross to bear,
Or win the martyr's crown.

'Tis o'er—but never from my heart
Shall time thine image blot;
The dreams of other days depart—
Thou shalt not be forgot,
And never in the suppliant sigh,
Pond' forth to Him who sways the sky,
Shall mine own name be breathed on high,
And thine remember'd not.

Farewell! and, oh! may He, whose love
Endures, though man rebel,
In mercy yet thy guilt remove,
Thy darkening clouds dispel,
Where'er thy wandering steps decline,
My fondest prayer—not only mine,
The aid of Israel's God be thine—
And, in his name, farewell!

THE WATCHMAN. NO. III.

I am heartily glad to greet the Hermit, the single speech Hermit of Coaquannock, once more in the columns of "The Friend." The guise which he assumes is such, that I scarcely know whether to treat him as another or the same—expressing his real feelings of admiration towards his namesake, or as feigning the sentiments in order to conceal his identity. I consider his letter of to-day as a mere note of introduction. Notwithstanding his shyness, I am much mistaken in my opinion, if he will not show himself to be a close observer of the ephemeral follies and inconsistencies with which social life is filled. The genuine Hermit passes quietly and blamelessly through life—he is invariably a predestinated bachelor, and the favourite and confidant of a circle of fine spirited boys and beautiful girls. There is not a happier state within the range of unwedded felicity, than the serene decline of life to such a man, surrounded by friends and the children of the friends of his youth, and by the grateful objects of his habitual benevolence. His temper fits him for a monitor and a guide; there is no harshness in his reproof, no bitterness in his satire. Such at least is the idea entertained of him of Coaquannock, in whose favour I solicit the kind feelings of my youthful readers.

"To the Watchman.

"The love of distinction is so predominant a quality in the human mind, that there is little doubt but the Watchman will find his pages besieged by crowds of aspirants after literary fame. More especially, as their productions, if admitted, however ephemeral in their nature, like flies in amber, will be preserved and beautified by the brightness and imperishableness of the medium through which they are beheld. These causes have led me to hesitate what course to pursue; as my natural fear of a crowd with all its rivalries and contentions, combated the natural 'longing after immortality,' I should probably have remained like the pendulum, vacillating between two opposite inclinations, had not the opportunity which the columns of the Watchman afforded for the outpouring of the various speculations upon life and manners in which I delight to indulge, finally determined me. The

peaceful tenour of my life, free from the hurry of business, has afforded me full leisure for observation. Having no part to act in the grand drama of life, I am a mere spectator of passing events; and may be aptly compared to a fallen leaf, which by some eddy of the current has been thrown into a quiet nook, while the broad stream of human existence sweeps by. Cavillers may perhaps designate me as one, who

Has naught to do but spy and tell
His neighbour's faults and follies—

and may exclaim, in the language of the poet—'What's the world to you?' Most emphatically can I reply, with the same poet, 'much!' The common sympathies of our nature bind us to our fellow men; and he who searches the recesses of his own heart, and discovers the follies, the weaknesses, the propensities to evil, that are lurking there, must be presumptuous indeed if he is not taught humility with regard to himself, and charity towards the failings of others. In this disposition of mind, it may be 'pleasant through the loop-holes of retreat, to peep at' the busy world; a world, in which, although there is much to censure, there is also much to approve; in which the power of religion and virtue is rarely entirely lost, although as rarely is it felt in its full purity, unmingled with baser influences. It has been observed, that nothing is unmix'd here below; and that as happiness and misery, prosperity and adversity, make up the lot of man, so wisdom and folly, seriousness and frivolity, are often whimsically blended in the same character. It is singular that qualities so opposite can exist in the same individual, and we might naturally suppose that folly in its weakness, would be easily subdued by its opposing principle; did not experience teach us, that wisdom, calm and deliberate in its nature, is slow in forming its conclusions, while folly, ever prompt to act, too often leads the man into a thousand vagaries, ere reason comes to his aid. Thus have I often seen talents exerted, and good sense called into action, solely to defend its errors; and instead of curbing its idle wanderings, endeavour to reconcile them with the decisions of sober judgment. But I must make good my retreat ere I subject myself to the charge of folly, by losing my title to the only merit to which I can advance a claim, that of brevity; and subscribe myself the unworthy successor of that gifted mind which just beamed upon us for a moment and was gone."

The Hermit of Coaquannock.

My new vocation I fear will be a thankless one; for were am I to begin with pointing out inconsistency, and how shall I be able to persuade my readers that I strike at the folly and not at the individual?

To the anxious mother who solicits advice respecting a favourite son, I can administer little consolation. If the habit of intemperance has been acquired by secret indulgence, it is fixed before it becomes known, and is one of the most grovelling and incurable of vices. I had occasion to stop one morning, before breakfast, at a noted stage office. While waiting, in a remote corner of the room, for

the person I wished to see, a young man of the most respectable parentage and appearance stepped in. The barkeeper knew his errand; the morning dram of mint sling, the most deadly of poisons, was silently reached to him; and as he tossed it off, his eye caught mine. He felt that he was a degraded man in my sight, and slunk out of the room abashed. I watched his career from that moment, for I saw that he was doomed to perish by his own act. I saw him waxing gradually bolder at his tavern haunts. I marked the brandied flush in his cheek; the staggering gait; the neglected dress; the unfrequented store. He sunk rapidly into the unabashed drunkard, and he who had been a few months before the hope and admiration of his friends, lived to see himself the sport of a crowd of idle boys and negroes; to wallow like a brute in the mud; and died of drunken mania, in a cell of the hospital.

There is no modern or foreign innovation in the manners of this goodly city, that I look upon with such abhorrence as the "morning toddy and the mid-day dram," with which our merchants and traders are now expected to regale their customers. The bar-rooms of some of our large hotels have become a principal source of profit to their proprietors. Such is the force of example and habit, that respectable, grave, and, as yet, sober citizens are not ashamed to be seen, in open day, regularly partaking of the enticing draught. In this, as in most other cases of immorality, it is to the influence of woman that we must chiefly trust to check the evil. With what anxious forebodings must the earliest tokens of this debasing habit, fill the mind of the mother—the wife—the sister—the daughter! No other vice is so fruitful of misery, so taints and debases all around it, so mars the image of the Divinity in man; is so abhorrent to virtue, and so loathsome. "Taste not; touch not; handle not;" should be graven upon the palms of the hands, and in the hearts, of all who feel or fear the danger of the temptation.

—:—

He that is the greatest possessor in the world, enjoys its best and most noble parts, and those which are of most excellent perfection, but in common with the inferior persons, and the most despicable of his kingdom. Can the greatest prince enclose the sun, and set one little star in his cabinet for his own use? or secure to himself the gentle and benigne influence of any one constellation? Are not his subjects' fields bedewed with the same showers that water his gardens of pleasure? The poorest artisan of Rome walking in Caesar's gardens, had the same pleasures which they ministered to their lord: the birds made him as good music, the flowers gave him as sweet smells, he there sucked as good aire, and delighted in the beauty and order of the place, for the same reason, and upon the same perception, as the prince himself; save only that Caesar paid for all that pleasure vast sums of money, the blood and treasure of a province, which the poor man had for nothing.

Jeremy Taylor.

From the Monthly Lectures.
ON MIRACLES.

The subject assigned to me in this important and interesting course of lectures, is, "The evidence for divine revelation derived from Miracles."

This subject is at once extensive and profound; it embraces a large proportion of the sacred Scriptures, and penetrates into the secrets of divine operation, and the depths of divine power.

It will not be expected that I should discuss it, in all the length thereof, and all the breadth thereof. It will be sufficient for the purpose of our present discourse, if I confine myself to the alleged miracles of Jesus Christ.

A few specimens of his energy at a certain Jewish festival, not one of which is recorded, produced in the mind of this Hebrew ruler, a deep conviction of his authority as a teacher come from God. And I doubt not, that a fair and candid examination of those miracles, of which a narrative is contained in the New Testament, will produce in our minds the invincible persuasion, that in the great matters of our religion, we have not followed cunningly devised fables, but divine and imperishable verities, against which the gates of hell shall not prevail. "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles which thou doest except God be with him."

I propose, in the first place, to give some account of the nature of a Miracle;—then to state the peculiar and distinctive features of the miracles of Jesus Christ;—in the next place, to illustrate the proof which they supply of a divine mission;—then to examine the objections which may be urged against it;—and, finally, to exhibit the conclusion which may be fairly deduced from the whole.

I shall endeavour to represent the argument concisely and luminously, without noticing various minute points which might be properly introduced on a topic that will admit of almost indefinite amplification.

It will not be necessary to analyze the different definitions of a miracle, which have been given by wise and learned men, so as to justify or refute their respective phraseologies. I shall merely state that which commends itself to my own mind, and which it will be my aim in this discourse to illustrate and support.

A Miracle is a deviation from the laws of nature, or the common course of things, effected by divine power.

This definition assumes, that there is an established and invariable order in all the agencies of nature; that they work in exquisite regularity, with uniform and perfect precision. Similar causes will always produce similar effects; or, to state the doctrine in the language of philosophy, the antecedents being the same, the consequences will invariably be the same. The application of fire to combustible materials will ignite them; the application of water in sufficient quantity will extinguish flame; water will in no case induce ignition in wood, or any similar substance; * fire will

never diffuse moisture or create cold. In like manner there is, throughout all nature, a uniform system of operation; all the elements reciprocally act upon one another with invariable and undeviating certainty. The animate and inanimate creation, the intellectual and corporeal worlds, are alike subject to an efficient and inevitable causation, which philosophy denominates "the law of nature," but which is called in Scripture "the ordinance of heaven." This law is universal, this ordinance is without exceptions; the orbs which roll throughout unmeasured space, and the atom which seems to wanton in the breeze, are alike subject to its exact and invincible control.

With the nature of the relation of cause and effect, (a matter of great importance in this inquiry,) we are unacquainted. This deep and subtle subject no philosophy has been able fully to explore; it remains a secret of the Almighty; and it is the glory of God to conceal a thing. Why, or how, or by what efficiency, the rose emits its fragrance, the musical instrument sends forth its melody of sound, the load-stone attracts the iron, food and medicine act upon the fluids or the solids of the body, we know not; but that the same causes, throughout all nature, will produce the same effects, we know with absolute and infallible certainty. Upon this principle we proceed in all the ordinary actions and engagements of life, and we are never disappointed. The philosopher finds it to be equally fixed and certain in all his scientific experiments. The knowledge and belief of this certainty is supposed to be one of the original principles of our being, and we feel in it all the force, clearness, and confidence of intuition.

It is, moreover, of the utmost consequence to the welfare and happiness of man, that this order should subsist, and that it should be distinctly and fully known. Did it not subsist, the world would be a chaos, and the universe a vast confusion. Did we not know it, we could make no provision for our future wants; we could calculate with no certainty upon the operation and efficiency of the same causes hereafter; and in our ignorance, whether the same results would or would not follow, we might remain irresolute and trembling amid elements which were waiting to obey us, the victims of imaginary disorder amid all the harmonies of divine workmanship.*

It is equally certain, that no human power can disturb this order, or interfere with this arrangement. In every case it has the force of irresistible and inevitable necessity. Fire will burn, upon the waves of the sea the human body will sink, a corpse in the grave will undergo decomposition; no mortal power, without the application of other physical causes counteracting these tendencies of nature, can overcome them. In like manner, water will not become wine; a few loaves and fishes will not magnify and multiply, as they are broken in pieces, and passed through twice four thousand hands, so as to furnish an

ample meal for every one that touches them; nor the blind see, nor the lame leap, nor the dead be raised up at any human dictation. You or I might command these things in the presence of spectators, but it would be only to expose ourselves to mockery and derision. If the ordinary processes of nature are ever palpably and incontestably inverted or disarranged, it must be by power and dictation, incomparably transcending that which mere man has ever possessed, or could ever exercise.

On the ground of this invariableness of cause and effect, the possibility of such infraction of the laws of nature, as miracles suppose, has been questioned; and because human power cannot effect such changes and inversion, it has been doubted if there be any power that can. But surely this doubt is most unreasonable; that Being, who constituted the course of nature as it is, can unquestionably alter or modify it at his pleasure. The power which is required to perform any alleged miracle, is not so great as the power required to create, and which is continually exerted to sustain the unbroken harmony of nature as it now exists. The Supreme Power, the First and Last and Mightiest Energy, is not extinct. The possibility of miracles, therefore, must be admitted, or we are thrown back into all the darkness and horrors of a naked and appalling atheism.

The inquiry as to the probability of miraculous interposition, is one of mere propriety and decorum. It is admitted, that to suspend his ordinary and universal laws, often, and on slight occasions, would be incompatible with the wisdom and majesty of God. If there be any avowed miracles of this description, let them be examined with jealousy and rigour; and if they will not endure the severest scrutiny, let them be consigned to unbelief and reprobation. Brand them, if you please, as impostures; I consent that you cast upon them all the torrent of your scorn, and spend upon them all the fierceness of your indignation.

But if it can be shown that the Supreme Power has, at any time, been forgotten or denied by men, that the elements have usurped in the human mind the place of the throne of God, that the creature has been worshipped and served instead of the Creator, then it becomes probable, that in some marked and decisive manner, he would interfere, to remind them of his own being, and to vindicate his own perfections. Now no man can deny that the miracles recorded in Scripture, were performed (if performed) under such circumstances, and for such an end. If it can be shown, further, that some special and pre-eminent object of divine benignity is to be accomplished, by which the happiness of man and the glory of the moral government of God will be significantly advanced; the miraculous interposition then becomes probable in a very high degree. This can easily be shown; and no one who has attended to the testimony of the gospel, can doubt or deny the advantage and blessedness of it as a revelation to man, admitting it to be true, or that it secures glory to God in the highest.

If, however, the probability of miraculous interposition be heightened to any degree, by

* A chemical process, which I need not describe, renders necessary this qualification, of what might otherwise be deemed a universal principle.

* See Dr. Brown, on the Relation of Cause and Effect.

FOR THE FRIEND.

HICKSITE EPISTLE.

"An Epistle from the Yearly Meeting of Friends held in Philadelphia, by adjournments from the 13th of the Fourth month to the 18th of the same, inclusive, 1828, to the members of the religious Society of Friends on the continent of America and elsewhere. Philadelphia. C. Alexander, Printer."

A pamphlet of eleven pages, bearing this imposing title, has recently been put into our hands. It is a very common place document, inferior in point of literary merit to any that have preceded it, though about on a par with most of them as respects the truth and candour of its statements. It is scarcely worthy of serious comment; and were it not for the misrepresentations which it contains, we should have suffered it to descend into merited oblivion. In describing the marks by which "the Society of Friends, as a body of Christians, have been distinguished," the epistle says, "They have ever held the Scriptures of truth in high estimation, enjoined the frequent perusal of them in their families, and appealed to them in confirmation of their doctrines. And we are fully convinced, that it is *only* as we adhere to these principles, and illustrate them in our lives and conduct, that we can assert a *just claim* either to the *name* or *character* of the Society of Friends."—p. 4.

If the "claim to the name and character of the Society of Friends," set up by the separatists, be tried by this rule, we shall have no difficulty in determining that it is not "just." Next to the authorized and official doctrinal writings of a religious society, the most fair and certain method of ascertaining the real nature of their principles, is from the preaching of their approved and accredited ministers, men or women, whom the united voice of the Society has elevated to the responsible station of public preachers of the faith of their church. Elias Hicks not only exercises the functions of this office among the separatists, but is, in truth, the very founder of the sect, and from whom they derive the name of Hicksites. In addition to these facts, he attended the Hicksite meeting of the fourth month, 1828, preached his peculiar notions among them, and, in return, received a minute officially declaring their satisfaction with his company and services. The identity of his doctrines with those of the new sect is, therefore, conclusively demonstrated. From the printed sermons of Elias Hicks, acknowledged by him to be correct, and preached while out from home with credentials expressive of the unity and concurrence of his adherents, we shall quote a few passages, showing that "they do not hold the Scriptures of truth in high estimation," but, on the contrary, represent them as being so questionable in their details, and so dangerous, and even pernicious in their tendency, as not only to make them unfit to be "frequently perused in families," but also to render an appeal to them "in confirmation of their doctrines," totally useless. If we succeed in establishing these points, and we are confident that we shall do so in the estimation of all unprejudiced persons, it will follow, that the new

and unfigurative statement. He was therefore competent to decide, and his judgment as to the truth and character of the miracles is unimpeachable.

It is freely admitted that there have been many and various attempts to impose upon mankind. Pretences have been made to miraculous powers, where a close scrutiny would have discovered nothing but fraud and falsehood, imposture and delusion. But that which the eye of the spectator could not explore, his hand might often have detected. The two senses of touch and vision are seldom imposed upon at the same time. Hence the expression of the apostle John, "that which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life," to denote the impossibility of their being deceived. And, as many a pagan prodigy might be explained by the mere light of science, so many a papal wonder might have been exploded, and the effrontery of its authors exposed, if their fingers had been permitted to do their part in connection with their eyes. The prophetic Scriptures had foretold their character, and branded them with appropriate signatures of infamy and execration—"Signs and lying wonders, all deceivableness of unrighteousness."

It may not be easy perhaps to assign the criteria by which the truth of a miracle is in every instance to be tried; they may vary in some degree with circumstances; but this large and extensive inquiry is now before us. The question simply is, in what manner may the miracles of Christ be distinguished from the fables of paganism, the impostures of jesuits and monks, and the exploits of Prince Hohenloe and his coadjutors, so that the former may be as confidently considered true, as the latter must be pronounced false?

In answer to this question, I observe in the first place, there was no worldly or selfish end to be accomplished by the miracles of Jesus Christ. It is not even pretended that he ever sought to aggrandize himself, or any party with which he stood connected. No remuneration of any kind was either asked or offered; there was a certain dignity in his person and actions which prevented the possibility of such a profane proposal: our minds revolt at the very thought. In every exertion of his power, we behold free and glorious mercy. There is an ineffable benevolence and grace in all his works of wonder, which it seems impossible not to admire, and which, by a kind of miracle in inspiration, his biographers have simply narrated and not extolled.

He was born free from the wealth and grandeur of this world; he lived separate and apart from the one and the other. "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." He died in poverty and destitution. His relatives and his apostles derived no temporal advantage from their connection with him. There was either no object to be accomplished by his miraculous energy, or one pure of the breath of this world's contamination.

(To be continued.)

the grandeur of the purpose which it is designed to achieve, yet are we justified in receiving the real and positive evidence for miracles with all caution and deliberation. Christianity requires this of us. It demands not assent and acceptance, without previous examination; it speaks as to wise and inquiring men; judge ye of its nature, and claims, and attestations.

We may proceed to the investigation of the evidence for miracles, as we should if the question were concerning the proof of any extraordinary phenomenon in philosophy. It must be met, not with a positive denial, nor with a refusal to examine, but with a cautious slowness of assent. And however strong our feeling of doubt may be, if, after full examination, we find the evidence to be such, that we could no longer hesitate in admitting it, if it had related to any other species of extraordinary event, the result of any combination of physical circumstances, however rare and uncommon, then are we not justified in rejecting it, simply because it is alleged to be a direct manifestation of the Supreme Power. If the evidence be clear and satisfactory, after all the caution, and vigilance, and penetration which we can command, then our doubts must vanish and conviction take place. I can confidently recommend this course of calm inquiry and deliberate investigation; it will lead to a vivid and powerful perception of the sufficiency of the evidence, it will terminate in the clear and cloudless sunshine of triumphant faith. I can say, in the touching and impassioned language of the apostle Paul, to those who candidly hesitate, Be ye as I am, for I once was as ye now are.

Let us review the steps we have taken, and ascertain the progress we have made. There is an established and invariable order in all the agencies of nature. Of this, though we comprehend not perfectly the relation of cause and effect, we have undoubted proof and intuitive conviction. This order no human power can in any case disturb. But its inversion, in any and every form, is possible to God. There is no probability against such change and suspension of his own laws, if an adequate purpose is to be accomplished; but, on the contrary, a high probability in its favour. Yet evidence of any such alleged interposition should be examined with the greatest care and caution.

II. We are now prepared to state, in the second place, the peculiar and distinctive features of the miracles of Jesus Christ.

The expression of the text is singular and emphatical, "No man can do these miracles which thou doest, except God be with him." It implies that to the mind of Nicodemus, they were unquestionable and conclusive proofs of his divine mission. And it should be remembered, that he was a man of rank and education. The narrative shows that he was slow of belief; in his colloquy with Christ, he appears not to be an enthusiast, captivated by novelties, and of an ardent imagination; but a man of inquisitive, and, I had almost said, philosophical mind. He requires that the doctrines proposed to him should be fully explained; nothing will satisfy him but clear, and rational,

sect have no "just claim either to the name or character of the Society of Friends."

In a sermon published at Wilmington, Delaware, Elias Hicks says, "The Scriptures cannot be evidence for themselves no more than men. The whole truth of them depends upon the Spirit of truth that inspired the men who were under its influence when they wrote them. And here we see the way that these Scriptures do so much mischief in the world. It all rises from men trying to interpret them, for they all interpret them wrong when they undertake to do it in their own way. The inspired part is beyond the power of all mortals to interpret; we must come to the Spirit, for that is the only thing that can interpret them for us."—*Quaker*, vol. iv. p. 47, 48.

In his discourse at Stanton, he declares, "And hence it is of great importance to us who read the Scriptures, that we understand them rightly, or otherwise they will do us abundantly more harm than good. There is great danger of being wrongly directed by them, and it is fatal oftentimes."—*Ibid.* page 76.

"And it would seem manifest to every mind, that, if we would believe as we ought, the knowledge of that book, called the Scriptures, cannot be any thing necessary." Sermon at Little Creek.—*Ibid.* p. 116.

"And need we go to the Bible to learn those lessons I have mentioned? No, my friends." "All these necessary truths we find in all nations where the Bible has never been seen." Darby Sermon. *Ibid.* p. 132.

"You know there are a great many other things held up by the professors of religion, which are entirely non-essential in relation to our salvation, and those are all stumbling-blocks. And perhaps there is not a greater one than the Scriptures, called the Bible, of the Old and New Testaments bound up in a book. These Scriptures are nothing but writings, and therefore they are nothing but the effect of a cause—they are not the cause which can save men, but they are the mere effect of that cause, pointing us to that cause. They were written by inspired men a great while ago, and they are nothing but a history." *Ibid.*—p. 138.

Trenton Sermon. "It is of great importance that we understand the Scriptures rightly; for, if we do not, they will do us a world of harm. FOR THEY ARE THE GREATEST ENGINE TO DO US HURT OF ANY IN THE WORLD, though children of men place so much confidence and faith in them." p. 220, 221.

"And are we not thus shown, that all the reading of the Scriptures, the prophets and the law, kept them in darkness, and divided the Israelites as it now divides the Christians?" p. 238.

A periodical publication called the Berean, conducted for several years by the Hicksites, has been so fully and repeatedly acknowledged by them, as almost to claim the character of an official paper. Abraham Lower, in a monthly meeting held at Green-street, declared it to be "one of the best works of the present day," and that "it would be a standard work for ages to come." It was generally subscribed for by the new sect. and

on good grounds believed to be principally conducted by Dr. William Gibbons and Benjamin Ferris of Wilmington. The former was clerk to the first general meeting of the Hicksites, and the latter is now clerk to their yearly meeting, and signs the epistle under review. Its pages may therefore justly be considered as speaking the genuine sentiments of the initiated among the separatists.

In the second volume, page 211 of this work, we find the following: "Neither are the Scriptures a divine revelation to us, but a history only of what was revealed to others." "In vain does any man quote the Scriptures as authority for his opinions; for if they have not been immediately revealed to his own mind by the Holy Spirit, they deserve no better name, as it respects him, than speculations." Again, "The author [a Friend] refers to the Scriptures, as to a divine revelation. There cannot, perhaps, be a greater abuse of terms than this; NEVER was counsel more darkened by words without knowledge."—*Ib.* p. 212.

Such are the sentiments of the leading members of the Society of Hicksites respecting the holy Scriptures; and we fearlessly appeal to every man who is blessed with a moderate portion of common sense, and whose judgment is unprejudiced by party spirit, to say whether these extracts do not prove, in the most conclusive manner, that the Hicksites do NOT "hold the Scriptures of truth in high estimation," but shamefully abuse and belie them; denying them to be a divine revelation, calling them nothing but a history—a mere history of what was revealed to others, a thing not necessary—that there is great danger of being wrongly directed by them, and that it is fatal oftentimes—that there is not a greater stumbling block than the Bible—that the reading of the Scriptures kept the Israelites in darkness and divided them, as it now divides Christians—that there cannot be a greater abuse of terms than to refer to them as to a divine revelation—that counsel was never more darkened by words without knowledge than in this way—and that it is in vain to quote them as authority for opinions;—in a word, that they are the greatest engine to do us hurt of any in the world.

Now, to apply the text: if the Society of Friends "have ever held the Scriptures in high estimation, enjoined the frequent perusal of them in their families, and appealed to them in confirmation of their doctrines," and if "it is only as we adhere to these principles and illustrate them in our lives and conduct that we can assert a just claim either to the name or character of the Society of Friends," all which the Hicksites have officially declared and published to the world in the epistle under review, it follows incontrovertibly, that they have no "just claim either to the name or character of the Society of Friends;" and in assuming this "name and character," they stand convicted, by their own acts and confessions, of injustice and effrontery highly disgraceful to any people.

(To be continued.)

Prefer the aged, the virtuous, and the knowing; and choose those that excel for your company and friendship; but despise not others.

Penn.

A SERIOUS EXPOSTULATION

With the followers of Elias Hicks, called by themselves tolerant, particularly addressed to those who live within the limits of Springborough, monthly meeting, and to all others of them, wherever located, inviting them, for the sake of the salvation of their souls, and their eternal peace, timely, soberly, and without prejudice, and earnestly too, to consider the principles and practices they are advocating, and whether they are not thereby rejecting the only means of salvation provided by a merciful Creator for the redemption of his fallen creature, man.

You, to whom this expostulation is addressed, or some of you at least, may perhaps be ready to say, "we do not want the author's assistance to help us to judge in these matters—we are satisfied with our own judgment." I do not pretend to assist; I only entreat you to hear what I have to say, patiently; especially as you know that I have no other way left me now, to ease a burthened mind, that travails often on your behalf, and for your escape from every wrong and polluted thing. Could I have felt peace by omitting this, I had not craved even your hearing of it; but time is rapidly passing over our heads, and it appears to me, that if I do not use the present opportunity, it is probable I may not have another, as my restoration again to health is very doubtful with me.

When my mind is covered with a sense of the motives which constrain me thus to address you, I feel as though you could not forbear calmly to hear me. However I differ from you in respect to many points of the doctrines and discipline of the church of Christ, yet I feel you, as well as myself, objects of the universal love of an Almighty Parent, equally precious in his divine sight. Under these serious considerations, and in a measure of that love which is universal, and which desires the salvation of all mankind, I address you. No sinister—no interested views prompt me to this course. I seek not any thing of yours, but your eternal well-being herein, and my own soul's peace.

That man has certainly fallen from that state of pristine purity in which he was created, is evident to my mind, from the single consideration, that as God is supremely good, so no creature that he formed could be otherwise than good, since supreme goodness created it; and this idea is corroborated by the language of the inspired Moses: "And God saw every thing that he made, and behold, it was very good." Gen. i. 31, and that this fallen state has arisen from man's transgression of the commands of his Creator. As man was created an intelligent being, so was he also created a free agent. The image of divine purity was stamped upon our first parents; and the power of accepting and choosing what was good, and of refusing and rejecting that which was evil, were the necessary appendages of free agency. By the transgression of our first parents their progeny have sustained loss. A proneness to sin, and an aversion to submit to the denial of selfish and animal gratification, are among the wounds Adam gave us in his fall; and this view of the subject is by no means connected with the false notion of original sin being imputed to infants, until they commit sin. Being by nature, therefore, disposed to disobey the divine commands, "we

all have sinned, and come short of the glory of God." Rom. iii. 23. and thereby become obnoxious to the just judgments of an offended Creator for our unrighteousness. But our gracious Creator, who is merciful and long-suffering, as well as just, hath pitied the lost and undone condition of his creature, and provided a way for his escape from the penalty justly due to his transgressions; a means whereby mankind are put into a capacity for salvation upon sincere repentance, and by due obedience with perfect faith, walking according to the dictates of that means, the power of, proneness to, and habits of sin may be finally destroyed in us, and mankind become holy, pure, and acceptable in the Divine sight. That means is the offer of salvation through Jesus of Nazareth, the Son and sent of God, the Eternal Word; who is one with the Father, and who is both perfect man and eternal God. I John iv. 9, John i. 1. and x. 30. And that this means is as universal as the seed of sin; for, according to the declaration of the apostle, "—as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life." Rom. v. 18.

Man being only a created being, and having, by willful disobedience to the commands of his Creator, become an object of eternal vengeance, had no claim on him for a means of retribution. Yet, since in mercy the "free gift" was offered to his acceptance, whereby he might escape that vengeance, so it became man's duty, humbly and gratefully to receive the offer, and improve it to his advantage. He has not the shadow of a right to suppose that some other mode might have been given. Less restrictive and probationary; and if any more thus suppose, they are presumptuous and refractory.

These positions, I hope, will be readily admitted by you, because they are consistent both with the knowledge of our own hearts, and with Holy Scripture, in which it is declared, that "the heart is deceitful above all things and desperately wicked: who can know it?" Jer. xvii. 9. And the apostle Paul, viewing our depraved condition by nature, says: "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit: the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes." Rom. iii. 10 to 18. And the same apostle, being very sensible of the necessity of some redeemer and deliverer, exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?" Rom. vii. 24. It is hence certain, that man can no more be restored to favour and acceptance with his Maker, but by accepting and putting in execution the plan of redemption, as described and pointed out in the New Testament. And that there is no other plan or way by which we can find

acceptance, is clear from the declarations of our blessed Lord himself: "Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me." John xiv. 6. "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." Then said Jesus unto them again, verily, verily, I say unto you, I am the door of the sheep; and all that ever came before me are thieves and robbers; but the sheep did not hear them. *I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.* The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly. I am the good shepherd; the shepherd giveth his life for the sheep." John x. 1 to 5, and 7 to 11.

Seeing then that Jesus Christ, our blessed Lord and Saviour, hath positively declared, that he is the only way, the truth, and the life; and that 'no man,' mark, I entreat you, *no man cometh to the Father but by him;* and further, that he, who entereth not into the sheepfold by the door, but attempteth to climb up some other way, that the same is a thief and a robber: and that this door, he also declares *himself to be,* by whom, if any man enter in, *he shall be saved,* and shall go in and out, and find pasture. Are we not all then deeply interested in knowing whether we are sincerely, faithfully, perseveringly, and humbly endeavouring to enter by this door? to come to the Father by him, by whom alone we can come to him? that we may be saved, may go in and out, and find that pasture in which alone the soul can obtain saving food?—And when we consider that the sheep of his fold *know his voice;* and a stranger they will not follow, because *they know not the voice of strangers;* this subject becomes more deeply interesting to us. I conceive. For from these declarations there are strangers; the thieves, and the robbers; and is it not of the greatest moment to us to be favoured with that knowledge which alone can enable us to distinguish the voice of the true Shepherd from that of the stranger, the thief, and the robber? A mistake in this respect jeopardizes the salvation of our immortal souls. Be invited, then, I entreat you, in love to your souls, timely, soberly, without prejudice, and earnestly too, to a careful investigation of the principles you are advocating and those recorded in the Holy Scriptures. Unless you are building upon that foundation which is laid, the foundation of the prophets, apostles, and primitive believers, your work cannot abide the day that shall declare it; "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, sil-

ver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."—1 Cor. iii. 11 to 15. From the statement of the apostle, it also appears, that though we may be *professing to build upon this sure foundation,* we may build in a manner comparable to climbing into the sheepfold some other way than by the door; and if we should be so unhappily mistaken as to build with a *notional and speculative belief* comparable to the *wood, the hay, the stubble,* we shall, agreeable to his declaration, suffer loss; for such will not abide the fire of the Lord's displeasure, in the day when our works shall be manifest of what sort they are; and since it is possible that man, even after suffering this loss, may be saved, patiently submit to investigate this all important matter. The apostle Peter, who knew what it was to obtain saving grace, and to be purified thereby so as to become acceptable in the sight of his divine Master, under a sense of the greatness of the favour, says, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Peter iv. 17.

As I feel earnestly engaged in a measure of pure love, to invite you to this investigation, that you may not, while thinking you are safe, *miss of salvation;* so I entreat you *timely* to make this investigation. We are, none of us sure that the light of another day, will find us favoured with health and life; the midnight cry may suddenly sound in our ears,—"Behold the bridegroom cometh; go ye out to meet him." Oh! then, if you have been slumbering and sleeping the sleep of death unto the righteous life, no oil will be in your vessels, you will be unprepared to meet him; awful consideration!—Where will the sinner and ungodly appear, when the righteous are scarcely saved?

And, oh! I entreat you, to let your investigation be made *soberly and without prejudice.* Soberly, because an intemperate zeal is something like a phrensy of the mind, that darkens the understanding, and distorts the appearance of things; rendering us thereby incapable of receiving instruction from our blessed Lord, from whom alone, by waiting in humility and self-abasement, and in the silence of all that is fleshly, can we obtain certain knowledge of the right way to accomplish the great work of regeneration.—And endeavour to make your investigation without prejudice. Prejudice is a bias of the judgment in favour of an opinion that is either right or wrong. Is it not then highly important that you, that all mankind should therefore endeavour, at all times, to stand open to the convictions of truth? For we are disposed in some degree to be the creatures of prejudice. We may indulge in a certain train of erroneous reflections on a subject, and reason so plausibly thereupon to our own minds, as to become prejudiced in favour thereof; and from esteem for those who perhaps have been worthy of it, we may have

prejudices infused into our minds almost insensibly; but nevertheless much to our disadvantage; especially if such prejudices are at variance with the gospel. Bear patiently with me, I entreat you. Let me again remind you of the motives which have constrained me thus to address you. Could I, as I have before mentioned, have felt peace of mind in omitting thus to expostulate with you, I had not craved your hearing of it: therefore, bear patiently with me, I again entreat you, while I endeavour to ease a mind that feels an earnest concern in your eternal well-being.

It is needful also for you, and for all mankind, to be earnest in this momentous work. If an earnest concern is not ours, if we are easy and unconcerned, we are in the situation of the Church of Laodicea, to the angel of which John in the Revelations, was commanded to write: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. iii. 15 to 20. Be, therefore, earnest in this most essential of engagements, I beseech you, that so if you should have mistook the *increase of your own goods* for the *gold tried in the fire*, accept the gracious counsel so freely offered, that you may be rich; be clothed with that raiment which has been washed and made white in the blood of the Lamb; Rev. vii. 13 and 14, and having your eyes, the eyes of your souls, anointed by the great Physician, you will be enabled to distinguish between truth and error. And if you humbly submit to the rebuking and chastening of the Lord, being zealous in his work and sincerely repenting of all that should be repented of; hearkening for the knocks of your dear Redeemer at the door of your hearts, humbly desiring to hear his voice that you may open unto him, and be blessed with his presence; your soul will be satisfied with good, will be fed from the Lord's table. Oh! slight not these gracious invitations! How can any, I am ready to say, forbear to come! Forlorn and undone creatures as we are by nature, yet the offers of grace are thus most tenderly and invitingly held forth to us, to redeem us, and to purify us from all evil. And can any withhold? Awful must their condition be!

You appreciate the printed and oral discourses of Elias Hicks, and the publication called the Berean. From the latter work, and from the book of sermons, commonly called the Philadelphia Sermons, I intend to make some quotations; and to contrast the sentiments they

contain with the declarations of the Holy Scriptures and with some extracts from George Fox's Journal, and Robert Barclay's Apology: books to which you can all have access, and therefore can examine for yourselves at your leisure. Bear with me in this part of my concern patiently, suffer no unpleasant feeling towards me, or the views I take of these things, to disturb your minds. Why should you? If Elias Hicks and the writers in the Berean are not wrong; whatever I may write will not injure the truth; and if they are wrong, those who approve their sentiments, had need consider the serious consequences that must follow an approbation of error. Therefore, I conceive every view that can be taken of this subject, demands your patient hearing of me. I beg you to take this paper, examine carefully the extracts which I may make from Elias Hicks' Sermons and the Berean; and those from the scriptures, Fox, and Barclay. You will then see whether I have done any violence to the prejudice of any of these writings, by giving wrong quotations, either by changing a word or words in any sentence, or leaving any out. I have not intended to do so by any means. My desire is to know the truth and to be delivered from error; and I feel that this is my sincere desire for you; again therefore, I beg of you to bear patiently with me. The investigation I am thus interceding with you to make, is not for my benefit, you alone are to be benefited by it. Correct principles will never be lessened in our estimation by frequent investigation. It is one of the excellences of truth, (if I may be allowed the expression,) to appear more excellent to those who love it, the more frequently we may try and prove it.

In the first place then, on the subject of the Holy Scriptures, Elias Hicks says: "How is this mystery Babylon built? It is built of the best external materials; the best of all letter that ever was written on earth, and after all it is nothing but letter. It is that which the wisdom of man hath devised, and which he can work in for the sake of his own aggrandisement. They are striving to build up something like the great city formerly; that they who build it may have something to boast of. Is not this great Babylon, that we have built, by our own wisdom, and by our own power? These materials they have at their own command; the letter of the Scriptures, from which they can take every thing that is suitable for the deceivings of Antichrist, to deceive the people;" &c. Phil. Serm. p. 95.

"We find that, although these things are so plainly written in the book which we call the Bible, yet we feel and know, certainly, that there is no power in it to enable us to put in practice, what is therein written. One would suppose that to a rational mind, the hearing and reading of the instructive parables of Jesus, would have a tendency to reform, and turn men about to truth, and lead them on in it. But they have no such effect," &c. Ibid. p. 129.

(To be continued.)

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Avoid questions and strife: it shows a busy and contentious disposition.—Penn.

THE FRIEND.

FIFTH MONTH, 30, 1829.

From accounts which have been received, it appears that the yearly meeting of Virginia was satisfactorily held at the usual time in the present month. This occasion afforded another opportunity for that meeting to show its entire disunity with the followers of Elias Hicks and their separate associations. The Hicksite yearly meeting of Baltimore had addressed to Virginia yearly meeting an epistle; and according to a standing rule of the latter, it was necessary to refer it to a committee for examination. It was, therefore, referred to the representatives, who reported that it was from a meeting of Hicksites, and, of course, unsuitable to be read in the yearly meeting. The report was unanimously concurred with, and the paper ordered to be returned to those from whom it came.

It is cause of satisfaction to learn, that although the number of Friends composing Virginia yearly meeting is small, yet, with scarcely an exception, they appear to be of one accord in their adherence to the ancient faith of the Society of Friends, and in their testimony against the disorderly proceedings of Elias Hicks and his partisans.

To the article on miracles, the publication of which is commenced in our present number, and which we copy from Littell's Religious Magazine, we are solicitous to invite the close attention of our readers. Even with those best furnished with the means of repelling the arts of sophistry, and most thoroughly grounded in the faith and doctrines of Christianity, any accession to their resources of defence, against either open or insidious attack, cannot be a matter of indifference; but it is especially an object of desire, that the junior ranks of our religious Society, be induced to apply the vigour of their understandings, in the investigation of the evidences in support of our holy religion; not for mere purpose of speculation, but in the meekness and docility of children, "craving the sincere milk of the word," that they may not only be prepared when asked, to render a reason for the hope that is in them, but without embarrassment or dismay, to meet every exigency to which, in this day of liberalism, they may be exposed. The article under consideration, is, in our estimation, among the very best we have seen on similar topics; clear, forcible, and comprehensive, it may be esteemed an admirable specimen of acuteness and address in argument; while, in respect to style, it has all the attractive grace which belongs to our most polished and popular essays.

The late numbers of Bates's Miscel. Repos. contain an estimate of the relative numbers of Friends and Hicksites in Ohio. We had intended to give a summary of it to-day. It may be expected in our next.

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MEMORIAL

To the honorable the President and Members of the
Senate of the State of Georgia.

The memorial of Robert Campbell, a resident of Savannah, and a citizen of the state aforesaid, respectfully represents—

That your memorialist has read and reflected with deep solicitude and concern upon the report made to the honourable the senate of this state, in December last, claiming the absolute jurisdiction over, and right of the state to the lands at present in possession of the Cherokee Indians, within the boundaries of this state; boundaries which were established, or rather named by ourselves, without their consent or concurrence.

Your memorialist feels it to be his duty, and he knows it to be his privilege, to approach your honourable body, in the language of respectful remonstrance, against a measure fraught with so much impolicy, injustice, and disgrace, and violative of our solemn engagements with that brave but unfortunate people—especially, and most unfortunate heretofore, in the high but false opinion which they entertained for our race, and in their reliance on, and faith in our representations and promises.

In the performance of this duty, your memorialist will trespass as little as possible upon your time, but the subject requires to be viewed in so many aspects, all illustrating each other, that at the outset he desires to bespeak your indulgence for a patient hearing. Should he pass those barriers usually prescribed to memorialists, which he will endeavour not to do, he begs you to believe that it will proceed from no want of respect for your honourable body, and to overlook any such irregularity for the sake of the important objects for which he comes before you.

When first the restless and cupidity of the European race brought them to these shores, they found the red man lord and sole possessor of the soil; they found him just and kind, confiding and generous—

"He fancied the pale-faced men were gods.

"Nor dreamt their secret aim was theft and cruelty."

Columbus relates in his first voyage, when

his vessel was a wreck, and he was deserted by a part of his own crew, that an Indian chief, upon hearing the information, "shed tears, and despatched all the people of the town with large canoes to unload the ship; with their assistance the decks were cleared in a very short time. From time to time he sent his relations to the admiral, consoling him, and entreating him not to be afflicted at his loss, for he would give him all he had;" and Columbus further adds, "they are a very loving race, and without covetousness."

Such was the character of the American Indian in 1492, and the generous and confiding portion of it was found in full vigour by the first Georgians in 1733, when they landed on the bank of the placid and beautiful Savannah.

It is generally known that the first settlement of this colony was the result of a benevolent and charitable disposition entertained by some Englishmen of humane feelings and easy fortunes; one of whom, James Oglethorpe, undertook its early superintendance.

He came to its shores with the king's charter of 1732, which is now termed "the charter of the state;" but as it only authorized him to occupy the *uninhabited lands*, and as he found the country pre-occupied by the Indians to the very threshold, he lost no time, as the historian relates, in *treating with the natives for a share of their possessions*.

To induce them the more readily to grant his request, he represented to them, among other things, "the many advantages that would accrue to the Indians in general, from a connection and friendship with them, (the English,) and as they had plenty of lands, he hoped they would freely *recede a share of them to his people, who were come to settle among them, for their benefit and instruction*. After delivering some presents which were then considered as a necessary preliminary to a treaty of peace and friendship, an agreement was entered into, by which Oglethorpe obtained a title to the ground that the city of Savannah now stands upon, with some of the adjacent country.

The fourth article of the treaty made under these artful but delusive representations, has the following words:—

"We, the head men of the Coweta and Cuseta towns, in behalf of all the lower Creek nation, being firmly persuaded that he who lives in heaven, and is the occasion of all good things, has moved the hearts of the trustees to send *their beloved men* among us, for the good of our wives and children, and to instruct us and them in what is straight, do therefore declare that we are glad that their people are come here; and *though this land belongs to us,*

(the lower Creeks,) yet we, that we may be instructed by them, do consent and agree, that they shall make use of, and possess those lands, which our nation hath not occasion to use."

At a congress of all the chiefs and warriors of the lower Creek nation, held at Coweta in 1739, the treaty of 1733 was declared in full force; and certain metes and bounds of a considerable country described, as defining the territory in and over which these Indians were sole proprietors. Their right and title to this territory is declared in terms, of which, for strength and energy, we have few examples.

They assert that this country "doth by ancient right belong to the Creek nation, who have maintained possession of the said right against all opposers by war, and can show the heaps of bones of their enemies slain by them in defence of the said lands."

In 1775, at a congress held at Augusta, Sir James Wright, and the Hon. John Stewart, acting as commissioners on behalf of the king, the Cherokee Indians ceded a valuable district of country for the purpose of paying their debts; a measure which may possibly be considered by some as one of the strongest instances that can be produced of their being at that period much below the standard of civilization.

In 1763, a treaty and covenant was made at Augusta, by governor Lyman Hall, general John Tweegs, colonel Elijah Clark, colonel William Few, the hon. Edward Telfair, and general Samuel Elbert, on the part of the state of Georgia, (then stated by this instrument to be in the seventh year of its independence,) and the "head men, warriors and chiefs of the hordes or tribes of Cherokee Indians, in behalf of the said nation." By this treaty and covenant, peace between the state of Georgia and that nation was established; and a considerable district of country ceded. In 1765 a treaty was concluded at Hopewell, between the United States of America, and the Cherokee Indians, by which peace was made, and boundaries between them defined. From this I extract the third and twelfth articles.

"ART. 3. The said Indians, for themselves and their respective tribes and towns, do acknowledge all the Cherokees to be under the protection of the United States of America, and of no other sovereign whatsoever."

"ART. 12. That the Indians may have full confidence in the justice of the United States, respecting their interests, they shall have the right to send a deputy of their choice, whenever they think fit, to Congress."

In 1777, the United States formed their present admirable constitution; which Georgia "assented, ratified, and adopted, fully and entirely," on the 2d of January, 1788.

This constitution declares that congress

shall have power" to regulate commerce with the Indian tribes." That "the president shall have power by and with the advice and consent of the senate, to make treaties, provided two-thirds of the senators present concur;" and that "all treaties made or which shall be made, under the authority of the United States, shall be the supreme law of the land, and the judges in every state shall be bound thereby; any thing in the constitution or laws of any state to the contrary notwithstanding."

Under this constitution, on the 2d day of July, 1791, a treaty of peace and friendship was made and concluded between "the president of the United States of America, on the part and behalf of the said states, and the undersigned chiefs and warriors of the Cherokee nation of Indians, on the part and behalf of the said nation." The two following articles are quoted from this treaty.

"ART. 7. The United States solemnly guarantee to the Cherokee nation, all their lands not hereby ceded."

"ART. 14. That the Cherokee nation may be led to a greater degree of civilization, and to become herdsmen and cultivators instead of remaining in a state of hunters, the United States will, from time to time, furnish gratuitously the said nation with useful implements of husbandry; and further to assist the said nation in so desirable a pursuit, and at the same time to establish a certain mode of communication, the United States will send such and so many persons to reside in such nation as they may judge proper, not exceeding four in number, who shall qualify themselves to act as interpreters. Those persons shall have land assigned by the Cherokees for cultivation for themselves and their successors in office; but they shall be precluded from exercising any kind of traffic."

This is known as THE TREATY OF HOLSTEIN, having been signed on the bank of that river, near the mouth of the French Broad.

The next treaty made by the United States with the Cherokees, was concluded at Philadelphia in 1794.

It recognizes that of *Holstein*, as does likewise the succeeding one of October, 1798, signed as it states, "in the council-house near Tellico, on *Cherokee ground*."

Thus stood its affairs as regards treaty obligations with the Cherokees, on the 24th of April, 1802, when the United States and state of Georgia entered into that agreement with each other, which I shall here merely term *extraordinary*; which has been made the basis of so much complaint against the general government.*

Before victory had yet placed her final wreath upon the brows of our revolutionary warriors, the attention of the wisest and most patriotic statesmen of the country, was attracted by the position in which peace would find several of the states; and this position was well calculated to awaken the most anxious fears for its internal tranquility and future independence; an independence now become inestimably dear from the sacrifices and sufferings which it had cost. On the southwest they saw Georgia likely

to have control over a territory nearly equal to the combined extent of England, Italy, and the Netherlands, that support a population of thirty-six millions. Upon the northwest a territory was likely to be added to Virginia of still greater extent, which might give her sway over more than 240,000 square miles. To a part of this latter country, Massachusetts, Connecticut, and New York had claims, which were far from being settled or well defined. So that if the extent of territory had not of itself created alarm for future independence, here was a circumstance which threatened to strangle in blood the hopes entertained of their newly-born country.

(To be continued.)

FOR THE FRIEND.

THE LATE DAVID BUFFUM.

We hear from Newport, Rhode Island, that on the morning of the 20th ult., David Buffum, a highly respected minister of the Society of Friends, peacefully departed in the 57th year of his age. His course of life presents much encouragement to the diligent cultivation of the moral talents, as well as to the faithful occupancy of the spiritual gifts bestowed.

His childhood and youth furnished but scanty means for the acquirement of literary information. He was early visited by the humbling influence of Divine grace, which the powers of his strong mind and his natural aversion to restraint, disposed him to resist. The writer of this article has heard him say, "that if it were the day of small things," he had not yielded to the comparatively minute sacrifices demanded of him as tests of his obedience, he never could have experienced an advancement in a religious course. These little things, comparable to the small cattle required as offerings under the law, he was at length enabled, through great self-abasement, to resist; and his mind became free to enlarge and enlarge in the knowledge of the truth as it is in Jesus. A gift of gospel ministry being committed to him, he was qualified to speak encouragingly to others of what he had himself known, and tasted, and handled, of the good Word of Life. Hence his ministry was sound, clear, and edifying. His circumstances and the claims of a large family required great diligence in business, but after the meridian of life, he was favoured with leisure to gratify his natural love of literary pursuits; and he accumulated such stores of useful and agreeable information as rendered his conversation very instructive and pleasant. His disposition was cheerful; and he was remarkably constant and faithful in his friendships. The children of his early friends are kindred, and bless his memory. "The memory of the just is blessed."

To the foregoing we are induced to subjoin another testimony to the deceased, being an extract from a letter addressed to a Friend of this city, written by a highly respectable individual also of Rhode Island, and yet active in usefulness at an age even more advanced than was that of his venerable coeval and friend.

"Much may be said of his useful life, as a good man; wise as to the best wisdom and the things of this life; a loving, tender husband, parent, and friend; a sound, pertinent, edifying, and useful minister of the gospel, whose influence and usefulness in society, civil and religious, was great, and will be missed in all branches of our meetings; a careful man in all business, of which he has passed through almost all grades, as a merchant, a manufacturer, a mechanic, a farmer; and at last a retirement from all his labours, preparatory to his last change, in a good old age, in peace with all men, and I doubt not with his blessed Lord and Saviour, whose precious cause it was his delight to support and maintain, and might say with the apostle, that he had 'fought the good fight and kept the faith.' He has been my intimate friend during more than fifty-five years, and I feel as one left without the life, though many near friends."

Summary statement of the relative number of Friends and Hicksites within the limits of Ohio Yearly Meeting, taken from a more detailed one in Bates's Miscellaneous Repository, of the 8th and 15th ult.

Redstone Quarterly Meeting.

Friends.		Hicksites.	
Adult males, fe-}	147	Adult males, fe-}	82
Do. females	193	Do. females	80
Minors	186	Minors	109
Total	526	Total	271

Short Creek Quarter.

Friends.		Hicksites.	
Adult males and females	960	Adult males and females	330
Minors	898	Minors	335*
	1858		665

* Total except the minors in three Hicksite families.

Salem Quarterly Meeting.

Friends.		Hicksites.	
Adult males, fe-}	1445	Adult males, fe-}	486
males, and minors		males, and minors	

The minors in the statement of this quarterly meeting not designated; but allowing one half would perhaps not vary materially from the truth.

Still Water Quarter.

Friends.		Hicksites.	
Adult males	262	Adult males	219
Do. females	310	Do. females	242
Minors	931	Minors	473
Total	1503	Total	934

New Garden Quarter.

Friends.		Hicksites.	
Adults, both sexes	420	Adults, both sexes	227
Minors	406	Minors	263
Total	906	Total	490

General Summary.

Friends.		Hicksites.	
Redstone	526	Redstone	271
Short Creek	1858	Short Creek	665
Salem	1445	Salem	486
Still Water	1503	Still Water	934
New Garden	906	New Garden	490
Total Friends	6238	Total Hicksites	2846

By which it appears, that, on this computation, Friends in Ohio exceed the Hicksites more than three to one.

The foregoing, if we correctly understand the statement in the Repository, is complete, as respects Ohio yearly meeting, with the exception of Connecticut, a small branch of Middleton monthly meeting in Salem quarter, from which there was no return.

But in this estimate there are two classes who do not appear to be included. First, those whose sentiments are unknown, or undecided, and their children. Secondly, minor children, one of whose parents remains with Friends, and the other a seceder. The number of both descriptions is stated to be 597, of course belong to Friends, and ought to be taken into the aggregate. If the minors of Hicksites, which also still belong to Friends, be likewise added to this amount, and deducted from the number of Hicksites, the account will then stand thus:

Friends	8258
Hicksites	1423

Total of Friends and Hicksites 9681

In other words, the number of Friends within the boundaries of Ohio yearly meeting, exceed the number of Hicksites nearly as seven to one.

* By the Georgia politicians.

From the Monthly Lectures.
ON MIRACLES.

(Continued from page 261.)

Secondly, There was a purpose at once simple and sublime to be effected. His miracles were unquestionably intended to be attestations of the truth of the doctrine which he delivered. The knowledge of this doctrine, and the certainty of its truth, are of the utmost consequence to man. It asserts his immortality; it shows how endless life and blessedness can be conferred on principles honourable to the moral government of God; it sheds a pure and satisfying light over the darkness of the mind; it supplies, what was infinitely to be desired, a clear view of our relation to the Supreme Spirit, and of the prospects of another state. Now, admitting the doctrine to be true, its authentication and proof by miracle was of inexpressible importance; nothing can be imagined more worthy of divine interposition. The miracles were wrought (if wrought) not to magnify a saint, not to exalt a sect, not to bring money to the coffers of priests, but to attest and establish life and incorruption, as brought to light by the gospel.

Thirdly, The doctrine thus attested did not coincide with the passions and prejudices of the men to whom it was addressed. It was too spiritual and refined for a corrupt generation, whose hearts were set on worldly dominion and sensual indulgence. It was too general and diffusive in its character for a people proud of their own exclusive privileges and peculiar immunities. It corresponded not with the hopes and expectations which the Jewish princes, priests, and rulers, had fondly cherished. And accordingly we find, that such was the bitterness of their disappointment, and the rancour of their malignity, that they rejected the doctrine, maligned the miracles, and put the author of them to death.

Such, then, is the character of Him who is affirmed to have wrought the miracles; he could be actuated by no worldly or selfish motive. There was an end to be effected most magnificent and glorious, most elevated, pure, and spiritual, admitting the gospel to be true. And yet it directly opposed the passions and prejudices of the people to whom it was immediately addressed. It secured him no *eclat*; it brought him no popularity; it prepared the way to no honours, civil or ecclesiastical, (and these are the things which Mr. Home considers wonderfully attractive to an excited and enthusiastic mind); it brought him to the agony and ignominy of crucifixion.

Thus the character and purpose of Jesus Christ stand fair and open, cloudless and unshadowed. There is no stain upon his glory; there is no blemish upon his pretensions; there is nothing to vitiate the *mana*, or cast a doubt upon his credentials.

Inasmuch, then, as the worker of the miracles is exempt from all possibility of accusation, let us proceed to examine the miracles themselves; and,

First, they were original. The primitive idea of them was in his own mind, as the discovery and exhibition of them was by his own power. Changing water into wine—walking

upon the billows of the sea—commanding the tempest—feeding a multitude upon a very small quantity of provision—giving instantaneous speech to the dumb, and sight to the blind—are acts fair and beautiful to the imagination, and the very conception of them originated entirely with the sacred writers.

All the pretended miracles of paganism and popery are but coarse and awkward imitations of the miracles of revelation. There is nothing narrated in pagan authors worthy the name of miracle, the primary principle of which cannot be obviously traced back to the inspired writings; and every imposture attempted since the Christian era, has borne evident resemblance to the original which suggested the idea. Now the counterfeit coin comes after the true, supposes and implies its existence and currency; and thus there is a kind of homage extorted from false miracles to the value and glory of the true.

Secondly, They were instantaneous, and performed without any instrumentality whatever. In the case of the water and wine at Cana of Galilee, had Christ announced his intention, had he required time, had any magical instruments been introduced, we might have suspected an imposition on the senses, or the skillful application of secondary causes. But it was done in a moment, in the twinkling of an eye, and without a word.

"The conscious water saw its God, and blus'd."

When he commanded the tempest, in an instant the wind ceased, the billows sunk to rest and stillness, and immediately the ship was at the land whither they went.

Had the people been invited to a particular place to see the miracles, as in a case of legerdemain and sleight of hand, it would have been open to suspicion. But he went about, and in all places, with the suddenness and ease of divine power, he accomplished the blessed purposes of his mercy and good will. Those who attended him were accustomed to say, "Let him speak only, and it shall be done;" "Let me but touch the hem of his garment, and I shall be recovered;" and as many as touched it were made perfectly whole of whatever disease they had.

According to his own pleasure, and either with or without a word, he healed all sick people that were taken with divers diseases and torments, and those which were possessed of devils, and those which were lunatic, and those which had the palsy. He changed the elements of nature; he controlled the motions of the fishes of the sea, and either dispersed them, or brought them to the net; he reversed the deepest secrets of human hearts; he raised the dead; and when he spake and wrought the miracle, or wrought the miracle without speaking, nothing was to be seen, nothing was to be felt but a man: the mightiest of his operations were instantaneous and perfect, yet he carried not even a rod, like Moses, as the emblem of his power or the instrument of his energy.

There are, indeed, three cases which may be deemed exceptions to this rule, those of the deaf man near the sea of Galilee, the blind man at Jerusalem, and another near Bethsai-

da. But clay and spittle, the means made use of in these instances, were more adapted in their own nature, to extinguish than to restore sight; and it seems reasonable to suppose that Christ intended it as an appeal and proof to the perfect senses of these men, that he was the person who restored those which were imperfect, or created those which never had been employed. The exceptions, therefore, illustrate and establish the rule, unless we choose to carry the principle still farther, and assert, that in these three instances he employed means, which, in their own nature, were in direct opposition to his kind and beneficent design.

Thirdly, They were performed in the presence of numerous and competent witnesses. At Cana, there was the bridegroom and all his guests. The leper, who was healed at the close of the sermon on the mount, received his cure in the presence of the multitude who had listened to that discourse. The restoration of the widow's son at Nain, was in the face of all the mourners and the accompanying crowd, together with the people who attended Jesus to hear his sermons and see his works. The man with the withered arm was healed in the synagogue before the congregation, and in the presence of some of the bitterest enemies of Christ. He had proved the justice, and pity, and mercy of the cure being performed on the Sabbath day—"Then said he to the man, Stretch forth thine hand; and he stretched it forth, and it was restored whole like the other." The paralytic was healed in the midst of a vast concourse of people, and in the face of Pharisees and scribes. Four thousand men on one occasion, and five thousand on another, ate of the bread and fish which magnified and multiplied as it passed from hand to hand, and from rank to rank. At the resurrection of Lazarus, were present the friends and relatives of the deceased, and many incidental passengers, who, with a malicious motive, reported it to the Jewish rulers; so that by friends and by enemies, by the learned and the vulgar, by the objects of his compassionate power, and by their relatives and acquaintance in Jerusalem and in all Judea, in towns, and cities, and villages, for the space of several years, was the miraculous energy of Jesus Christ seen, experienced, and attested. It was not, therefore, an empty boast, but an incontestable fact that could not be contravened, which Peter asserted, when addressing the multitude and the Sanhedrim, he said, "Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know."

Fourthly, They were manifestly above all natural or scientific power. After all the boasted discoveries of modern times, it is not even pretended that any one of the works of Christ can be performed by chemistry, or galvanism, or electricity, or any other art. They are miracles to this day, in the midst of all that philosophy can perform, and they will remain palpably so to the end of the world. To impart to a dumb man the power of articulation, and the knowledge of language at the same time, to enable him to speak at once plainly

and intelligently, is a work of God; it bears the signature of that hand which framed our nature in the beginning—it contains a proof of that omniscience which sees all the secrets of our being at a glance, and a demonstration of that energy to which nothing is impossible. The same remarks will apply to the recovery of maimed limbs, the instantaneous creation of new organs in imperfect bodies, the suspension of the laws of all the elements, and the resurrection of the dead. Before this power, science must confess the impotency and the insignificance of her achievements: here is a mightier and a purer splendour which eclipses and extinguishes the lustre of her beams.

Fiftly, Notwithstanding this high place which is claimed for them, they were addressed to the senses; they were plain and palpable, and easy to be understood. Here is no presence of dreams and visions of the night—of splendid phenomena in the heavens—of the abstractions and mysteries of intellectual and metaphysical philosophy. These were matters which the multitude could not understand, and to which, therefore, their testimony would be incompetent and unsatisfactory. But hungry men upon a mountain, after three days' fast, could tell whether they had partaken of a full meal or not. Fishermen were sure and sufficient judges of all that related to fish, and winds, and waves. The miracles of Christ were not only obvious to their senses, but accommodated to their profession and habits of life. Nothing is more sensible to us than sickness and health, vigour and emaciation, the want of limbs and the use of limbs, the absence or imperfection of any of the organs of the corporeal senses, or the harmonious exercise and full enjoyment of them all. We are infallibly certain of the difference between the corpse of a relative, and the animated, happy, vivacious object of our affection. In all the cases comprehended in this statement, the miracles were addressed to the senses; misconception was impossible; the facts were indubitably certain.

Lastly, they were of great variety and profusion. None of the miracles which Nicodemus saw are recorded. The apostle John assures us that a very small proportion of the works of Christ were written in his narrative. And yet, in the account which is preserved to us, we find the cure of all manner of sickness and disease, of every diversity of mental derangement and distress. There are miracles upon the sea and the creatures which are in it; upon the winds in their tempestuous fury; upon the elements, which nourish and support human life: miracles in the regions of the dead; upon a child, whose spirit had just escaped, and whose fair corpse seemed as if asleep; upon a youth, whose body was being conveyed to the sepulchre after the process of corruption had begun; and upon a person in maturity, whose body had already undergone the dishonour and defilement of the grave; and in all places with equal ease and dignity, by means and with the rapidity of a single volition, was the effect produced.

An attempt has been made to place in comparison with the miracles of Christ, the wonders said to have been wrought at the tomb of

a Jansenist saint, in Paris, during the last century. But Dr. Campbell has shown, that more diseases were induced at the tomb than even the pretended cures; that the cases of presence were few; that in these imposture was detected; that they were such as might have been cured by natural means; that none were instantaneous; that the use of medicines was not discontinued; that the pretended cures were incomplete and temporary, for the diseases returned. To all these, the miracles of Christ present a striking and glorious contrast; so far from bringing discredit on the works of our Redeemer, they serve more fully to exhibit their splendour and certainty.

Thus we have seen that Jesus Christ could be actuated by no worldly end; that to attest his doctrine was of the highest consequence to the interests of mankind, while that doctrine stood opposed to the strongest passions and prejudices of the Jews. He appears, therefore, fair and unimpeached in his own person. His miracles were original, instantaneous, performed in the presence of numerous and competent witnesses; they were manifestly above all natural power; yet they were sensible, and such as could not be mistaken or misunderstood; and they were of great number and variety. The conclusion is most rational and satisfactory, "No man can do these miracles which thou doest, except God be with him."

I envy not the man who has no perception of the charm and beauty, as well as the majesty and power of the works of Christ. I confess that whenever I meet a funeral procession, and look upon the countenance of the mother, who can always be distinguished by her expression of anguish, or by her tears. I feel that, to stop the bier, and restore the son to the maternal bosom, is ineffably sublime in mercy. The finest sympathies of my nature are awakened at the idea, and I cannot but feel that this is a work worthy not merely of a prophet sent from God, but of incarnate Deity himself. It would be easy to illustrate this at large by a reference to particular cases.

(*To be continued.*)

A SERIOUS EXPOSTULATION, & C.

(*Continued from page 264.*)

"But here we see that the people have been depending upon the letter. Oh! what mischief has this done in Christendom! That dreadful work has it made among the children of men! It proves itself what it is; that it is nothing but a history of passing events, which occurred eighteen hundred years ago, a great portion of which may be true; a great deal was the immediate experience of the servants of the Lord, and opened to them by his revealing spirit,—which they have written. But, look back at Christendom, at its rise. Here we see Jesus calling them to an account for attending to the Scriptures; and we see in a short time after, that by application to these books, contention entered and divided Christian professors. They were divided by the letter, for it is the letter that kills; it is the letter that divides in Christendom. This is plain to every rational mind. It is as clear as the sun at noon-day. It has divided into

hundreds of sects, all fixing their foundation upon this literal book, as though it were a sufficient rule. And so long as it is considered so, there may be hundreds and thousands, for every one can put on a new construction, and give it a different interpretation. There never was any thing made more a nose of wax of, than the Bible: and it is the most mischievous thing, when held up above what it is." *Ib.* p. 315.

In the Berean, it is asserted: "In vain does any man quote the Scriptures as authority for his opinions; for if they have not been immediately revealed to his own mind by the Holy Spirit, they deserve no better name as it respects him, than speculations." *Vol.* ii. 211.

"Those revelations were for other times and other states, and not for us. They belong to those to whom they were immediately revealed. And that, and only that, which is immediately revealed to us, belongs in like manner to us, and to us only." *Ib.* p. 212.

"Now the revelations respecting the nature of God, which were made to the Israelites, are true when viewed as in connection with, and as having relation to their spiritual condition; but to any other state, they are not true; therefore such revelations abstractedly taken, are not true in themselves—are not the truth of God." *Ibid.* *Vol.* i. p. 403.

Taking the words of Elias Hicks according to the common acceptance of English words, he asserts in the first paragraph which I have quoted, that the holy Scripture "is that which the wisdom of man has devised." In the second, he calls the parables of our blessed Lord instructive, and supposes, therefore, that they "would have a tendency to reform, and turn men about to truth, and lead them on in it." But, he also says, "they have no such effect." How then can they be instructive? In the last paragraph which I have quoted from his sermons on this subject, he tells us that the Bible "proves it itself what it is, that it is nothing but a history of passing events;" "a great portion of which may be true." By saying "that it is nothing but a history of passing events," he places it on a level merely with the historical works of profane writers; and the prophecies, as they did not describe "passing events," but future ones, are, it is possible, among that portion which he conceives to be untrue, because his words are clearly expressed that it is only probable that "a great portion" thereof "may be true;" consequently, the remaining portion is not true, in his view. His saying afterwards that "a great deal was the immediate experience of the servants of the Lord, and opened to them by his revealing spirit," and "which they have written," does not, I conceive, in the least degree alter or deny what he has previously stated. Does it not rather make the first statement appear in a worse point of view? For if he sincerely believed it was the experience of the servants of the Lord revealed to them by his Divine Spirit, how could he assert that it was merely probably true? That which is revealed by the Spirit of the Almighty to his servants, must be true. Again, as it is "nothing" in his view, but a "history

of passing events," what necessity could there be for revelation to assist the writers to record them? especially when those events, according to Elias Hicks, occurred only "eighteen hundred years ago?" a period, at which the art of writing was brought to considerable perfection. Instead of finding it any where recorded in the New Testament that our Lord called either his followers or others "to account for attending to the Scriptures," do we not find him directing their attention to them, expounding them, and opening the understanding of those to whom he was expounding, that they might understand them? And must we not all conclude, upon cool and serious reflection, that contention never entered among Christian professors and divided them by their application to these books? Is there a single precept of our Lord and Saviour's to be found therein, that would justify contention, strife, and division? I know of none. Must it not then have been a misapplication of their contents by which contention and division entered?

From the Berean, it appears we are to consider it vain for any man to quote the Scriptures, in order to maintain or explain his opinions on the subject of religion; and therefore we are led to the conclusion, that the author does not conceive them to be a fit outward judge and test of religious opinions; and merely speculations, if they have not been immediately revealed to us by the Holy Spirit. That they were adapted to "other times and other states, and not for us;" and hence, that nothing but what is immediately revealed to us, is adapted to our states and times!! That the revelations made to the Israelites respecting the nature of God, "abstractedly taken, are not true in themselves—are not the truth of God!!" Abstract these sacred revelations from their connection with, or relation to every thing else, and dare we deny that, as they were written from the movings of the Spirit of God on the spirits of chosen servants, who wrote as they were so moved; dare we, I again repeat, deny that they are the words of God? and hence must be the VERY TRUTH OF GOD?

On turning to the Scriptures for information on this subject, the following declarations of our blessed Lord and his apostles respecting them, appear to me to be directly at variance with the preceding quotations from the Sermons of Elias Hicks and the Berean: "Then he [Jesus Christ] said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter his glory? And beginning at Moses and in all the prophets, he expounded unto them in all the Scriptures, the things concerning himself." Luke xxiv. 25 to 27. "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures." Ib. verse 44 and 45. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which

testify of me." John v. 39. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. xv. 4. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 15 to 17. "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i. 20 and 21.

In accordance with the foregoing Scripture, George Fox and others, in a declaration of faith given forth by them, and presented to the governor and council of Barbadoes, say: "Concerning the holy Scriptures, we believe they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Pet. i. 21.) spoke as they were moved by the Holy Ghost; we believe they are to be read, believed, and fulfilled, (he that fulfills them is Christ,) and they are profitable for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. iii. 15. and are able to make wise unto salvation, through faith in Christ Jesus. We believe the holy Scriptures are the words of God, for it is said in Exodus xv. 1. 'God spake all these words, saying,' &c. meaning the ten commandments given forth upon Mount Sinai. And in Rev. xxii. 18, saith John, 'I testify to every man that heareth the words of the prophecy of this book, if any man addeth unto these, and if any man shall take away from the words of the book of this prophecy, (not the Word.)' &c. So in Luke i. 20. 'Because thou believest not my words;' and in John v. 47, xv. 7, xiv. 23, xii. 47. So that we call the holy Scriptures, as Christ, the apostles, and holy men of God called them, viz. the words of God." Journal, Vol. II. pp. 145, 147.

Robert Barclay, in his Apology, says: "In this respect above mentioned, then, we have shown what service and use the holy Scriptures, as managed in and by the Spirit, are of to the church of God: wherefore we do account them a secondary rule. Moreover because they are commonly acknowledged by all to have been written by the dictates of the Holy Spirit, and that the errors which may be supposed by the injury of times to have slipped in, are not such but that there is a sufficient clear testimony left, to all the essentials of the Christian faith; we do look upon them as the only fit outward judge of controversies among Christians; and that whatsoever doctrine is contrary unto their testimony, may therefore justly be rejected as false. And for our parts, we are very willing that all our doctrines and practices be tried by them; which we never refused, nor ever shall, in all

controversies with our adversaries, as the judge and test. We shall also be very willing to admit it as a positive certain maxim, that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil." p. 99.

"Speaking of our blessed Lord and the Light which is the life of men, Elias Hicks says:—"Therefore, I have nothing to call your attention to, but the seed of God in your own hearts:—to that light and life which is in you; the same that was in Jesus Christ, and which the apostle declared was the light which lighteth every man that cometh into the world," &c. Phil. Sermon, p. 30.

"The light that was in our great pattern, [Jesus] was the light that lighteth every man that cometh into the world." Thus we have the testimony of an experienced apostle, that we have the same light that Jesus had; because this light is God's law in us; that shows us the will of God: and as we are guided by it, it makes us sons and daughters of God Almighty," &c. Ibid. p. 141.

"So, here, we see Jesus made lower than the angels, on account of his suffering death. He was tempted in all points as we are. Now how could he be tempted if he had been fixed in a state of perfection, in which he could not turn aside? Can you suppose, as rational beings, that such a being could be tempted? No, not any more than God Almighty could be tempted. Perfection is perfection, and cannot be tempted. It is impossible." &c. Ib. p. 253.

"Now Moses was a faithful servant of God; and a deliverer of Israel. Here now, this great prophet Moses was the foundation stone, but Jesus was the top-stone and finisher. They together were to make the building complete." Ibid. p. 315.

"If we believe that God is equal and righteous in all his ways, that he has made of one blood all the families that dwell upon the earth, it is impossible that he should be partial; and therefore he has been as willing to every creature, as he was to our first parents; to Moses and the prophets; to JESUS CHRIST AND HIS APOSTLES. He never can set any of these above us; because if he did, he would be partial," &c. Ibid. p. 292.

On the propitiatory sacrifice and offices of our Lord Jesus Christ, E. Hicks says:—"But I do not consider that the crucifixion of the outward body of flesh and blood of Jesus on the cross, was an atonement for any sins but the legal sins of the Jews; for as their law was outward, so their legal sins and their penalties were outward, and these could be atoned for by an outward sacrifice; and this last outward sacrifice was a full type of the inward sacrifice that every sinner must make, in giving up that sinful life of his own will, in and by which he hath from time to time crucified the innocent life of God in his own soul; and which Paul calls 'the old man with his deeds,' or 'the man of sin, and son of perdition,' who hath taken God's seat in the heart, and there exalteth itself above all that is called God, or is worshipped, sitting as judge and supreme. Now all this life, power, and

will of man, must be slain and die on the cross spiritually, as Jesus died on the cross outwardly, and this is the true atonement, which that outward atonement was a clear and full type of, &c."

"Surely, it is possible that any rational being that has any right sense of justice or mercy, that would be willing to accept forgiveness of his sins on such terms!!! Would he not rather go forward and offer himself wholly up, to suffer all the penalties due to his crimes, rather than the innocent should suffer? Nay—was he so hardy as to acknowledge a willingness to be saved through such a medium, would it not prove that he stood in direct opposition to every principle of justice and honesty, of mercy and love, and show himself to be a poor selfish creature, and unworthy of notice!!!" Elias Hicks's letter to N. Sheenaker.

The Borean says: "Will it be presumed, that God, whom the heaven of heavens cannot contain, whose presence fills the whole universe, abide in his fulness, literally, in the man Jesus? Can it be supposed, that he of whom it is declared, that he was limited in knowledge, power, and action, possessed absolutely the spirit of God without measure? I believe not." Vol. II, p. 259.

"He was but an instrument and servant of God, but more dignified and glorious than any other that had ever appeared in the world." *Ib.*

"The Christ then which it concerns us to have an interest in, is not that outward manifestation which was limited in its operations to a small province—a single nation, and to this day known only by history to a few," &c. *Ibid.* Vol. II, p. 21.

In his attack on the "Doctrines of Friends," the Borean says, "The doctrine therefore contained in the chapter under review, ascribing a proper divinity to Jesus Christ; making him the 'foundation of every Christian doctrine'; asserting that 'the divine nature essentially belonged to him,' and constituting him a distinct* object of faith and worship, is not only anti-scriptural, but opposed to the simple principles of reason; and is, IN SHORT, AMONG THE DARKEST DOCTRINES THAT HAVE EVER BEEN INTRODUCED INTO THE CHRISTIAN CHURCH." Vol. II, p. 259.

"Whatever redemption, therefore, was effected by the outward flesh and blood of Christ, it could not, in the nature of things, be any thing else than an outward redemption." Vol. II, p. 52.

"And have we no reason to hope that the day is not far distant when the absurd and pernicious idea, that the imputed righteousness of another, is the ground of acceptance with God, will be found but in pages of the historian, when tracing the fruits of that lamented apostasy which early overtook Christendom?" *Ibid.* p. 333.

* "The reader is requested to take notice, that the word 'DISTINCT' is not used by me in the case to which it is here, and in several other places, applied by the Borean." E. Bates's Reply.

(To be continued.)

Have very few acquaintance, and fewer intimates, but of the best in their kind. Penn.

HICKSITE EPISTLE.

(Concluded from page 262.)

In advertising to their separation from the Society of Friends, they profess to do it "reluctantly," and as an apology for introducing "this painful subject," the epistle says, "but we apprehend ourselves called upon to do so, inasmuch as charges have been preferred against us, implicating our character as a Christian people, by those who once stood connected with us in religious fellowship."—p. 4.

"Books and pamphlets have been issued from the press, and industriously circulated, impeaching our character as a Christian people; some of them sanctioned by bodies professing to be yearly meetings of the Society of Friends."—p. 5, 6.

The reader will perceive from these passages, that allusion is had to the epistles and declarations issued by all the yearly meetings of Friends on this continent, setting forth the continued and unvarying belief of the Society in the doctrines of the Christian religion, and testifying their disunity with the antichristian notions of Elias Hicks and his adherents. The necessity and propriety of this measure is too obvious to need any argument to enforce it. The open and publicly avowed unbelief of the leaders of the separatists had become so notorious and disgraceful, as imperiously to demand such a proceeding, and it was truly grateful to observe the unanimity and harmony with which the great body of Friends from one end of the United States to the other, concurred in the measure. As those documents have been widely circulated, the public must be fully aware of their nature; they are official acts of a large and respectable body of Christian professors, setting forth the causes which led to the separation of Elias Hicks and his party from their communion, and proving by ample quotations from the sermons and writings of the seceders, that they have departed from the faith, and denied some of the fundamental articles of the Christian religion. These are certainly grave and important charges, and coming from no less than eight yearly meetings, they certainly called for a full and circumstantial reply on the part of the separatists. The public had a right to expect this, and more especially so, as the fact of those charges being made, is stated in the epistle, to be the cause of their alluding to the separation. But although "they apprehend themselves called upon to" allude to the charges, they are evidently afraid to hazard a reply, well knowing that it would place them in a dilemma where they must either practise deceit, deny their real opinions, and contradict the united voice of their approved ministers, or plead guilty to the accusations. If they knew that they could successfully meet the charges and fairly refute them, a more favourable opportunity could not have presented. They were issuing an official epistle, addressed to the members throughout the world, predicated upon the fact that those charges had been made, they acknowledge that their "character, as a Christian people," is "implicated" and "impeached," and that their "friendly relations with some of the other yearly meet-

ings" have been "interrupted" in consequence of them, and yet, as if conscious of their guilt, they endeavour to creep out of the difficulty with barely saying, "On the present occasion, let it suffice to declare, that those high charges preferred against us, are destitute of any foundation in truth."—p. 6. And is it possible that the whole amount of your refutation of these high charges ends in this miserable shift—this paltry cypher? With what face can you make the request, "We ask of you, beloved brethren and sisters, to suspend your judgment until facts shall develop the true state of the case, and time pronounce an impartial verdict?"—p. 6. Here is a fact, which alone is more than sufficient to "develop the true state of the case," and to convince those whom you term your "beloved brethren and sisters," that you could not, and dared not, openly and fairly meet the charges preferred against you. It is needless, moreover, to wait for "time to pronounce an impartial verdict," when you have already officially recorded the sentence, founded on a verdict which you must acknowledge to be "impartial," because it is your own, and which declares that you have no "just claim either to the name or character of the Society of Friends." But the epistle says, "these high charges preferred against us are destitute of any foundation in truth." It argues rather unfavourably for the understanding and acuteness of the writer and authors of the epistle, that they should not perceive that this was preferring still higher charges against the ministers, the writings, and even the official epistles of their own society, for these, and these only, are "the foundation" on which those charges stand, and the necessary inference would be, that their ministers and authors, and even their yearly meetings, publish falsehoods. We ask our readers to turn to the declarations issued by any one of the yearly meetings of Friends containing the charges referred to, they will find that, in every case, they are couched in the very words which the separatists themselves have used and published. If, therefore, the charges "have no foundation in truth," it must be because the documents of the separatists from which they are copied, are utterly false.

We regret to observe, that the separatists are losing even the small degree of candour which some of their early official papers evinced. The epistle of the fourth month, 1827, sets forth the cause of their separation from Friends in the following terms: "Doctrines held by one part of Society, and which we believe to be sound and edifying, are pronounced by the other part to be unsound and spurious. From this has resulted a state of things that has proved destructive of peace and tranquility, and in which the fruits of love and condescension have been blasted, and the comforts and enjoyments even of social intercourse greatly diminished."

Since that document was issued, the leaders of the party have discovered that it was not politic to acknowledge a difference of doctrines as the ground of their secession, and hence they have been industriously engaged in endeavouring to conceal this important fact, and to blind and prejudice the public mind by

loud outcries against domination, "a lust after power and pre-eminence in the church," and "arrogating an authority over their fellow-members incompatible with their civil and religious rights." A pompous parade of this is obvious in the epistle we are reviewing, but it is all mere empty declamation, which the men who use it must know to be groundless; and we need no stronger evidence of this than the fact, that much as they have railed and ranted on the subject, they have never been able to show a single case in which the vices they depict have been practised towards them.

The display they make of these complaints is indeed worse than mere declamation—it is practised for the very purpose of exciting popular feeling against Friends, and diverting the attention from the true, legitimate cause of the schism, long since officially proclaimed by themselves, viz. a departure from the ancient doctrines of the religious Society of Friends. In reply, therefore, to all the cant of the present epistle respecting "a lust after power and pre-eminence," &c. we have only to point the Hicksites to the sixth page of their epistle of the fourth month, 1827, where they will find the most satisfactory and conclusive evidence, that a difference on points of faith and doctrine was the first step in the path of separation; and this step once taken, the jaundiced eye of prejudice and envy viewed the conduct of their brethren, who adhered to the acknowledged doctrines of the body, through a distorting medium; their heated imaginations conjured up images of domination and oppression which never existed except in their own brains; and, to use the language of the epistle, "neither our long established practice, nor our excellent discipline, could arrest the progress of this evil; the bonds of union were burst asunder, and a division of the Society became inevitable."

The epistle proceeds to notice the subject of disownments as connected with the separation; and after boasting of their "purity of motive, integrity of intention"—a disposition to "submit to be stricken rather than strike," and "the sacred right of liberty of conscience"—they say, "And hence, to disown these individuals as offenders, conformably to the order of Society in other cases, and thus to render our discipline subservient to party purposes, was then, and still remains to be, against our decided judgment."

The idea conveyed by this sentence is, that the Hicksites have never attempted to disown Friends, and it is probable that they intended it to make this impression. But the fact is, that, in several monthly meetings, they have issued official papers, denying Friends the right of membership amongst them. We have seen some of these testimonies, signed by Isaac Jackson, as clerk of Wilmington monthly meeting; of which meeting Benjamin Ferris, who signs the epistle, is a member. We are at a loss to conceive how he could honestly put his signature to an epistle containing such a declaration as we have just quoted, after having been engaged in disowning some of the most worthy and respectable Friends in Wilmington. We suppose an attempt will be made by the Hicksites to screen themselves from the

obvious falsity of the assertion that it is against their decided judgment to disown Friends, by saying, that they only mean that it is against their judgment to disown them "conformably to the order of Society." That their proceedings against Friends have not been conformable with the order of Society we are fully aware, but this rather makes the matter worse, and renders their conduct still more objectionable, inasmuch as it is contrary to both discipline and good order. Instead of "seeking for a right qualification to treat with [Friends] in the spirit of restoring love," they have pretended to disunite them without treating with them at all; and, in some cases, without even informing them that proceedings had been instituted against them. Nor is this mockery of the discipline to be wondered at, when it is recollected, that the Hicksites could have no shadow of pretext for disowning Friends, because the latter never were members of their new Society, nor professed to be in religious fellowship with them. The whole of their proceedings, in this respect, was a mere farce, and without any sanction or authority.

The principal subject of the epistle is property—a question upon which the Hicksites manifest a degree of cupidity and sensitiveness which argues very unfavourably for their disinterested zeal and love of religion. They are loud in their complaints that Friends are endeavouring to obtain exclusive possession of the meeting-houses and appurtenances, and yet, with their usual inconsistency, they boast that they have in their entire occupancy and control more than two-thirds of all the property of Society in the yearly meeting. And after having by violence or management seized upon nearly all the meeting-houses, they come forward, and with great pretences to moderation, and of "acting conformably to the principles of justice," propose to treat with the rightful owners of the property about "a just and amicable arrangement." What could be more fulsome than to hear men talk of doing unto others as they would be done by, and that if any man sue them at the law, and take away their coat, they will let him have their cloak also, when those very men, contrary to all law and justice, have turned Friends out of their houses, and deliberately appropriated them to their exclusive use? Practice speaks louder than profession, and the course pursued by the Hicksites in this yearly meeting must brand them, in the view of posterity, with a disgrace rendered more indelible by the smooth and plausible pretences under which they have cloaked their deeds of violence and injustice.

Let them, who ask for more light, first take care to act up to the light, which they have—scripture and experience join their testimony to this point, namely, that they, who faithfully practise what they do know, and live agreeably to the belief, which they have, and to the just and rational consequences of that belief, seldom fail to proceed further, and to acquire more and more confidence in the truth of religion; whereas, if they live in opposition to the degree of belief which they have, be it what it may, even it will gradually grow weaker and weaker, and, at length, die away in the soul.

Poley.

THE FRIEND.

SIXTH MONTH, 6, 1829.

We are desirous of calling the attention of our readers to a subject, respecting which we are truly astonished at the supineness of the press—we mean the aggressions of the state of Georgia upon the unfortunate Indians. "The Friend" is no political journal, but we have human hearts that feel for the oppressed and the weak, and, we trust, shall never fail to plead the cause of the victims of tyranny. It is our privilege and our duty, as American citizens, to watch the career of public functionaries, and the swell of popular opinion and prejudice; and whether it be from the injustice of the former, or the violence of the latter, we shall not hesitate to appeal against any attack or infringement of the great obligations of morality and religion.

The Cherokee Indians have been for many years an agricultural people, and are rapidly improving in all the arts of civilization. Their present territorial limits have been secured to them by the most solemn pledges. Confiding in the faith of treaties, they have cultivated their farms, built mills, established schools, and organized a representative government. Were a friendly and protecting hand still extended towards them, there can be no doubt that they would gradually become fitted for an incorporation into that mass of American citizens of which they must eventually form a part. Much as has been said on the subject, the real condition of this interesting tribe is but imperfectly known among us. A year ago, it was estimated that the population was 13,000, and the real and personal property of the nation, exclusive of land, was rated at a million and a half of dollars. They owned two thousand six hundred houses, worth, on an average, two hundred dollars each; fifty grist and saw mills, sixty-two shops, 7,683 horses, 22,531 milk cattle, 46,700 hogs; the orchards were estimated at \$3000, and the fences at \$300,000.

They have good schools and places of worship; many of the Indians profess the Christian faith; the laws are framed upon the model of our own; from a band of fierce, predatory, and revengeful horriders, they have become a peaceful, docile, and industrious community. Yet all these motives for kindness and forbearance are unavailing with their white neighbours. The Indians have land, and Georgia wants it. The right of the strongest is to be legalized, and the most solemn treaties must be broken to propitiate the fierce spirit of the state. Alas! it is but another chapter in the history of Indian wrongs; aggravated, it is true, in some features, beyond any former precedent, though, as yet, unstained with blood. It is gratifying to think that the voice of humanity, though not heard, has been lifted up in behalf of those devoted victims. A solitary individual of Savannah, whose name should not be forgotten, addressed an appeal—argumentative, unanswerable, temperate, yet eloquent and pathetic, to the legislature of Georgia. The senate refused to hear it read, as did the committee to whom it was referred.

The language, it seems, was disrespectful. We shall insert the memorial in "The Friend," in order to put our readers in possession of some of the strong facts of the case. If ever there was occasion for the friends of humanity and religion to arouse the nation, this is surely one; for it is by such acts of unprovoked aggression as the one now perpetrating that the vengeance of the Almighty is called down. Is there nothing, we would ask, required, on an occasion like the present, of our own religious Society, which has ever stood forth as the advocate of the African and the Indian? Nothing of those Moravians, whose zeal the eternal frosts of Greenland, and the burning sun of the Indies cannot overcome? Nothing of the descendants of the men who framed the declaration of rights? Nothing can be more futile than the pretexs by which Georgia seeks to justify her conduct. The existing boundaries of the Cherokees, as will be seen by the memorial of Robert Campbell, are clearly defined. Yet because their lands are fertile, a claim is laid to them, upon the ground, that the Creek Indians, whose rights in the state of Georgia have been extinguished by purchase, disputed, some fifty or eighty years ago, the right of the Cherokees to a considerable tract, then, and now, from that time, in possession of the latter. The Creeks afterwards abandoned their claim, and the only evidence of their having ever made it, is the tradition of Indians, whose evidence the courts of Georgia will not receive upon the most trivial affair, of which they were actual witnesses! We blush to be obliged to record these facts. They call to mind a burst of indignant feeling which the events of the Seminole war forced from an eloquent fellow townsman—a burst of eloquence as true and pathetic, as ever resounded from the walls of the capitol.

"I presume the origin of this war is the same with all our Indian wars. It lies deep beyond the power of eradication, in the mighty wrongs we have heaped upon the miserable natives of these lands. I cannot refuse them my heart-felt sympathy. Reflect upon what they were; and look at them as they are. Great nations divided down into wandering tribes; and powerful kings degraded to beggarly chiefs. Once the sole possessors of innumerable wilds, they could not have entered into their imagination, that there was a force on earth to disturb their possessions, and overthrow their power. It entered not into their imagination, that from beyond that great water, which to them was an impassable limit, there would come a race of beings to despoil them of their inheritance, and sweep them from the earth. Three hundred years have rolled into the bosom of eternity, since the white man put his foot on these silent shores; and every day, every hour, and every moment, has been marked with some act of cruelty and oppression. Imposing on the credulity of the ignorance of the aborigines, and overawing their fears by the use of instruments of death, of inconceivable terror, the strangers gradually established themselves, increasing the work of destruction with the increase of their strength. The tide of civilization, for so we call it, fed from its inexhaustible sources in Europe, as well as by its own means of argumentation, swells rapidly and presses on the savage. He retreats from forest to forest, from mountain to mountain, hoping, at every remove, he has left enough for his invaders, and may enjoy in peace his new abode. But in vain! he is only in the grave of the last retreat of man, that he will find repose. He recedes before the swelling waters; the cry of his complaint becomes more distant and feeble, and soon will be heard no more. I hear, sir, of beneficent plans for civilizing the Indians,

and securing their possessions to them. The great man who makes these efforts will have the approbation of God and their own conscience; but this will be all their success. I consider the fate of the Indian as inevitably fixed. He must perish. The decree of extermination has long since gone forth; and the execution of it is in rapid progress. Avarice, sir, has counted their acres; and power, their force; and avarice and power march on together to their destruction. You talk of the scaling knife; what is it to the liquid poison you pour down the throats of these wretched beings? You declaim against the murderous tomahawk; what is it, in comparison with your arms, your discipline, your numbers? The contest is in vain; and equally vain are the efforts of a handful of benevolent men against such a combination of force, stimulated by avarice, and the temptations of wealth. When in the documents on your table, I see that, in this triumphant march of your army, it meets, from time to time, (the only enemy it saw) groups of old men and women, and children, gathering on the edge of a morass, their villages destroyed, their corn and provisions carried off, houseless in the depth of winter, looking for death, alternately, to famine and the sword; my heart sickens at so sad a sight, and I weep bitterly. To raise you from a sympathy so deep, so irresistible, we are told of the scaly knife and the tomahawk; of our slaughtered women and children. We speak of these things, as if women and children were unknown to the Indians—as if they have no such beings amongst them—no such near and dear relations—as if they belong only to us. It is not so. The poor Indian mother, crouching in her miserable wigwag, or resting under the broad canopy of heaven, presses her naked infant to her bosom, with as true and fond emotion as the fairest in our land; and her heart is torn with as keen anguish if it perish in her sight. A few nights since a lecture was delivered in this house, upon the power of knowledge. Among other extraordinary productions of human genius, the mariner's compass was mentioned as one of the most useful. My mind, dwelling perhaps on this debate, immediately asked: Is it so? What says the Indian to that? Go to the southern part of this continent, from the Pacific to the Atlantic, once inhabited by great and powerful nations, enjoying all the happiness life could give; because it was all they could enjoy. They do not do it now? Scarceness, and misery, do disappear, in man's waste and desolation over the plains. What has made this change, and sunk millions of happy beings into hordes of degraded slaves? The mariner's compass. Turn your eyes to North America; the scene is not more cheering; and the cause the same. Lift your prospect to the regions of India; once the unrivalled seat of costly magnificence, and earthly power, but now groaning, expiring, and in the extremity of commercial avarice, and the oppressions of military despotism. What has done all this? The mariner's compass."

The article denominated "A Serious Exposition," &c. the publication of which was commenced in our last number, and is continued in the present, ought to have been accompanied with some explanation to the following effect: It was first published in a pamphlet form early in the present year, and is the production of Charles Fisher of Springboro', Ohio, a branch of Indiana yearly meeting. The author, we are informed, was in very good esteem as a substantial, valuable member of our religious Society, and that the Exposition was written at intervals in his bed, during his confinement in the last stages of a decline, and that he has since deceased. It is by the request of several of our subscribers that we have concluded to place it upon our pages, it being thought deserving of a wider circulation than it was likely to obtain in the pamphlet form. Considering it as "the calm and affectionate appeal of a man approach-

ing the awful confines of time, and deeply impressed with the importance of those views to which he calls the attention of his readers," we think if it were generally read by the class of persons to whom it is addressed, it is calculated to produce beneficial results; but, alas! we fear that, with respect to many, we might say in the words of honest Jeremy Taylor, "Tell them these, and ten thousand things more, you move them no more than if you should read one of Tully's orations to a mule."

The often repeated declarations of the Hicksites, that the majority is with them, and that it is the right of the *majority to govern*, induced us some weeks ago, to exhibit a statement of the relative numbers of Friends and seceders in Philadelphia; not that we were disposed to countenance the absurdity of deciding the affairs of the church—the doctrines of the gospel by a vote, for we have always protested against the principle, but to show the possibility of our opponents finding themselves greatly mistaken on this point. On reference to the article alluded to, it will be seen, that we made some observations relative to the numbers in other places, and mentioned that the probable proportion of Friends to Hicksites in Ohio would be about three to one. From the statement given to-day, an abstract of one published in the Miscellaneous Repository, it will be perceived that our conjecture was well founded.

When it is recalled, that the palliation of all the outrages, &c. such as taking possession of meetings-houses, assuming the control, and interrupting of meetings, and so on, was founded upon the assertion, that they (the Hicksites) were the majority, and that the majority must govern, what can be said of a minority of adults, amounting to about one seventh of the whole, who were present at the annual Ohio yearly meeting, not only assuming the name of Ohio yearly meeting, and attempting to control a large majority of its members, but even to enforce the pretension by acts of rudeness and violence unparalleled in modern times!!!

The highly respectable editor of the Repository observes, respecting the statement, that great pains had been taken to render the numbers as exact—"There may be," says he, "some inaccuracies in the estimate, but if there are, they have been purely accidental; and we invite the opposite party to correct them if they can."

Fourteen hundred and twenty-three adults then, or about one-seventh of the whole, have separated from Friends, and now form the new society of Hicksites within the territorial limits of Ohio yearly meeting. "These," again quoting the Repository, "with the few persons at Conneaut, are all that the Hicksites can claim; for if their children go with them, it must be regarded as the act of the parents and not of the children. And such is the actual proportion of the followers of Elias Hicks, which he pronounced at Short Creek, on the 27th of the eighth month last, to be *nine-tenths*."

The yearly meeting of Friends held in New York, closed its session on seventh day, the 30th ult., and we learn that it was attended by such a number of Friends than were convened last year after the secession of the Hicksites took place. Many interesting and important concerns claimed the attention of the meeting, and the solemnity, order, and decorum which were apparent, afforded great satisfaction and encouragement to the truly exercised members of the church. It was a privilege to be present, and feelingly to contrast their present condition with the great disorder which prevailed in the yearly meeting prior to the secession of Elias Hicks and his followers.

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MEMORIAL.

Robert Campbell to the President and Members of the Senate of the State of Georgia.

(Continued from page 268.)

Accordingly, to guard against this impending evil, congress, in September, 1780, addressed the several states having claims to land and sovereignty beyond their present limits, recommending a transfer of them to the United States for the general benefit. Cessions of all the rights which they claimed were in consequence of this recommendation made by New York on the 1st of March, 1781—Virginia, on the 1st of March, 1784—Massachusetts, on the 19th of April, 1786,—and South Carolina on the 9th of August, 1787. In this all-important course, New York seems to have been foremost; but in reality, Virginia, the *old dominion*, then well deserving such a title through the honesty, the talents, the disinterestedness of her politicians—Virginia took the lead in this patriotic race; for we find that, on the 2d of January, 1781, she passed an act offering a cession of her claims to this country; nor does she derive more honour from the lead which she thus took in this patriotic course, than from the example which she set in ratifying the ordinance for the government of the territory, passed by congress on the 19th of July, 1787; the sixth article of which stipulates that *there shall be neither slavery nor involuntary servitude in the said territory, otherwise than in the punishment of crimes*. Thereby giving a signal and practical proof of her devotion to those principles, the declaration of which, on the 4th of July, 1776, had called forth the admiration of every generous and manly heart in Europe, and given such eclat and popularity to the cause of the United States.

In October, 1787, congress passed another resolution, addressed to North Carolina and Georgia, again recommending a cession; and on the 1st of February, 1788, the latter passed an act offering one upon certain conditions, one of which was the payment of \$1,871,423,—but congress refused to accede to them.

Ten years after this, viz. in May, 1798, the present constitution of Georgia was adopted, the 23d section of the first article of which

makes special provisions for such a cession, and in accordance with it the celebrated agreement of the 24th of April, 1802, was entered into, by which Georgia was to receive \$1,250,000.

The fourth condition of the first article of that agreement, which has been so often referred to, is as follows:—

“The United States shall, at their own expense, extinguish for the use of Georgia, as early as the same can be peaceably obtained on reasonable terms, the Indian title to the country of Tallassee, to the lands left out by the line drawn by the Creeks in the year 1793, which had been previously granted by the state of Georgia; both of which tracts had formerly been yielded by the Indians; and to the lands within the forks of the Oconee and Ockmulgee rivers: for which several objects the president of the United States has directed that a treaty should be immediately held with the Creeks; and that the United States shall, in the same manner, also extinguish the Indian title to all the other lands within the state of Georgia.”

I have already shown how Georgia as a state, as well as forming a constituent part of the United States, stood in relation to her treaty obligations with the Cherokees.

I will now show by extracts from, and reference to, the laws of the United States, passed before the date of the agreement of 1802, and in operation at that very time, that the policy of civilizing these people, against which the joint committee of Georgia protest, in their report of December, 1827, was fixed, notorious, declared by repeated public acts from 1793 downwards—a settled policy, which must have been in contemplation of the parties making that agreement, when it was entered into.

The act of the first March, 1794, in its 9th section, states, “that in order to promote civilization among the friendly Indian tribes, and to secure the continuance of their friendship, it shall and may be lawful for the president of the United States to cause them to be furnished with useful domestic animals and implements of husbandry.”

The act of May 19th, 1797, section 1st, enacts, “That the following boundary line, established by treaty between the United States and various Indian tribes, shall be clearly ascertained and distinctly marked, &c.” conforming, as regards the Cherokees, to the treaty with them of 3d July, 1791.

The 13th section provides for the promotion of their civilization.

The act of March 3d, 1799, provides for ascertaining and distinctly marking the boundary line between the United States and vari-

ous Indian tribes, according to treaties, conforming, as regards the Cherokees, to the treaty with them of 2d October, 1796. The 13th section of this act provides for the promotion of their civilization.

By the act of 17th January, 1800, that of the 3d of March, 1799 was continued in force until the 3d of March, 1802.

The act of 30th March, 1802, provides by the 1st section for clearly ascertaining and distinctly marking the boundaries' line between the United States and various Indian tribes, conforming, as respects the Cherokees, to the treaty with them of 3d October, 1796, and by the 13th section again providing for the promotion of their civilization. And this act was in force when the United States entered into that agreement with one of themselves, known as the agreement of 24th April, 1802, ratified by Georgia, in the June following.

Notwithstanding all this, the committee of Georgia, in their report of 5th December, 1827, complain that the United States have managed “so to add to the comforts of the Cherokees, and so instruct them in the business of husbandry, as to attach them so firmly to their country and to their homes, as almost to destroy the last ray of hope that they would ever consent to part with the Georgia lands.”

Your memorialist believes that the foregoing statements and extracts will be sufficient to give your honourable body a view of the whole ground, so far as the good faith of the state of Georgia and of the United States are involved in this subject; and that they are most deeply involved, cannot be questioned.

Every document to which these Indians are a party, shows either by positive assertion, or where white men seem to have studiously avoided giving it expression, by other plain internal evidence, that they were a perfectly free and independent people, subject to their own laws, asserting and maintaining their sovereignty over their own soil, though most generous in their grants of it, frequently putting themselves under the protection of Great Britain and the United States, but not under their jurisdiction.

These documents and those appertaining to the settlement of this colony, with the history of it as recorded by ourselves, show that the white men had no authority for settling upon the lands inhabited by these Indians, and show also, that, however great the thirst for dominion on the part of the governments of the old world, yet Great Britain, as remarkable for her disregard of the rights of others, as vigilant in guarding her own, seems never to have entertained the monstrous thought of sub-

jecting the Indians of Georgia to English law.

Knowing as we do the wide difference existing between the manners and customs of the people, the total ignorance on the part of the Indians of those laws, of the language even in which they are written, how can the idea of such cruelty be tolerated, as that of subjecting them to our laws? It would cast a stain upon our state, which would be constantly pointed at by those of monarchical principles, who are envious of the success of our republican institutions—it may tend to make these institutions as odious, as it should be our study, by justice, good faith, and generosity, to make them venerable and exalted.

As it is not yet too late, I pray you to contrast the conduct of Great Britain to those generous but unfortunate people, with that conduct which the late politicians of this state propose to pursue. Compare the *report of the board of trade to the king in 1763*, with the *report of the joint committee on the state of the republic to the senate of this state, in December 1827*, and you cannot but perceive how unfavourably we shall appear; how altogether forgetful the committee seem to have been of the honour and reputation of our country.

The British report, in recommending limits for the province of West Florida, uses the following terms:—

“West Florida, to comprehend all the sea-coast from the river, or Flint river, towards the Mississippi, as far as your majesty’s frontiers extend, and stretching up into the land as far as the thirty-first degree of north latitude, which we humbly apprehend is as far north as the settlements can be carried, without interfering with lands claimed, or occupied by the Indians.”

The report of the committee contains the following:—

“Your committee would recommend that one other, and the last appeal be made to the general government, with a view to open a negotiation with the Cherokee Indians upon this subject. That the United States do instruct their commissioners to submit this report to the said Indians, and that if no such negotiation is opened, or if it is, and it proves to be unsuccessful, that then the next legislature be recommended to take into consideration the propriety of using the most efficient measures for taking possession of, and extending our authority and laws over the whole of the lands in controversy.”

We may indeed take these lands—there is the physical strength to do so, and the United States executive may not order a military force to dispossess us, though Washington himself has set such an example, in behalf of this very nation, against encroachments on the side of Georgia. Or we may subject these poor people to our laws, of which they have no knowledge, except being inoperative to protect them; laws written in a language of which they are ignorant, based upon manners to which they are strangers, or altogether averse. We may surround them with those worst of enemies, the meshes of our laws, enforced by a people who we know hold them

their habits, customs, persons, colour, and every thing pertaining to them, in the utmost contempt: we may thus enslave and exterminate them, for experience shows that such a course will exterminate them. There is an immense amount of floating infamy arising from the conduct of the North American Europeans towards the aborigines of this country; such conduct will attract it to, and concentrate it upon Georgia. The feelings of the age, the state of the press, the rivalry of particular systems of government, and particular sections of country, all will contribute to this. Her sons will meet it at every step in the course of life; her politicians, her representatives, her senators, her travellers, will be twitted with it. When the faith of treaties is discussed, when encroachments upon a territory or the oppression of the weak are spoken of, when the hard but undeserved fate of the aborigines of the country is alluded to, shame will suffuse their cheeks, and they cannot but curse the memory of those who could thus sully the reputation of their country and wound their own feelings.

The justly infamous partition of Poland will be forgotten in the more recent and less excusable conduct of Georgia, should she extend her laws over the Cherokees and their country. For the despoilers of Poland did no more than subject it to their laws; nor did they do this for the purpose of wresting the soil out of the hands of the original possessors, of exterminating the population, or forcing it to abandon their homes and fire-sides; unlike the Poles in all their relations, the Cherokees are cut off from an intercourse with foreign countries; they have put themselves under the protection of the United States, and have relinquished their right of alliance with other powers, by a formal treaty, which it is not doubted would be enforced against them, were they to attempt to form such an alliance. They are not aspirants for power or control in the government of their neighbours, so little so, indeed, that when, by treaty with the United States, they were entitled to send a deputy to congress, they made no use of the stipulation.

(To be continued.)

FOR THE FRIEND.

“For modes of faith let graceful zealots fight,

His can’t be wrong whose life is in the right.”

POPE—*Essay on Man.*

This is one of the many sophisms contained in the elegantly written and much admired *Essay on Man*, by the celebrated Pope, and which, like many other of the maxims and dogmas contained in it, was probably borrowed and embellished by the poet, from the philosophical creed of his friend and patron, lord Bolingbroke, but which, like some other doctrines contained in the essay, will not bear a critical examination.

The writer of these remarks would not have imposed upon himself the task of exposing the incorrectness of the maxim, had he not understood that a popular preacher among the *Hickites* had selected it as a text for one of his declamatory addresses to an audience of the separatists, and had it not been triumphantly

cited by others of that sect, in confirmation of the axiom, “that religious opinions or creeds were of no importance to society.”

Let us then examine the doctrine compressed into these two lines, in two points of view.

First, As it regards the source from whence it proceeds; and,

Secondly, Its abstract truth and correctness.

And, first, as it regards the source or origin of the doctrine.

Dr. Johnson has well observed, that in the conclusion of the fourth epistle, it is sufficiently acknowledged that the doctrine of the *Essay on Man* was received from Bolingbroke, as appears from the following lines.

“Shall then this verse to future times pretend?
Thou wert my guide, philosopher, and friend?
That urged by thee, I turned the tinsel art
From sound to things, from fancy to the heart?”

The “guide, philosopher, and friend,” as we learn from the same source, is said to have ridiculed the poet among those who enjoyed his confidence, as having adopted and advanced principles of which he did not perceive the consequence, and as blindly propagating opinions contrary to his own.

The compiler of the biography of Bolingbroke in the “*Encyclopædia*” observes also, that it is well known that Pope received from him the materials of his *Essay on Man*—and that he looked up to him as a pupil does to his preceptor, also appears from the two following lines addressed to him.

“In parts superior what advantage lies,
Tell (for you can) what is it to be wise?”

Crousaz, an eminent professor of Switzerland, and a pious man, would seem first to have suspected the hidden poison that lurked under the gay foliage of the poetical flowers, and says, he “was persuaded that the positions of Pope, as they terminated for the most part in natural religion, were intended to draw mankind from revelation, and to represent the whole course of things as a necessary concatenation of indissoluble fatality.”

As Pope acknowledges Bolingbroke as his “guide, philosopher, and friend;” as he, with great humility, bows to his superior knowledge, and requests his patron to teach him wisdom, addressing him in the following impassioned lines—

“Oh! while along the stream of time thy name
Expanded flies, and gathers all its fame,
Say, shall my little bark attend a sail,
Pursue the triumph, and partake the gale?”

it is but fair to examine something of the freight the greater bark contains, and the part of the moral world to which it is bound, not without some suspicion that the triumph alluded to may be of short duration, and the gale may prove only the blast of infidelity.

We are enabled, however, to proceed in our proposed examination by the assistance of the very learned and excellent Leland, who, in his “*View of Deistical Writers*,” has very ably exposed the principles of the sceptic nobleman as extracted from his published works. They are in part as follows:

Leland commences his analysis by the observation, that Bolingbroke's "Letters on the Study and Use of History," which were published before his other works, had prepared the world not to look for any thing from him that was friendly to Christianity or the Holy Scriptures."

He (Bolingbroke) compares "the history of the Pentateuch to the romances Don Quixote was so fond of, and pronounces that they who receive them as authentic are not less mad than he." That it is no less than blasphemy to assert the Jewish Scriptures to be divinely inspired, and he represents those that have attempted to justify them, "as having ill hearts as well as heads, and worse than atheists, though they may pass for saints." He charges those with impiety who would impose upon us as the word of God, "a book which contains scarce any thing that is not repugnant to the wisdom, power, and other attributes of a superior, all-perfect Being;" and he roundly asserts, that "there are gross defects and palpable falsehoods in almost every page of the Scriptures; and the whole tenor of them is such, as no man, who acknowledges a Supreme, all-perfect Being, can believe to be his word." "He has not only endeavoured," says Lardner, "to invalidate the evidences that are brought to support Christianity, but he passeth the severest censures upon doctrines which he himself represents as original and essential doctrines of the Christian religion. He makes the most injurious representation of the doctrine of our redemption by the blood of Christ, and chargeth it as repugnant to all our ideas of order, of justice, of goodness, and even of deity."

In transcribing these infidel opinions, I am very forcibly struck with their coincidence and similarity with those of Elias Hicks, as expressed in some of his sermons, and in his celebrated letter to a physician of this city.

But the proofs of the confirmed infidelity and hardened scepticism in this recreant lord, are diffused through the greater part of his writings; their able exposition and refutation may be found in Leland's View of Deistical Writers, above referred to. Neither can an apology be made for him, by supposing them merely the result of crude and hasty notions unadvisedly broached; they appear to be the mature theories of a vitiated mind; for he directed in his last will that his writings, such as we receive them, should be published by his protégé, David Malloch or Mallet, with all their sins upon their heads, "unhoused, unanointed, unanealed." Johnson's severe sarcasm on the occasion, must be in the recollection of many of our readers.

Such, then, is the wisdom taught by the "guide, philosopher, and friend," in contemplating which, one is almost tempted to exclaim—

"If this is all that learning has in store,
Let dances bless their stars they know no more!"
—Horum
Semper ego optarem pauperrimus esse bonorum."

Very far am I from an inclination to charge the fascinating bard with imbibing or cherishing all the infidel principles of his friend and

patron, who, I have no doubt, concealed from the uninitiated poet those that were the most shocking and repulsive to the virtuous mind; but notwithstanding these allowances, I have still fancied I have perceived, in perusing various parts of the elegant poem alluded to, some sprinkling, though slight, of the deistical leaven, of which I have charity sufficient, though at the expense of the author's penetration, to believe he was not himself fully aware.

So much, then, with respect to the source from which the doctrine proceeds; let us now take a very brief view of its abstract truth and correctness, and now I may be allowed to assume the most liberal and free interpretation of the doctrine, which most probably was that intended by its original author, viz. That moral conduct is of far greater importance than religious belief, or what by many will be supposed to have been meant, that religious creeds are of no importance at all, provided morality in conduct is observed and practised.

Far be it from my view to sanction the fighting of graceless zealots for modes of faith or sectarian opinions, and equally do I reprobate the conduct of Mahomet in attempting to spread doctrines with the book in one hand and the sword in the other, and the conduct of those miserable Christian bigots who endeavoured to convert those they branded with the term heretics, with the unanswerable arguments of fire and fagot. Yet certainly truth exists in religious as in scientific opinions, and it is our duty to discriminate between truth and error.

Can we, then, with any propriety, assert that "modes of faith" are of no importance? Is it of no consequence whether we adopt the creed of Mahomet or of St. Paul, of the Jew or the Christian, provide, only that our conduct in society be moral and correct? If this is the case, then lord Herbert of Cherbury, Anthony Collins, and David Hume, confirmed deists, may be elevated to the same rank as George Fox, William Penn, Robert Barclay, or Samuel Fothergill.

This can not be sustained by the doctrine of St. Paul, when he so nobly "preached the faith which once he destroyed," nor by that of the apostle Jude, when he exhorted the disciples "earnestly to contend for the faith which was once delivered to the saints." The former, indeed, appears to have exulted towards the close of his energetic ministerial labours, "that he had fought the good fight, and kept the faith," and saw awaiting him, in joyful perspective, the glorious future reward, "a crown of righteousness."

Indeed, it appears, from the early history of the primitive Christian church, that discrepant modes of faith or false doctrines, were soon insinuated among even zealous professors; and this, perhaps, in the providential government of the world, may have been permitted for the reason assigned by the apostle of the Gentiles, when he says, "there must be heresies, that they that are approved may be made manifest." (1 Cor. xi. 19.) But we are also taught that they are not to be adopted, but, on the contrary, resisted and rejected. (Tit. iii. 10.) And Paul, when he considered even

Peter himself to have erred in judgment, we are told, "withstood him to his face."

Finally, if "modes of faith" are of no importance, then, with reverence be it spoken, the whole army of martyrs, from St. Stephen down, were visionary enthusiasts, the Protestant reformation a work of supererogation, and Luther himself worse than a maniac.

The subject is far from being exhausted, although the patience of my readers may be; I shall therefore close this communication with the advice of a truly great character of ancient times, who certainly thought it of the very first importance to select a peculiar "mode of faith," for which he sacrificed the early impressions of sectarian education, and all worldly views of advantage, and exposed himself to the greatest dangers and sufferings—"Try (or prove) all things; hold fast that which is best." SCRIBATOR.

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FOR THE FRIEND.

THE WATCHMAN. NO. IV.

A friend, whose sentiments I highly value, has been pleased to express his good opinion of the Watchman in flattering terms, and has communicated an essay for my present number, which so exactly falls in with my own views, that I shall insert it without further comment.

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I was much pleased with the plan proposed by the "Watchman," in a late number of your paper. If I rightly understand the purpose of the contemplated series, it will confine itself in a great measure, so far as morals are concerned, to what is beautiful or comely on the one hand, and deformed or homely on the other;

"To touch the finer movements of the mind, And with the moral beauty charm the heart," without entering into an examination of human actions merely in their relations of right or wrong, but chiefly as they present features of admiration or abhorrence to the mind; where our moral taste, in short, more than our moral judgment is concerned.

The "Watchman," then, will hardly be expected to inquire very deeply into the vices of his fellow creatures, but rather to note "those smaller faults which are neither painful nor pernicious, but unbecoming, and of which the proper correction is not reproach but laughter." If, however, incidentally or otherwise, the former task should at any time fall within the circle of his labours, I would venture to recommend to his attention the following remarks of a late elegant and excellent author. "In our own case, it is of great consequence for us to attend to the distinction between constitutional good qualities and those which are voluntary and meritorious. In the case of others, as it is impossible for us to draw the line, and as the tendency of our nature is rather to think too unfavourably of our neighbours, it may be the safest rule to consider every action as meritorious, which can be supposed by any reasonable or plausible interpretation, to have probably or even possibly proceeded from a virtuous motive."

In conformity, therefore, with what I sup-

pose to be the province of the moral department of these essays, I will submit, in the hope that they may at least serve as the heading of a future chapter from some more gifted correspondent, a few scattered thoughts on the subject of those little graces of life which add so much to the ardour of our attachments, and give a buoyancy to the feelings which would carry us lightly over many of the difficulties we encounter. We are perhaps too prone to consider life as a dull round of care, and secretly to complain that it yields us so little unalloyed happiness. Now it seems to me that this happens in a great measure from a neglect, which is far too frequent, of the proper cultivation of the social and benevolent affections. How delightful are those little efforts to add to the enjoyment of those around us, which have the double effect of soothing the spirits and clearing the heart of him who bestows and of him who receives the kindness. They are the genuine offspring of a tender heart and a philosophic mind, and should be largely conspicuous in the refinements of the present day. The opportunity ought not to be given to posterity to say, on reverting to the vast advances which our age is making in real and important knowledge, that we have neglected the cultivation and exercise of the benevolent affections; and that no corresponding progress has been made in those studies which teach the art of happiness. But I am entering upon too large a topic, and will narrow the subject of my discourse by giving a passage from an excellent old writer, which I met with the other day in the course of my reading.

"There are two things which add much to the merit of courtesies, viz. *cheerfulness* and *speed*, and the contraries of these lessen the value of them; that which hangs long 'twixt the fingers, and is done with difficulty and a sullen, supercilious look, makes the obligation of the receivers nothing so strong, or the memory of the kindness half so grateful. A clear, unclouded countenance makes a cottage appear like a castle in point of hospitality, but a beetle-browed, sullen face, makes a palace as smoky as an Irish hut. There is a *mode* in giving entertainment, and doing any courtesy else, which trebly binds the receiver to an acknowledgement, and makes the remembrance of it far more acceptable. I have known two lord high treasurers of England of quite contrary humours, one successively after the other; the one, though he did the suitor's business, yet he went murmuring; the other, though he did not, was used to dismiss the party with some satisfaction."

Now no one will deny the truth of the foregoing, and yet how often do we see men act as if they believed never a word of it. But there is indeed a *mode*, not only in doing a courtesy, but in almost every thing which has reference to our intercourse with our fellow creatures.

Advice, instruction, persuasion, and even argument itself, depend very much for their force and value upon the grace and humour with which they are administered. I have seen men argue for hours, without approaching at all to a conclusion or becoming a jot the wiser, who, I make no question, were lovers of the truth more than of the argument,

and in whom there was little disposition to strive for mere mastery. An apparent disregard of one another's feelings and prejudices, and a blunt and unceremonious way of asserting our opinions, are apt to produce the idea of an affront, though none was ever intended; and thus the time is spent in repelling supposed indignities, when probably, by the adoption of a different course, one party or the other would speedily have found himself in possession of his object. For where the mind has been cleared of prejudice, and the pride of opinion be not incautiously aroused, I do not hesitate to say, that we commonly receive truth in preference to error. So much too depends upon the very tone of our voice, as well as the style of our discourse, that some persons may say almost any thing without the danger of offending; and by carefully preparing the auditor to listen calmly and examine with candour, hardly ever fail to produce conviction in an unprejudiced mind, if reason and truth be on their side. The due regulation and control of the temper is of course a necessary part of the system of action of which I have been speaking; and as our happiness in life likewise very materially depends upon it, I would call the attention of some of my readers to the following remarks of Dugald Stewart, in allusion to an expedient for this purpose, which few perhaps have not occasionally thought of, but which I am inclined to consider as deserving of more consideration than many would probably imagine.

"Another expedient of very powerful effect, is to suppress, as far as possible, the external signs of peevishness or of violence. So intimate is the connection between mind and body, that the mere imitation of any strong expression has a tendency to excite the corresponding passion; and, on the other hand, the suppression of the external sign has a tendency to compose the passion which it indicates. It is said of Socrates, that, whenever he felt the passion of resentment rising in his mind, he became instantly silent; and I have no doubt, that, by observing this rule, he not only avoided many an occasion of giving offence to others, but added much to the comfort of his own life, by killing the seeds of those malignant affections which are the great bane of human happiness."

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FOR THE FRIEND.

The charitable legacies of the late FREDERICK KONNE, who died at his mansion in Philadelphia, on the 27th ultimo, in the seventy-third year of his age, are, it is believed, without example in this country, and perhaps unparalleled in Europe.

Various associations of the religious society to which he belonged (the Protestant Episcopal), are to receive *One Hundred and seventy-eight thousand Dollars.*

The following public institutions and charitable societies, are thus provided for, viz.

The House of Refuge, Philadelphia	- -	\$100,000
Orphan Society of Philadelphia	- -	60,000
The Pennsylvania Institution for the Deaf and Dumb	- - - -	20,000
Infant School Society, Philadelphia	- -	5,000
Philadelphia Dispensary	- - - -	10,000
Dispensary, Charleston, South Carolina	- -	10,000
		\$205,000

Making an aggregate of specific charitable gifts, in money, *Three hundred and eighty-three thousand Dollars*, besides a large real estate in Charleston, to the *Orphan Asylum* of that city, the value of which cannot now be ascertained.

Manifest provision is made for his widow, and some relations in Germany, and his servants are also generously remembered.

The residue of his estate is bequeathed to his executors, or the survivors of them, "*for such charitable institutions in Pennsylvania and South Carolina, as they, or he, may deem most beneficial to mankind, and so, that part of the coloured population in each of the said States of Pennsylvania and South Carolina, shall partake of the benefit thereof.*"

It is highly gratifying to be enabled to state, that although this benevolent individual resided for many years in Charleston, *he never owned slaves*, and decidedly disapproved of the custom of negro bondage, un happily tolerated in the United States.

The executors of his will are, his widow Elizabeth Konne, John Bohlen, and Roberts Vaux, of this city, and Robert Maxwell of Charleston.

From the Christian Review.

THE MARINER'S MIDNIGHT HYMN.

O Thou, who didst prepare
The ocean's cavern'd cell,
And teach the gathering waters there
To meet and dwell;
Toss'd up on their reeling bark
Upon this briny sea,
Thy wondrous ways, O Lord, we mark,
And sing to Thee.

That glorious hand of thine
That fix'd the fount of day,
And gives the lunar orb to shine
With silvery ray;
That hangeth forth on high
The clustering gems of night;
Can point beneath a beamless sky
Our course aright.

Borne on the darkening wave,
In measured sweep we go,
Nor dread th' unathomable grave,
That yawns below:
For He is nigh, who trod
Amid the foaming spray,
Whose billows own'd th' Incarnate God
And aud away.

How terrible art Thou
In all thy wonders shown,
Though veiled is thine eternal brow.
Thy steps unknown!
Invisible to sight
But, Oh! to faith how near!
Beneath the gloomiest cloud of night
Thou beamest here.

To peaceful rest we go,
And close our tranquil eyes,
Though deep beneath the waters flow,
And circling rise,
Though swells the flowing tide,
And threatens far above,
We know in whom our souls confide
With fearless love.

Snatched from a darker deep,
And waves of wilder foam,
Thou, Lord, those trusting souls wilt keep,
And waft them home:
Home, where no storm can sound,
Nor angry waters roar,
Nor troublous billows heave around
That peaceful shore.

From the Monthly Lectures.

ON MIRACLES.

(Continued from page 268.)

III. But we proceed, in the third place, to a consideration of the proof which miracles supply of a divine mission.

It is exceedingly difficult to prove, or even to illustrate a self-evident proposition. The man who should attempt to show that the sun is not the source of darkness, but of light, would be at a loss in what form to construct his syllogism, or how to conduct his argument; his best appeal would be to the senses and the common reason of mankind. And, in like manner, the proof of a divine mission from miracles may be safely left to the common sense and understanding of men. If the miracle be beyond doubt, the mission of which it is the signature and attestation is established. Yet the following observations may serve, in some degree, to illustrate the case.

First, Jesus Christ appealed to his miracles as a proof of his divine mission. The disciples of John the Baptist came to him proposing this inquiry, "Art thou he who should come, or do we look for another? And in the same hour he cured many of their infirmities and plagues, and to many that were blind he gave sight.—Then Jesus answering them, said, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up; and blessed is he whosoever shall not be offended in me." To his enemies he said, "The works which my Father hath given me to do, they bear witness of me that the Father hath sent me." Of his opponents and revilers he said, "If I had not done among them the works which none other man did, they had not had sin." To his apostles he said, "Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake." This is, therefore, the proof to which on all occasions he appealed, and which he considered satisfactory and decisive.

Secondly, The witnesses regarded them in this light; many of them were convinced, and glorified God. We are told by the evangelists, that after the performance of the miracles of Christ, "there came a fear on all." They said, "we have seen strange things to-day." "God hath visited his people." "A great prophet is risen up among us." "John did no miracle; but all things which John spake of this man were true." The success of the ministry of Christ, to which his miracles greatly contributed, has been strangely underrated and misconceived. Twelve men totally abandoned their worldly occupations and followed him; he afterwards sent forth seventy persons to work wonders in his name; he had disciples in almost all places whither he went. To this extent were his miracles successful, thus far they accomplished their purpose; they overcame not, indeed, the inveterate obduration and the desperate malignity of the infatuated among the Jews; but these were the only things which they did not overcome.

Thirdly, The most distinguished infidels admit that a real miracle is decisive proof of a divine mission. Their objection regards not

so much the nature or validity of the attestation as its reality. Spinoza himself, according to Mr. Bayle, said to his friends, "that if he could be convinced of the resurrection of Lazarus, he would break his whole system into pieces, and readily embrace the common faith of Christians." And it is the aim of Mr. Hume not so much to evince that miracles, if admitted to be true, are not sufficient evidence of a divine mission, as to show that no miracles have ever been wrought. Prove a miracle, and this giant in the sceptical warfare, by his own showing, is laid low.

Fourthly, The reason is very simple, but, at the same time, most powerful and cogent; it rests on the natural justice, wisdom, and veracity of God. He would not lend his energy to sanction a lie, or to aid an imposture; he would not give his signature to error and delusion, in order that mankind might be afflicted with deeper blindness, and led into more fatal and hopeless obscurity. If this energy be exerted, it must be to sanction truth; if his signature be any where affixed, it can only be to pure and unmixt truth. A miracle, therefore, is a sufficient proof of a divine mission. The argument may be put into a syllogistic form:

God would not work a miracle to sanction any thing but truth;

But he wrought miracles by Jesus Christ:

The things which Jesus Christ taught are therefore true.

"No man can do these miracles which thou doest, except God be with him." The appeal is to the natural perfections of Deity, and the common understanding of men, and it is final and conclusive.

Fifthly, No better mode of establishing among men the belief of a divine mission has ever been suggested. After mature reflection and attentive consideration of all the known and possible methods of demonstration, I am, I confess, unable to suggest any one that would be an improvement upon this; nor have I, so far as my philosophical inquiries have extended, met with even a hint for accomplishing the purpose with more dignity, or ease, or certainty. I have heard of no other plan more becoming the majesty of God, or better adapted to the circumstances of man.

I conclude, therefore, that miracles are satisfactory proof of a divine mission. Jesus Christ appealed to his miracles; they produced conviction in many, and those most competent witnesses; even sceptics admit that they are decisive, if they can be proved to be true; the reason is simple and powerful, founded on the natural and moral perfections of God: no better method has yet been suggested, or we may venture to assert will ever be devised.

Moreover, it is an easy mode of proof. It requires no learning, no acuteness of mind to comprehend it; nothing is necessary but an acquaintance with the common course of things, and a sound understanding. It is, therefore, adapted to the universal state of human nature.

It is also an impressive and awakening proof. When a miracle is wrought, the Deity comes near to us; we feel his presence; we are startled and aroused as from sleep; we are

filled with awe; the keenest sensibilities of our nature are touched; and, unless our moral perceptions are strangely blunted by sin, or vitiated by malignant unbelief, we solemnly adore the power, and intuitively admit the proof as final and absolute.

IV. In the fourth place, let us examine the arguments which have been urged against it.

And although the pretensions of infidels are proud and lofty, and have often been ostentatiously paraded, yet will they be found reducible to a small compass, and capable of easy exposure and triumphant refutation.

And first, it is said that the very idea of a miracle is absurd, and more properly matter of derision than of argument. But this must depend somewhat on the state of a man's mental vision; I confess I am totally unable to perceive the absurdity, it eludes my discernment; and as this is a mere assertion, it may be properly met by another. The very idea of a miracle is beautiful and striking in the highest degree; in circumstances of due importance and necessity, it is most reasonable, conducive alike to the glory of God and the good of men; and I do not hesitate to affirm, that the common feeling of human nature is in favour of this assertion, and against that of the sceptic.

It is most certain that the creation of the world was a stupendous and complicated exertion of Omnipotence, by which a most astonishing change was effected in the antecedent state of things; and, in order to make it manifest that any deviation from the laws which were then established is absurd, the following propositions should be proved: that the power which formed the universe does not now exist; that, in the race of beings for whom the Creator originally made the world, adorned it with beauty, and replenished it with goodness, he has no longer any interest; that a revelation of truth, by which their sanctity and happiness may be promoted, is inconsistent with his perfections; or that, if such a revelation were made, he would not affix to it the signature of his power, and the sanction of his authority. But the very reverse of all this can be proved, by an appeal to reason, and to principles independent of the sacred Scriptures. The Supreme Power still exists; the Deity is interested in the happiness of man, the object of his original bounty and care; a revelation, considering the circumstances in which mankind were involved, was in a high degree probable; and miracles are the best proof and attestation of a divine mission which we can imagine. The idea of a miracle is therefore perfectly rational, and in every respect agreeable to the human intellect.

But, secondly, it is said that those who pretended to work these miracles imposed upon the people, by availing themselves of favourable circumstances, and by the skillful application of secondary causes. This objection has been already, in some degree, answered: but admitting it to be just and valid, they must then have had a profound acquaintance with the secrets of philosophy, a surprising penetration into the agencies of nature. What an astonishing knowledge of all the complicated operations of the elements is implied, upon this sup-

position, in the works which they are asserted to have performed; and how does this agree with the ignorance and enthusiasm, the folly and absurdity, which it is found convenient, on other occasions, to ascribe to the founders of Christianity! What opinion must we form of the men, and their system, who, as it may suit the exigency of the moment, represent their opponents at the extremes of ignorance and wisdom;—at one time mere objects of derision, at another, possessing knowledge which transcends all ancient and modern science?

Besides, if the miracles of Christianity were of such easy execution, why are they not attempted again? With all the advantages of this enlightened age, why do not those who assert their faculty, perform a few of the same kind? It would be a novel and highly interesting sight to behold an apostle of infidelity traversing our streets, to heal all manner of sickness and disease among the people, to give sight to the blind, and hearing to the deaf, and life to the dead, not by miracle, but by the skilful application of ordinary causes. Truly it would be an edifying spectacle, and one that would almost justify undertaking a journey even on foot from the most remote part of the kingdom to Portsmouth, there to behold a modern sceptic satisfying the appetite of some thousands of hungry people seated in ranks upon Portsdown, with a few loaves and fishes; and after he had dismissed them, and descended into the plain, on arriving at the water's edge, calmly committing himself to the waves, and walking across in the midst of a tempest to the Isle of Wight, to astound the simple natives by the repetition of his wonders; and all performed merely by means of a skilful application of secondary causes, and with a design to exhibit the powers of philosophy, and to confirm the speculative dogmas of a cold and cheerless system of infidelity. Alas! that these philosophers are not ashamed of their own absurdities; that they should labour to involve themselves in darkness, and think thereby to quench the light of heaven, and to eclipse the reason, and extinguish the sight of all other men.

Thirdly, it is alleged that no testimony is adequate to establish the truth of a miracle. This assertion is exceedingly hardy and adventurous; it could scarcely have been anticipated that scepticism itself would have proceeded to this length: but it is the doctrine of the most distinguished writer on that side of the question. This is the sum of the argument: we have had no experience of a miracle, we have never witnessed any inversion of the common course of things; there is, therefore, strong probability against any such inversion having taken place in past ages, such a probability as no proof from testimony can overcome.

It is truly astonishing that men pretending to more than ordinary penetration, should argue in this manner. It can hardly be deemed a sophism or a subtlety, although it is the main principle of Mr. Hume's celebrated essay: it is a palpable absurdity against which the common feelings and convictions of mankind rise up in resistance and indignation; for,

if I am not to believe testimony to a miracle, on the ground of the improbability and rareness of the event, and my having had no experience of such an event, on the same ground I must reject testimony in all similar cases. Nothing more is necessary than that the event should be to my apprehension improbable, and that I should have had no experience of such an event, to justify my disbelief, rejection and derision of the testimony by which it is affirmed. On this principle, the inhabitants of Calcutta never can believe in the frosts of Norway, and the Norwegians never can believe in the heat of Hindoostan. Their experiences are in direct contrariety and opposition; no testimony can overcome the reciprocal probabilities; and they must remain in everlasting unbelief of a clear matter of fact; nay, in positive denial and contradiction of it, unless they personally visit each other's country.

On the same ground, the truth of all history must be abandoned; for it is full of events of which we have had no experience, and of improbabilities which have no sufficient basis of belief but testimony; and this, according to the argument, is no basis at all.

Why will men wantonly and wilfully maintain such perversities? Why will they call light darkness and darkness light? For the absolute and direct reverse of the proposition is the true principle; that events of which we have had no experience, and which are, in themselves, in the highest degree improbable, are to be received as true upon adequate testimony.

This maxim was never called in question till Mr. Hume arose, and it may be fairly doubted whether even he really called it in question. He is said to have betrayed the literary secret of Rousseau; that wayward and perverse, but brilliant genius, sent forth his paradoxes, if he really made the supposed confession, as the sport of fancy, and as an experiment upon the credulity of mankind. I can believe that Mr. Hume was amazed at his own audacity, and at the astonishment which he created in the world; but he never could have been the dupe of his own sophistries. He believed in testimony as mankind ever have done, and ever will do, otherwise why did he write his history? or who will credit a word of it? or who will not deny that such a man ever lived?

Is this then the philosophy so lofty in its pretensions, so profound in its penetration, that only a few rare and uncommon spirits can attain unto it! It cuts off all the past; it shuts up all the future; it mocks at another world; and reduces man to the condition of an animal just conscious of his present life, and that is all. For if I have no confidence in the testimony of other men, why should I have any in my own recollections?

If this notion were supported by all the forms of argument, and all the subtleties of logic, if it came recommended by the most powerful reasoning, and arrayed in the most captivating imagery, and I could not detect its weakness and fallacy, still I should be sure that it was false. It belies my nature, it confronts my intuitions. I shall ever believe in

testimony from the necessity of my being, and as Mr. Hume did, in spite of myself and my own paradoxes.

(To be continued.)

A REPLY TO AN EPISTLE.

A document has made its appearance in the public prints, and has been extensively circulated by hand-bills, purporting to be an Epistle from a Yearly Meeting of Friends, held in the city of New York in the fifth month, 1825; but which is well known to have been issued by an association distinguished by the appellation of *Hickites*.

Amidst a variety of declarations equally susceptible of refutation, it is therein asserted in substance as follows:—"We know none amongst us who deny the Scriptures; should any such be found, we recommend them to the particular care of the Society; that, by suitable labour, they may be convinced of their error."—"We seek not to derogate from the letter, nor in any respect to impeach its authenticity."—"The most important charge preferred against us, seems to be that we deny the fundamental principles of the Christian religion, and that we reject the offered means of salvation through Jesus Christ."—"It is due to others and to ourselves, to meet these charges with a direct contradiction."

It is considered to be proper that the public should be furnished with the means of testing the truth and sincerity of these statements, by comparing them with quotations from the printed sermons of their preachers, and from authentic and approved publications of distinguished members of this new sect. With this view the following are selected. Their authenticity can be established, and their correctness, it is believed, will not be denied. They are principally from sermons taken down and published by a stenographer patronized by them, and disposed to serve their cause in the discharge of the duty assigned them, and to publish written acknowledgements of the general correctness of the sermons from two of their principal ministers. And it is to be remarked, that those persons, so far from being "treated with as offenders," are the most popular and admired leaders of the sect.

ON THE SCRIPTURES.

"It is of great importance that we understand the Scriptures rightly; for, if we do not, they will do us a world of harm. For they are the greatest engine to do us hurt of any in the world, though the children of *Em. Hume* place so much confidence and faith in them."—*Em. Hicks' Sermons*. Quaker, vol. iv, pages 220, 221.

"Let us attend to spiritual reflections, and not be looking to the Scriptures, and to the system of men, and to the words of preachers; for all these things of an external character, can only form an ignis fatuus, which leads to bewilder, and dazzles to blind."—*Thos. H. Wheeler's Sermons*. Quaker, vol. 2, page 219.

"If the Scriptures were absolutely necessary, he had power to communicate them to all the nations of the earth; but they were not necessary, and perhaps not suited to any other people than to them whom they were written!"—*Elias Hicks' Philadelphia Sermons*, 1825—page 119.

"And are we not thus shown, that all the reading of the Scriptures, the prophets and the law, kept them in darkness, and divided the Jeremies, as it now divides the Christians?"—*E. Hicks' Sermons*, Quaker, vol. iv, page 228.

"It is in vain that we are referred to the Scriptures as to an acknowledged authority to determine conflicting opinions."—*Berean*, vol. 2, page 401.

"One would suppose, that to a rational mind, the hearing and reading of the instructive parables of Jesus, would have a tendency to reform and turn men about to truth, and lead them on in it; but they have no such effect."—*Elias Hicks' Philadelphia Sermons*, 1825, page 125.

ON THE CHARACTER AND OFFICES OF CHRIST.

"I examined the accounts given on this subject, (the miraculous conception) by the four Evangelists, and according to my best judgment on the occasion, I was led to think there was considerable more Scripture evidence for his being the son of

Joseph than otherwise."—*Elias Hicks's Letter to Thomas Willis*.—Towards the close of the same letter he adds: "And I may further say, that I believe it would be much greater sin in me to smoke tobacco than to be produce of the labour of slaves, than it would be to believe either of these positions."

"I have no more doubt of our being saved by his blood, than I have that Christ is a principle of life in the soul of man. But I have no more belief that the material body of that outward body will ever have the least agency in washing away, or atoning for one of my sins, or any other of the human family, than I have, that when he told his disciples he was to come down from heaven, that he had reference to a visible body."—*John, Mott's Letter to Zeno Carpenter*.

"Now I consider, that the offering of the body of Jesus Christ on the outward cross, applied only as a matter of redemption to the Israelites, redeeming them from the curse of that covenant, and the penalties attendant on every breach thereof."—*E. Hicks's Letter to W. B. Irish*.

"He (Jesus) never directed to himself, but all he wanted was to lead their minds to the Spirit of Truth, to the light within, and when he had done this, he had done his office."—*Elias Hicks, Quaker, vol. 1, p. 47*.

"The Christ, then, which it concerns us to have as a saviour, is not that outward manifestation, which was limited in its operations to a single province, a single nation and to this day known only by history to a few."—*Berean, vol. 2, p. 21*.

"Can it be supposed, that he, of whom it is declared that he was limited in knowledge, power, and action, possessed absolutely the spirit of God, without measure? I believe not."—*Berean, vol. 2, p. 21*.

"He (Christ) was instructed and led to see himself a poor creature; he had no merit of his own; he was a poor, helpless, male infant, whose life was dependent, under God, on the nursing of his mother."—*Elias Hicks's Sermons, Quaker, vol. 1, p. 237*.

"If we believe that God is equal and righteous in all his ways, that he has made of one blood all the families that dwell upon the earth, it is impossible that he should be partial, and therefore he must be willing to reveal his will to every creature, as he willed our first parents, to Moses and the prophets, to Jesus Christ and his apostles. He never can set any of these above us; because if he did, he would be partial."—*Elias Hicks's Sermons, Philad. Edit. 1825, p. 292*.

"If, as some have said, he had made his Son perfect cross, that he could not fall, his obedience would have been of no worth to the children of men, and none to himself as a rational creature."—*Elias Hicks's Sermons, Quaker, vol. 3, p. 111*.

"It was the soul that wanted salvation, but this no outward Saviour could do, no external Saviour could have any hand in it."—*Elias Hicks's Philad. Sermons, p. 2*.

"Oh, dearly beloved friends, young and old, may you grow deeper and deeper to that which is within the veil, where we may have access to our God, without any Mediator."—*Elias Hicks's Sermons, Quaker, vol. 2, p. 277*.

"But I do not consider that the crucifixion of the outward body of the flesh and blood of Jesus on the cross, was a *redemption from any sin*, but the legal sins of the Jews &c. Surely it is possible that any rational being that has any right sense of justice or mercy, would be willing to accept forgiveness of his sins on such terms? Would he not rather go forward, and offer himself wholly up to suffer all the penalties due to his crimes, rather than the innocent should suffer?"—*Elias Hicks's Sermons, Quaker, vol. 2, p. 277*.

"Nay, was he so hardy as to acknowledge a willingness to be *marked through every a medium*, would it not prove that he stood in direct opposition to every principle of justice and honesty, of mercy and love, and show himself to be a poor, selfish creature, and unworthy of notice?"—*Elias Hicks's letter to N. Shoemaker*.

"It may, perhaps, be hereafter consistent with the design of infinite wisdom, for ends which cannot now be conceived by any foresight or sagacity, to prepare another glorious body, and on it to pour out again the spirit without measure, in order to fulfil some still more magnificent purposes."—*Berean, p. 71*.

These form but a small part of the evidence which might be adduced to prove the truth of the charges brought against them by Friends. Similar avowals are almost daily made in their meetings; but it has been thought best to confine the quotations to such sermons and writings as have been acknowledged by them, as those which are in print do not embrace the sermons of their numerous and less eminent speakers.

It was against such a ministry, and the open avowal of sentiments like these, that it became the solemn duty of the Society of Friends publicly and solemnly to declare, as being at variance with the fundamental doctrines of the Christian religion, as believed and maintained by the Society ever since they have been known as a distinct people; and they cannot consider persons holding such opinions to be of their religious community. It may be proper to state, for the information of those who are unacquainted with its organization, that the Society of Friends is composed of ten yearly meetings. Those of Dublin, London, New England, Virginia, and North Carolina, review and declare, and are attached to the ancient doctrines and discipline of the Society. The four last named have issued testimonials stating their disunity with the Hicksites, and declining to correspond with or acknowledge their associations. The remaining five, viz. New York, Pennsylvania, Baltimore, Ohio, and Indiana, are divided; but it is believed that the greater proportion of the Members continue to adhere to the ancient yearly meetings and to the doctrines of the Society.

It now remains for the Christian public to determine whether persons holding the sentiments contained in the above quotations, can of right claim to be of the Society of Friends; and whether any people can be said to hold the fundamental doctrines of the Christian religion, who invalidate, as they do, the Holy Scriptures, and deny that any benefit is derived from the outward sufferings of the Saviour; who, under the specious pretence of exalting the light of Christ within (which we all own) admit only of a metaphorical belief in Christ, while they utterly deny that Christ who "in due time died man of sin, the ungodly," who "tasted death for every man," and "gave up himself," a Lamb "without spot unto God," as "a sacrifice for our sins; and not for ours only, but for the sins of the whole world."

Friends are desirous, as far as they can consistently with what is due to the cause of truth, to avoid disputations with those who have left the Society by renouncing its principles, and therefore reluctantly notice what is said in the "Epistle," on the subject of a division of the property.

It is thought right, however, in order that Friends and others in remote places may not be imposed upon by misrepresentations on this subject, to state, that, after the separation in fifth month, 1820, Friends in the city of New York applied for the use of the meeting houses, and for duplicate keys to the burial ground belonging to the Society, for the purpose of free use in common to those who held possession; but these reasonable requests were entirely rejected.

Such, however, was the impression produced on the public mind, as well as on the minds of many of the more moderate among themselves, by this striking and brotherly kindness and charity; and of that "I want of a spirit of accommodation; and of that brotherly kindness and charity" recommended in their Epistle, that they seem to have thought it necessary to do something to contract it. A communication was accordingly addressed in an informal manner, to several individual Friends, inviting to some arrangement on the subject of the property, but assuming as a basis of negotiation, an acknowledgment of the *seceders as the Society of Friends*, and of brotherly kindness and charity. The authors well know would of itself prevent its being noticed. The limits prescribed on this occasion forbade a detailed statement of this business; but, in order conclusively to prove to every candid mind that this overture could not have been made in good faith, it is only necessary to state the fact, that they have since commenced a *suit at law to deprive Friends, if possible, of the boarding school and property at Nine Partners*; which property comprises a

large proportion of the little that remains in their hands.

Not content with this, they took, and still retain, forcible possession of the farm attached to the school; and employed a person in the neighbourhood, who, under their assumed authority, has entered on the land, and, with the assistance of a number of the seceders living near, has ploughed and sowed it, and continues to turn the cattle belonging to the institution into the street as often as they are put into the pasture lands; thereby evincing how little they avail themselves (to use the language of their own Epistle) "of the present favourable opportunity for the exercise of forbearance, brotherly kindness, and charity."

The "yearly meeting of Friends of New York" having adjourned previously to the appearance of the epistle here referred to, to meet at the usual time next year, it was thought by a number of Friends, that no time should be lost in correcting the misrepresentations contained in the paper to which the above is a reply.

SAMUEL WOOD,
JOSEPH BOWEN,
JOHN WOOD, of Allen Street,
WILLIAM WARING,
JOHN GRISCOM,
JOHN R. WILLIS,
WILLIAM F. MOTT,
On behalf of themselves and other Friends.
New York, 6th Mo. 6, 1829.

THE FRIEND.

SIXTH MONTH, 13, 1829.

The annual convention of Hicksites which met in New York during the time of holding the recent yearly meeting of Friends in that city, issued an epistle to their members, distinguished by the same spirit of deception and dissimulation which characterized that published by their brethren in Philadelphia, a review of which appeared in the two last numbers of "The Friend," displaying in its composition the same paucity of fact, and the same hardness and confidence of assertion, which have been so remarkably characteristic of all the official documents published by the party since its secession from the Society of Friends.

This epistle, professing to be from the yearly meeting of New York, though addressed to the meetings and members composing the Hicksite association within the territorial limits of that meeting, was obviously intended for the public eye, and designed to produce a belief in the public mind that the Hicksites were a peaceful, quiet, orderly sect of Christians, disposed to act towards those they considered as their erring brethren, in a spirit of reconciliation and compromise; and that the same testimony, were firm believers in the authority of holy Scripture, in the divinity, atonement, and various offices of the Redeemer, and that they had been subjected to much injury and slander, by the charges often made against them, of irreverence towards the Scriptures, and of unsoundness in the fundamental doctrines of the Christian Faith. With a view of producing the same effect, this Epistle was immediately published in several of the daily newspapers in New York, and printed in the form of a handbill for general circulation. In order to show the gross inconsistency and insincerity of the framers of the Epistle, Friends of New York have issued a reply, which will be found in today's "Friend." Strong and forcible as are the quotations given in this reply, many of our readers will no doubt recall to mind a large number of passages in the Hicksite sermons and letters equally striking, and the effect of the whole must be to produce amazement in every honest mind, how persons professing the high degree of spiritual attainment assumed by Elias Hicks and his followers, could dare, in the face of truth and candour, to attempt an imposition upon the public, of the idea that they were

believing Christians, when they were conscious in their hearts at the time of forming their epistle, that they esteemed Jesus Christ to be no more than a fallible Israelite, a "poor creature, who needed salvation himself," and that the Scriptures, so far from containing the revealed will of the Almighty, were "an ignis fatuus, which leads to bewilder, and dazzles to blind."

For our own parts, we have been led, however reluctantly, to the conclusion, that, with the truly initiated partisans of Elias Hicks, "the end justifies the means," and that to deceive the world and gain proselytes, they will even disguise their real sentiments, and profess a form of sound words, making, at the same time, mental reservations, and putting a secret construction upon the expressions of the sacred penmen, different from the usual acceptation of the terms by Christian professors. We are supported in this belief, from a knowledge of the fact, that Elias Hicks himself, when his doctrines have been shown to be different from those of George Fox, Robert Barclay, &c. has not hesitated to aver, that these bright sons of the morning concealed their real sentiments and avowed others, to avoid the persecution of their opponents, and suit the circumstances of the times. He has openly acknowledged, that he considers this kind of dissimulation as perfectly justifiable in a good cause. The avowal of this monstrous opinion gives a key for the right interpretation of many of the Hicksite writings; and it must have been some unblushing avowal of a similar kind, which suggested to the author of *His* the caustic stanzas, in which he represents the "saints" as learning in the *Satanic school*, and quoting the father of lies as authority.

"For if, &c. ————— to serve his turn,
Can tell truth—why the saints should scorn,
When it serves their zeal, to [cheat] and lie,
I cannot see a reason, why."

In one of their paragraphs, the writers of the epistle intimate, that there is "a necessity to double their diligence, and to examine narrowly their conduct, lest, instead of proving themselves followers of Christ, they should become stumbling blocks to the honest enquirer, and bring reproach upon their high profession." And never, we believe, was advice more urgently necessary in practice for any people, than this is for the Hicksites; for their disgraceful conduct in the yearly meeting of New York in 1828, and their riot and outrage in Ohio, are exceedingly likely to be huge "stumbling blocks" to bring upon them and their profession lasting and merited disgrace.

The next paragraph in the epistle contains a deliberate, palpable falsehood—it asserts as follows: "Those who have voluntarily withdrawn from us, have charged us with having driven them from our meeting-houses. This is so far from being true, that their departure was contrary to our advice, but preferred by themselves to a submission to the established usages of the Society."

Now the framers of this sentence knew, that the very first act of the Hicksites, after they had forced their yearly meeting and its clerks to withdraw from the meeting-house in 1828, was to deny peremptorily, both to men and women, the use of either of Friends' meeting-houses in New York, and that Friends were compelled to hold their yearly meeting in temporary accommodations procured for the occasion. They knew further, that whenever their party had the power, and sometimes even when they were a small minority, both in New York, in Pennsylvania, Ohio, and elsewhere, they had, in some instances, with insult and violence, driven Friends from their meeting-houses, and that they now held possession of a very large number of the places for worship belonging to the Society in all those states. They knew, moreover, that the established usages of the Society, that it was for the faithful support of its doctrines, discipline, and wholesome order, that they had been compelled to leave their houses to disorderly usurpers, many, perhaps most of whom, had been disowned for violations of the discipline, and were not members of the Society of Friends.

In the next paragraph they flatly deny their known doctrines with regard to the Scriptures and to our Saviour, and pretend to consider charges founded upon the express declarations of Elias Hicks himself, and other of their principal leaders, as great slanders upon their body at large. If they wish, however, to obtain the character of sound Christians, they must disown all their noted preachers—disavow every thing their initiated partisans have written upon doctrinal subjects, and come forth to the world with a plain, clear, unequivocal affirmation of their doctrines, in such manner and terms as George Fox's declaration to the governor of Barbadoes, and the other sound scriptural confessions of faith made by our ancient Friends. They have endeavored, in the latter part of this epistle, with some little art, to conceal their real sentiments, but enough is given to show that they consider "Christ" as a mere term applied to the spirit in man, and that, therefore, "Christ manifested in the flesh," as such applies to the appearance of the spirit in the flesh of every good man, and renders him as much divine as did any of our ancient Friends. They have endeavored, in short, to use Elias Hicks' own words, that the Almighty never set Jesus Christ above us, for if he did, he would be partial.

In conclusion, we may remark, that we are more and more confirmed in the belief, that, with all the dissimulation practised, the real doctrines of the Hicksites are every day becoming better understood and appreciated, and that the time is not far distant, if it has not already arrived, when their writings will be regarded by all sound Christians, as being of the same tendency and character as the deistical productions of Herbert, of Tindal, and of Paine.

In preparing our last number for the press, it was, at a late period, determined that, instead of inserting Elisha Bates's enumeration of Friends and Hicksites in Ohio in full detail, it would be as well to give only a concise view of it. In the hurry of collating and condensing for this end, an inaccuracy occurred, which was not discovered in time to be corrected. In relation to the first summing up, instead of saying that Friends exceeded the Hicksites more than three to one, it was our intention to say, that the Hicksites and their minors were less than one-third of the whole number constituting Ohio yearly meeting at the time of the separation. Again, relative to the final summing up, instead of what we have there stated, it would have been correct to have said, that the whole amount of adult Hicksites scarcely exceeded one-seventh of the whole number of persons constituting Ohio yearly meeting at the time of the separation.

We perceive by the last number of E. Bates' Miscellaneous Repository, that the publication of that valuable work is to be continued, with a prospect of an increased subscription for the third volume.

As a source of correct information relative to events connected with our religious Society in the western country; as a means for the diffusion of sound principles, and for the correction of error and misrepresentation, we esteem it a publication of peculiar value, and when we further consider the qualification of its editor for elucidating the doctrines and defending the cause of true Quakerism and Christianity, we earnestly desire its general circulation throughout the Society of Friends on this continent.

The subscribers to Bates' Miscellaneous

Repository, residing in or near Philadelphia, who may not have paid their subscriptions for the second year, are requested to forward the amount to Edward Beutle, as soon as convenient; and persons residing within the same limits, who wish to become subscribers (their subscriptions to commence with the third volume) will please to forward their names.

THOMAS EVANS,
EDWARD BEUTLE,
Agents for ELISHA BATES.

Our esteemed S. P. will perceive that we have availed ourselves, in part, of the printed documents obligingly furnished by him; in our next we propose to attend to his suggestion in regard to the other.

Our acknowledgements are due to a much valued correspondent for the article headed "Ann Doctrina," and several other acceptable communications.

—:—

The following has been forwarded to us for insertion. We understand, as the style would seem to indicate, that the writer was not a member of our religious Society.

[From the *West Chester Sentinel* printed at Peekskill.]
OBITUARY.

JOSEPH ROAKE is no more. This venerable patriarch has gone to dwell with the spirits of the just above. About forty of the last years of his life he resided in Yorktown, in this (West Chester) county, where he acquired a reputation which the tongue of slander could not reach. He lived perfectly retired from the bustle and din of a busy world, and having procured a competency of earthly good, the evening of his days was exclusively devoted to the contemplation of the change that awaits all flesh. His hopes of a better inheritance were placed solely on Christ, the only sure foundation. As a member of the Society of Friends, he adhered strictly to the fundamental doctrines of that sect. While Hicksism was carrying away its thousands of superficial professors, its strength was wasted for naught on this man of God. His established soul was not to be shaken by every wind of doctrine. He lived constantly as seeing Him who is invisible. For many years before his exit, he viewed death as deprived of its sting; and when his final hour drew near, he was not thrown into dismay, but calmly informed his children that he was going to leave them soon. Accordingly, (he being nearly ninety years of age,) on the 4th of April, 1829, at half past seven o'clock, A. M., in the full possession of his mental faculties and a comparative state of health, he yielded up his spirit to him who gave it, with the magnanimity and composure of a true Christian. Notwithstanding proud infidelity may affect to pity, while it despises the humble follower of Jesus, it is compelled to know, however much against its will, that Christianity has the decided advantage in the hour of death.

B. CURREY.

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VOL. II.

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JOHN RICHARDSON.

CARPENTER STREET, FOUR DOORS BELOW SEVENTH,

PHILADELPHIA.

FOR THE FRIEND.

I have read somewhere in "The Friend" these words: "We have much to say hereafter on the poetry of Wordsworth." That hereafter, it seems, is not yet arrived. In the meantime, I request you will insert the following impressive and eloquent sketch of the progress of infidel opinions by the hand of that great master. It is the picture of a minister of the gospel, who is roused from the despair arising out of severe domestic calamity, by the splendid, yet pestilent meteor of the French revolution.

"But now,

To the wide world's astonishment, appeared
The glorious opening, the unlook'd-for dawn,
That promised everlasting joy to France!
That sudden light had power to pierce the gloom
In which his spirit, friendless upon earth,
In separation dwelt, and solitude.
The voice of social transport reached even him!
He broke from his contracted bounds, repaired
To the great city, an emporium then
Of golden expectations, and receiving
Freights every day from a new world of hope,
Thither his popular talents he transferred;
And from the pulpit zealously maintained
The cause of Christ and civil liberty
As one, and moving to one glorious end.
Intoxicating service! I might say
A happy service; for it was sincere
As vanity and fondness for applause,
And new and shapeless wishes, would allow.

That righteous cause of freedom did, we know,
Combine, for one hostility, as friends.
Ethereal natures and the worst of slaves;
Were served by rival advocates that came
From regions opposite as heaven and hell.
One course seemed to animate them all;
And from the dazzling conquests daily gained,
By their united efforts, there arose
A proud and most presumptuous confidence
In the transcendent wisdom of the age
And its discernment; not alone in rights
And in the origin and bounds of power
Social and temporal; but in laws divine,
Deduced by reason, or to faith revealed.
An overweening trust was raised, and fear
Cast out—alike of person and of thing.
Plague from this union spread, whose subtle bane
The strongest did not easily escape;
And he, what wonder! took a mortal taint.
How shall I trace the change, how bear to tell
That he broke faith with those whom he had laid
In earth's dark chambers, with a Christian's hope!
An infidel contempt of holy writ

Stole by degrees upon his mind; and hence
Lift, like that Roman land-doll's face;
Vilest hypocrisy; the laughing, gay
Hypocrisy, not leagued with fear, but pride.
Smooth words he had to wheedle simple souls;
But for disciples of the inner school,
Old freedom was old servitude, and they
The wisest whose opinions stooped the least
To know restraints; and who most boldly drew
Hopeful prognostications from a creed,
Which in the light of false philosophy
Spread like a halo round a misty moon.
Widening its circle as the storms advance.

His sacred function was at length renounced,
And every day and every place enjoyed
The unshackled layman's natural liberty;
Speech, manners, morals, all without disguise.
I do not wish to wrong him—though the course
Of private life licentiously displayed
Unhallowed actions—planted like a crown
Upon the insolent aspiring brow
Of spurious notions—worn as open signs
Of prejudice subdued—he still retained,
Mid such abasement, what he had received
From nature—an intense and glowing mind.
Wherefore, when humbled liberty grew weak,
And mortal sickness on her face appeared,
He coloured objects to his own desire,
As with a lover's passion. Yet his moods
Of pain were keen as those of better men,
Nay keener, as his fortitude was less.
And he continued, when worse days were come,
To deal about life, sparkling and red-hot,
Struggling against the strange reverse with zeal
That showed like happiness; but, in despite
Of all this outside bravery, within,
He neither felt encouragement or hope,
For moral dignity and strength of mind
Were wanting; and simplicity of life,
And reverence for himself; and last and best,
Confiding thoughts, and love, and fear of Him,
Before whose sight the troubles of this world
Are vain as billows in a tossing sea.
The glory of the times fading away.
The splendour which had given it a vested air
To self-importance, hallowed it and feasted
From his own sight—the gone, therewith he lost
All joy in human nature; was consumed,
And vexed, and chased, by levity and scorn,
And fruitless indignation; galled by pride;
Made desperate by contempt of men who strove
Before his sight in power or fame, and won
Without desert what he desired; weak men,
Too weak even for his envy or his hate;
And thus beset, and finding in himself
No pleasure nor tranquillity, at last,
In a wandering course of discontent
In foreign lands, and inwardly oppressed
With malady—in part, I fear, provoked
By weariness of life, he fixed his home,
Or rather say, sate down by very chance,
Among these rugged hills; where now he dwells
And wastes the sad remainder of his hours,
In a wretched sleep, that does not want
His own voluntary presence—on the bed,
With this content, that he will live and die
Forgotten—at safe distance from a world
Not moving to his mind."

Died, on sixth day evening, the 12th inst. in the
17th year of his age, ELIZABETH PEARSELL, daughter
of the late Robert Pearsall of this city.

MEMORIAL.

Robert Campbell to the President and Members of
the Senate of the State of Georgia.

(Concluded from page 274.)

Your memorialist has heard it said, by way
of reason or excuse for extending the laws of
Georgia over the Cherokees and their coun-
try, that it is contrary to all principle, and
cannot be permitted, to allow a government to
exist within the territory, and be independent
of another government, an *imperium in im-
perio*, as it is termed, and this seems to be
considered so conclusive as to put the subject
beyond question.

Those who use it, however, must shut their
eyes both to history and to fact, and the most
conspicuous of them contradict, in this, the
very principle which they insist upon in other
cases. What are these United States but an
example of *imperium in imperio*? or if they
are not, what becomes of all the arguments
we have lately heard in support of state rights
and state sovereignty, in support of which
they seem willing to jeopardize the safety of
this glorious and happy Union? How shall
we dispose of the historical example of the
republic of St. Marino, which has continued
sovereign and independent within the limits of
another sovereignty for upwards of one thou-
sand three hundred years?

It may, to be sure, be alleged that this re-
public was within the dominions of the pope,
who is accused of worshipping stocks and
stones, and that therefore it could not be con-
sidered as forming a proper example to be
followed by a protestant and reformed people;
but I submit it to the consideration of your
honourable body, whether, if we immolate
our reputation for the acquisition of these
lands, we shall not more justly subject our-
selves to the imputation, at least of sacrificing
to trees, and earth, and rocks, and to be called
an idolatrous as well as a cruel people.

In most cases where it is intended to
stretch the hand of power over a people, the
plea of necessity is brought forward as the ex-
cuse. So frequently, indeed, has it been thus
adduced, that this plea is now almost consec-
rated to tyrants; but even this cannot be
used in our case. Our own experience
proves that if we make laws to restrain our
own citizens who are borderers, from commit-
ting depredations on their Indian neighbours;
all may go on harmoniously; whereas endless
and interminable difficulties must arise from
extending the laws so as to embrace them.
You all know, you cannot be ignorant of the
feelings of the white borderers of this state
towards their red brethren. Indeed, the feel-
ing I allude to, is not confined to our border-
ers, for you may find evidences of it where, if

not powerful and general, it could not be exhibited—I mean in our laws. They, of themselves, will prove how entirely wretched, and utterly hopeless, would be the situation of the Indians under the control of a people influenced by such feelings as they exhibit. Your honourable body have only to turn to those passed two sessions ago, to find an act to prevent the evidence of an Indian, or the descendant of an Indian, not understanding the English language, from being taken in any court of justice in this state, however exactly he might adhere to the truth; and your memorialist is informed, that but for the suggestion of an honourable member of the assembly, not a native of the state, the act would have made the evidence of some men who stand high for integrity and intelligence, and hold offices of honour or profit in the state, of no more avail in a court of justice, than if they had been as notorious for untruth as they are for veracity; and as it now stands, the value or admissibility of their testimony by this law, seems to depend, not upon their being governed by morality, but upon their understanding English; and this merely in consequence of their Indian descent.

Another reason or excuse which your memorialist has heard alleged for the course which is proposed to be pursued, is, that the Indians take, and are influenced by the advice of white men, or by Indians of a different tribe. But why should they not take any advice to which they can have access? Why refuse the counsel of any, even of a different tribe, in whom they have confidence? What kind of objection against the United States would it have been considered, to have alleged that one of her most gallant generals, La Fayette, was a Frenchman? that one of her most consummate statesmen, Hamilton, was a West Indian? that her most confidential secretary to congress, Thompson, was an Irishman? or how can Georgia, of all other states, raise such an objection, having herself employed the services of a Franklin, and been under the influence of a Telfair, a Matthews, a Walton, and a Jackson, none of whom were of her tribe? a wise people will, and should use all the talents to which they can have access; and it is as proper to make their doing so an objection, as to object to their becoming civilized, and to loving their homes and country too intensely.

The hostile feeling which is entertained towards the Indians, is made use of as another reason for their removal over the Mississippi; it being asserted that *they will never be allowed to reside upon their lands here in peace.* Upon this permit your memorialist to say, that if the Cherokees are to be removed from their native country, for fear of hostilities from their present neighbours, who are the inhabitants of North Carolina, South Carolina, and Georgia, *three of the old thirteen states*, who can pretend to entertain the opinion that they would be more secure, or be allowed to live more peaceably in that Arab country spoken of for their residence; a country certainly not as civilized as the states we have mentioned, and which, in a few ages, must lose most of what she possesses, from her extent and

sparseness of population; and if the title of the Cherokees to the lands which have never been conquered from them, which they have never ceded away, which they have from time immemorial occupied, which is fenced in upon all sides both by laws and treaties with those who now claim it: if their title to these lands be by one of the old states deemed defective, how are they to obtain an unquestionable title to any other?

May not some new reading of the constitution be brought by their new neighbours to show that *congress had no power to bargain away the public lands*, after the title had been once vested in the United States?

May it not be contended, that though the Indians may relinquish, they cannot take a title, with as much force as that, because they cannot understand English, they should not be believed? May not the same argument which is now with many conclusive, again be revived on the west of the Mississippi, by their then benevolent neighbours, that they cannot permit the Indians to live peaceably, and that therefore it will be better for themselves that they should be removed, perhaps, to the snow-clad Rocky Mountains?

The Georgian committee of 1827, upon the state of the republic, recommended to the assembly the adoption of seven resolutions, three of which are in the following terms:—

“Resolved, That Georgia entertains for the general government as high a regard, and is as solicitous to do no act that can disturb, or tend to disturb the public tranquility, that she will not attempt to enforce her rights by violence, until all other means of redress fail.

“Resolved, That to avoid the catastrophe which none would more sincerely deplore than ourselves, we make this solemn, this final—this last appeal to the president of the United States; that he take such steps as are usual, and as he may deem expedient and proper, for the purpose of and preparatory to the holding of a treaty with the Cherokee Indians, the object of which shall be, the extinguishment of their title to all or any part of the lands now in their possession within the limits of Georgia.

“Resolved, That if such treaty be held, the president be respectfully requested to instruct the commissioners to lay a copy of this report before the Indians in convention, with such comments as may be considered just and proper, upon the nature and extent of the Georgia title to the lands in controversy, and the probable consequences which will result from a continued refusal upon the part of the Indians to part with those lands. And that the commissioners be also instructed to grant, if they find it absolutely necessary, reserves of land in favour of individual Indians, or inhabitants of the nation, not to exceed one-sixth part of the territory to be acquired, the same to be subject to future purchase by the general government for the use of Georgia.”

However extraordinary many portions of these resolutions may appear, I shall only notice here that part of the last one which requests the commissioners who are to treat with the Indians, to be instructed to grant some of the individuals of the nation a portion

of their own lands, which are now held in common—and I will notice it merely by quoting an article of the Constitution of the United States, to show how particularly alive we are, and how careful to prevent the influence of much less potent arguments upon our own servants, and not only our servants, but upon our citizens.

“If any citizens of the United States shall accept, claim, receive, or retain any title of nobility or honour, or shall, without the consent of congress, accept and retain any present, pension, office, or emolument, of any kind whatever, from any emperor, king, prince, or foreign power, such person shall cease to be a citizen of the United States; and shall be incapable of holding any office of trust or profit under them, or either of them.”

The IMPOLICY of the course recommended by the committee of 1827, is as obvious as its injustice and want of faith but your memorialist will no longer trespass upon the valuable time of your honourable body, resting confident in the opinion, that if he has been successful in making obvious to you, any of the points he has attempted to elucidate, you will follow the memorable example handed down by an ancient people, and regard every measure impolitic, which is in the least dishonourable.

ROBERT CAMPBELL.

Savannah, 24th November, 1828.

FOR THE FRIEND.

COLONY OF LIBERIA.

The continent of Africa, comprising a territory of more than twelve millions of square miles, a considerable portion of which yields, almost spontaneously, a great variety of productions adapted to the sustenance and gratification of man, and possessing, in its geographical position, and in the extent of its sea coast, a superiority over all the other grand divisions of the earth, has relatively, nevertheless, obtained but little attention of the civilized world. Century after century has elapsed, and its interior regions have been but partially explored. Her voice is not heard, nor her influence felt in the councils and concerns of nations. Yet science threw her earliest beams over Egypt, and *natives of Africa* on African shores once stood forth nobly in defence of the gospel. Now seven millions of inhabitants daily tread her soil, unaided by the lights of science, and strangers to the feelings and the benefits and the hopes of Christianity.

Considering the rage which existed among civilized nations during the sixteenth and seventeenth centuries to explore new avenues for commerce, and establish colonial dependencies wherever practicable; we are naturally led to inquire the cause of Africa's exemption, in so great a degree as we know to have been the case, from the influence of the general contagion. The two millions of sable beings who dwell among us, furnish the solution. A commerce with Africa there was—there is—a commerce in human flesh, which, usurped the place and operated the exclusion of rightful trade, and imposed the galling yoke of servitude on thousands, whose sighs and groans and tears are every day witnessed on the soil of this country, otherwise the freest and happiest upon

earth. America has been the cause and the scene of Africa's wrongs and sufferings. As an act of simple justice, therefore, America should be the willing instrument in the restoration of the captives to the land from which they or their ancestors were torn; nor should she deem the measure of her duty fulfilled, till the rich blessings of civilization shall be conferred upon the savage tribes, whom sated avarice has left disenthralled, indeed, but brutally demoralized. And such a noble enterprise, I am happy to believe, is now in a train of successful execution, begun and prosecuting under the auspices of the American Colonization Society.

To call the attention of the readers of "The Friend" to the design, operations, and excellence of this institution, is the purpose of the present essay.

The society was formed near the close of the year 1816, at Washington city, by a number of gentlemen, distinguished by intelligence and philanthropy. Doctor William Thornton, lately deceased, for many years at the head of the patent office of the United States, appears to have been the first who suggested the plan of colonizing our coloured population on the shores of Africa. Brissot de Warville, in his Journal of Travels in the United States, published in 1793, makes distinct reference to a conversation with the doctor, in which this project was mentioned by him. But the organization of the present society is to be ascribed mainly to the zeal and perseverance of Elias B. Caldwell, also deceased, a native of New Jersey, but at the time of his death resident at Washington city, and holding the office of clerk of the supreme court of the United States. Co-operators there were, no doubt—efficient, perhaps essentially so; but it is unnecessary to give to the claims of each of these, at this time, distinct commemoration.

The object of the society is to provide an asylum and permanent home, on the coast of Africa, for all people of colour within the United States, now free, or who shall hereafter become free, and who choose to avail themselves of the bounty of the society, and submit to its reasonable requisitions. Slaves, it is evident, cannot be transported to the colony, without a violation of the laws of the land. But when liberated with a view to colonization, as has happened already in many instances, the privileges of the colony are cheerfully accorded to them. Good moral character, it is to be understood, is considered, in relation to every applicant for emigration, an indispensable requisite. The prosperity, if not the very existence of the colony, demands an inflexible adherence to this regulation. Africans brought into the United States, in contravention of the acts of congress now in force for the suppression of the slave trade, are by the same acts directed to be conveyed to their native country by the federal executive, and the Colonization Society have generously thrown open to them the advantages of their settlement, should they elect to reside there. For the sake of humanity, if not from necessity, a scrutiny into the moral character of these untutored beings, is dispensed with.

The place selected for the colony is on the western coast of Africa, about 6½ degrees north

of the equator, and, by the windings of the coast, nearly three hundred miles south of Sierra Leone. It lies at the mouth of the Montserado river, which is the northern limit of the grain coast of Guinea. Considerable time was spent, and several valuable lives lost, before the society obtained a right to this location. The attention of the society was originally directed to the formation of their settlement, in the Bagroo country, about latitude 7° 40' north; and the first agent of the society, accompanied by two agents of the national government, and about eighty people of colour, designed to be the founders of the colony, effected a landing, and remained for a short period on Sherbro island, nearly opposite the mouth of the Bagroo river. A negotiation was attempted by the agents, for the purchase of land from the chiefs of the district; but the situation of the island, being very low, proved unhealthy; and before a contract was concluded, three agents and about one-fourth of the coloured emigrants fell victims to disease. Happily, one of the most intelligent among the emigrants survived, and on him devolved the entire charge of the enterprise in this perilous emergency. Disaffection found its way, however, to this scathed remnant; and the place being so destructive to life, and the sentiments of the chiefs having become less favourable to the continuance of the colonists, than their conduct at first had given reason to be expected, it was judged expedient, in the spring of 1821, on the arrival of two agents of the society, and two of the national government, with twenty-eight new colonists, to procure the consent of the authorities of Sierra Leone for a temporary residence of the emigrants at the latter place. This consent was promptly granted, and the colonists transferred accordingly to an extensive plantation on Fouchay bay, already under cultivation, and enjoying the advantages of immediate vicinity to Freetown, the capital of Sierra Leone.

Availing themselves of the asylum so opportunely afforded the colonists, the agents, dismayed by the calamity at Sherbro, but profiting by the lesson it was so well calculated to teach, proceeded with great caution to investigate the propriety of making further efforts for the establishment of the colony on the Bagroo territory. The result of their inquiries was a determination to turn their attention to another quarter.

The country of the Grand Bassa nation, situate on the grain coast of Guinea, about two degrees south of the Bagroo, was next visited by the agents. Here a purchase of territory, suited to the wants of the colony, might have been made, and a willingness by the natives to receive the emigrants was manifested; but the agents, it would seem, had been instructed by the society to insist upon the abandonment of the slave trade, as an indispensable condition to be observed by those of whom the purchase was to be made. But on this point no argument could be urged with success. The negotiation was therefore broken off, and the agents found themselves under the necessity of seeking again the hospitality of Sierra Leone.

But the affairs of the society were again suddenly overspread with gloom. One of the agents, soon after his return to Sierra Leone,

was obliged, by the injury which his constitution had suffered from repeated and severe attacks of fever, to quit the coast of Africa and revisit his native country; and the death of the other, who had been the first agent of the society's appointment, and whose services were highly estimated by them, took place in the course of a few following weeks; and before another month had elapsed, a third, an agent of the national government had been conveyed to the tomb.

At this melancholy juncture Doctor Eli Ayres, deputed by the society, arrived at Sierra Leone. A few months afterwards, Lieutenant Stockton, who had been stationed on the western coast of Africa, under the direction of the president of the United States, for the suppression of the slave trade, the year before, and had in this service made a cruise from Rio Grande to Cape Palmas, and become acquainted with the nature of the coast, also arrived at Sierra Leone. Doctor Ayres, having satisfied himself that even if the difficulty which had prevented the purchase of the Bassa country were removed, it would be better to select cape Montserado as the site of the colony, made arrangements with Lieut. Stockton to sail with him, in a small vessel belonging to the society, for the latter place. In ten days they anchored in Montserado bay, and as soon as conveniently practicable, went on shore and inquired immediately for king Peter, the chief who claimed the sovereignty of the cape. After four or five days had been spent, chiefly attending *palavers*, King Peter and his *head men*, agreed to sell a portion of his territory for the use of the colony. A deed was accordingly prepared, and executed by Doctor Ayres and Lieut. Stockton, on behalf of the American Colonization Society, and by king Peter, king George, king Zoda, king Long Peter, king Governor, and king Jimmy. The date inserted in this instrument is December 15, 1821. This purchase forms an epoch in the history of the colony.

Doctor Ayres returned without delay to Sierra Leone, and on the 7th day of the succeeding month, such was the alacrity of the coloured emigrants on the prospect of a permanent home in Africa, he was enabled again to land at Cape Montserado, accompanied by all who could be conveniently removed at that time, excepting three or four insubordinate individuals, who, to the advantage no doubt of the infant colony, chose, and were permitted to remain at Sierra Leone. Brief as had been the interval between the purchase and the return of the agent to take possession of the acquired territory, he found an opposition had arisen on the part of some of the neighbouring chiefs to king Peter, on account of the sale, and that the occupation by the colonists was likely to be disputed. A convention of the dissatisfied chiefs and head men, was, in consequence, thought expedient by the agent. Thus accordingly he sought for and obtained. After considerable discussion, the whole assembly, consisting of seventeen kings, and thirty-four *half kings*, gave their full assent to the settlement of the colonists, and the American flag was, not long afterwards, hoisted on Cape Montserado. This spot, although dissatisfac-

tion was manifested afresh, by some of the kings, and a jealousy of the purposes of the colonists, industriously provoked by *slave dealers*, produced, in the latter part of the same year, a hostile attack by the natives, on the colony, has never been abandoned; but such has been the conciliatory conduct of the colonists, that large and repeated acquisitions of territory have since been made of the once hostile chiefs, and to such a degree had the sentiments of these become changed, that, by late accounts received from the agent, it appears more land has been offered to the society than it has been thought advisable to buy.

(To be continued.)

FOR THE FRIEND.

SCRAPS.

Africans to be Educated in France.—It has been announced to the Geographical Society of Paris, that six young Africans, from the most distant part of Ethiopia, have been embarked by the French consul-general in Egypt for France, to be educated and made familiar with the sciences and civilization of Europe.

Universal Language.—M. Burger of Heidelberg, well known by his mathematical works, has announced a system of universal language, by which a correspondence may be kept up, on easy and certain principles, by individuals of all nations, although totally unacquainted with each other's native language. The acquisition of the system, it is said, will scarcely require two days.

Raising of the Soil in Egypt.—Such has been the increased height of the surface of the valley of the Nile, that a depth of more than eight feet of vegetable soil covers the summits of statues still in their original position.

New northern Expedition.—An expedition, on private speculation, but countenanced by the British admiralty, is about to be made to the polar sea, under the command of captain Ross, who is to go out in a steam vessel of two hundred tons burthen, accompanied by a ship of three hundred and twenty tons, laden with fuel, provisions, &c.

Statistics of Russia.—According to the statements contained in a work lately published in Russia, it appears, that, during the year 1827, there were only one hundred and eighty-nine thefts committed in all Russia; the number of persons apprehended as criminals, deserters, or vagabonds, amounted to two thousand seven hundred and thirty-nine. The number of deaths by accidents was fourteen thousand eight hundred and twenty-five; the assassinations two hundred and twenty-six; suicides eleven hundred and seventy-six.

Bishop Heber's Journal.—The Edinburgh Review closes an able article on this work, with the following eloquent passage. "And here we must take leave of this most instructive and delightful publication, which we confidently recommend to our readers, not only as more likely to amuse them than any book of travels with which we are acquainted, but as calculated to enlighten their understandings, and to touch their hearts with a purer flame than they generally catch from most professed works of philosophy or divinity.

"It sets before us, in every page, the most engaging example of devotion to God, and good will to man; and, touching every object with the light of clear judgment and a pure heart, exhibits the rare spectacle of a work written by a priest upon religious creeds and establishments, without a shade of intolerance, and bringing under review the characters of a vast multitude of eminent individuals, without one trait of sarcasm or adulation."

Patents.—It is amusing to observe the inventions for which patents are granted, especially in England. One would think, indeed, that many folk there were driven to their wits' end! For instance, "Samuel John Pauley, London, has a patent for improved aerial conveyances, and vessels to be steered by philosophical or chemical means, also applicable to vessels or carriages on land."

"Richard Hall of Devon, tailor, for a composition applicable to certain fabrics, or substances, from which may be manufactured boots and shoes, and various other articles."

Phrenology.—The last London Monthly Review received here, contains a pretty thorough investigation of the pretensions of this doctrine, and concludes with this sweeping denunciation. "Such is the nonsense written and published by those who talk of phrenology as a science. That Dr. Gall, as well as his coadjutor Dr. Spurzheim, demonstrated the brain in a novel and ingenious manner, and made many curious observations, physiological and metaphysical, we are most ready to grant; and after what we have above said, we can scarcely be accused of a particle of animosity or prejudice against the masters or their disciples; but after admitting all this, we must, in the most unmeasured terms, condemn the system of phrenology, as wanting the most requisite foundation of a science."

Free Public Education.—Upwards of five thousand children are now deriving the benefits of elementary instruction, with moral and religious training, in the Lancasterian schools of the city and county of Philadelphia. The whole number taught in these schools during seven years past was thirty-one thousand five hundred and fifty-three.

From careful inquiry, it is believed, that at least four thousand young persons of both sexes, of the ages intended to be taught in these schools, are employed in various manufacturing establishments within the same territorial limit, most of whom are suffered to grow up destitute of education. Who can doubt the evil which must flow from this neglect, or calculate its extent? V.

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SIGNS OF THE TIMES.

The ninth number of Gould's Advocate contains an article under the foregoing head, in which he complains that a Calvinistic minister wrote a tract, entitled, "Sixteen reasons why I cannot be a Hicksite," and that a minister of the Society of Friends had circulated some of them. From this he draws an inference that an "amalgamation" is taking place between the Presbyterians and Friends, at which the former rejoice. Now, I think, for any set of men, who make so much talk about *charity* as the Hicksites do, to make objections to the satisfaction which the pious of any denomination of Christians feel at the evidences which we have given of holding the fundamental doctrines of Christianity, shows a very great inconsistency. It would seem that they wished us to be in a state of hostility to all Christendom as well as themselves; or, that all Christendom should regard us as they do.

But when the idea of amalgamation of Friends and Presbyterians occurred to the mind of the Editor of the Advocate, why did he not think of the amalgamation of the Hicksites and the deists, as exemplified in the enormous which the publisher of Paine's works paid to Elias Hicks and his doctrines?

This is an amalgamation which the Hicksites seem very cautious of saying any thing about.

Rates' List, Rep. of 5th inst.

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That resolution only is the beginning of a holy repentance which goes forth into act, and whose acts enlarge into habits, and whose habits are productive of the fruits of a holy life.

Jeremy Taylor.

FOR THE FRIEND.

THE REPLY OF ELIPHAH THE TEMA-NITE.

Job. Chap. iv.

BY BURLINGTON CHESTER.

Then the grave Temanite the silence broke,
And in remembrance thus Eliphaz spoke.

Amidst th' overwhelling wees that wake thy sighs,

Will thou be griev'd if we to speak essay?
Who can refrain the swelling thoughts that rise
When long-experienc'd Job to th' grief gives way?

Thou hast instructed many, and thy voice
Has courage yielded to the feeblér mind;
Thy ready help has made the weak rejoice,
And sinking grief has own'd thy influence kind.

But now to thee the weary load is giv'n,
And deep thy fall in terror and amaze.
Is this thy trust, thy confidence in heav'n,
Thy hope, and the uprightness of thy ways?

And think, I pray thee, in thy secret soul,
When ever sulk the innocent and just,
They that sow wickedness shall reap the whole,
An impious harvest, worthy of their trust.

The breath of God destroys them and consumes,
Through loud their hoast, and terrible their cry:
Though like the dreadful brute their pride pre-
sumes,
Shall, old and young, the furious lions die.

A secret visitation met my sight;
Mine ear but half receiv'd it to her ken;
In thoughts from mystic visions of the night,
When sleep falls heavy on the sons of men.

Cold fear came down; deep shudder'd every limb;
Shook my whole frame, and bristled all my hair;
Before my eyes a spirit seem'd to swim,
And fix'd it stood, a dreadful image, there.

Nor form could I discern my floor that trod.
Silence ensued; and then I heard a sound:
"Shall mortal man be deem'd more just than
God?
Shall mortal man more pure than God be
found?"

"He in his nobler servants puts not trust;
In angel forms instinct with innate day;
How much the less in creatures of the dust,
Crash'd by the moth, that dwell in domes of
clay!"

"From morn to eve they live their little hour,
Then sink forever, and forgotten be,
Doth not their mind, their beauty, and their pow'r
Decay, and, unillum'd by wisdom, die?"

Note. In the last line but six, "In angel forms," &c. we have followed the marginal reading, "Nor in his angels, in whom he put light."

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Many men leave the world when their fortune hath left them, and they are severe and philosophical, and retired forever, if forever it be impossible to return; but let a prosperous sunshine warm and refresh their sadnesses, and make it but possible to break their purposes, and there needs no more temptation. Their own false heart is enough; they are like Ephraim in the day of battle, standing aside like a broken bow.

Jeremy Taylor.

From the Monthly Lectures.

ON MIRACLES.

(Concluded from page 278.)

But, fourthly, it is said that the testimony which supports the miracles of Jesus Christ is inadequate. Happily, in this branch of the argument, the criteria of true and false miracles are laid down by Mr. Hume himself: "We entertain," he says, "a suspicion of any matter of fact, when the witnesses contradict each other, when they are but few, or of doubtful character, when they have an interest in what they affirm, when they deliver their testimony with hesitation, or, on the contrary, with too violent asseveration."

Now, I desire any man, who has a competent knowledge of the case, to ask his own heart, if there is not an exact concord and agreement among the witnesses to the miracles of Christ; if their number is not ample and superabundant; if their moral character does not elevate them far above suspicion; if they could have had any worldly interest in what they affirmed; if they did not deliver their testimony with most consummate courage, dignity, and wisdom, with unparalleled meekness and suavity, even in the face of cruelty, vengeance, and death.

And after all his boasting, this great champion resigns the argument, and quits the field: "For," says he, "when any one tells me that he saw a dead man restored to life, I immediately consider with myself whether it is more probable that this person should either deceive or be deceived, or that the fact which he relates should really have happened. I weigh the one miracle against the other; and according to the superiority which I discover, I pronounce my decision, and always reject the greater miracle. If the falsehood of his testimony would be more miraculous than the event which he relates, then, and not till then, can he pretend to command my belief or opinion."

Let us place the question on this ground. The testimony of the apostles is true, or it is false; if it be true, the miracles are admitted; if it be false, we have then an incomparably greater miracle. For a number of men, calm, dispassionate, devout, of unimpeached integrity, inculcating the strictest moral principle, attest them with undeviating firmness and dignity, through all obloquy and sufferings, even to death. Here, then, is a suspension, an inversion of the laws of mind. incomparably transcending any thing that is alleged concerning the violation of the laws of matter. Mr. Hume must accept the greater miracle or the less; he accepts the less, and thus completely destroys his own argument.

And in truth, there is no testimony for any one fact of antiquity to be compared with that which supports the miracles of Jesus Christ:—testimony so circumstantial, so unvarying, so public, delivered in such diversity of situations, or by men of equal competence and character. And I do not hesitate to avow that I have as much confidence in the testimony of the apostles, as in my own senses; and my persuasion of the truth would not be more certain, though my apprehension of the facts would be more vivid, if I had seen them with

my own eyes, and heard them with my own ears.

It must be remembered, also, that there is no opposing or contradictory testimony; no one ever came forward to bear witness against the events:—to attest that, at the time and place specified, he being then and there present, these events did not transpire. We have nothing against the testimony of the apostles, but the assertions of men who lived at a much later period. And the question is, shall I believe Peter, or Paul, or John, who affirm that they saw and heard these facts, and who spent their subsequent life in propagating their testimony? or shall I believe a modern sceptic, who, though he does not pretend to have been present on the occasions, or alive at the time referred to, takes upon him to deny the truth of their statements? I must believe either the testimony of the apostles, or the denial of the infidel. Which of these alternatives will a wise man accept?

The case under consideration is not unlike that which occurred after our Lord's resurrection. On the one hand, the soldiers who were appointed to watch the sepulchre, affirm that his dead body was stolen at a time when, by their own confession, they were asleep; thus deposing to a fact which occurred (if it really did occur) whilst they were in a state of unconsciousness; and, on the other hand, the witnesses of his resurrection solemnly aver that they actually saw him alive after his passion, and received many infallible proofs of the fact. Here, it must be allowed, was contradictory testimony. But as all reasonable men will continue to believe the testimony of the apostles, notwithstanding the tale of the soldiers, so will they believe the statements of the Evangelists concerning the miracles of Christ, notwithstanding the counter-statement of any modern sceptic, who is precluded from the possibility of being a competent witness in the case. And what if all men did not see and hear these miraculous facts? There were twelve credible men who both saw and heard them, and I shall abandon their testimony and that of my own senses at the same time.

Lastly, it is objected, that distance of time and place has diminished its force, and destroyed its efficacy. But Constantinople is more remote than Jerusalem, and Pekin in China, than either; and yet we have no difficulty in believing events which transpired at these places upon such vague testimony as common rumour, or the reports of our journalists. But what shall we say to distance of time? Does then any one doubt the retreat of the ten thousand Greeks recorded by Xenophon, or the character of Pompey, and the exploits of Julius Cæsar, though they preceded the nativity of Jesus Christ? Are we less certain of the existence of King Alfred than of Queen Elizabeth, or of Elizabeth than of George the First? Are not these facts all alike certain? Would not every man be deemed a simpleton or a maniac who should doubt any of these events, or pretend that they were invested with different degrees of certainty according to their chronological position, and not all indisputably entitled to the most confident belief?

Now the four gospels have precisely the same and even more internal marks of genuineness, and external attestations of authenticity, than any one book of profane history. No candid man, who is acquainted with the literature of those times, will deny this: there is no one acquainted with the subsequent history of the church, and the manner in which the four gospels have been transmitted to us, but will acknowledge it to be most incontrovertible. The memorial is as fresh and luminous to us, as it was to our forefathers; and it will be transmitted in unimpaired freshness and glory to the last generation of mankind. It will retain its purity and lustre, its pathos and wisdom, and all its divine signatures, to the conflagration of the world.

Thus have we shown what a miracle is; the distinctive and glorious features of the miracles of Jesus Christ; the proof which they supply of a divine mission;—that the idea of a miracle is highly rational; that the notion of imposture is totally inconsistent with other charges which have been brought against the persons by whom these miracles were wrought, and that it is impossible they should be repeated; that adequate testimony can establish the truth of any extraordinary event; that the testimony in this case is most full, and perfect, and unparalleled; that it retains its freshness, and lustre, and efficacy, and, from its own inherent truth and vigour, must continue to do so to the end of time.

We arrive, therefore, at this conclusion, that Jesus Christ came by divine commission, and taught truth by the appointment and authority of God. But what truth? Forgiveness of sin, acceptance with the Father, instantaneous felicity at death, the resurrection of the dead, the final judgment, an everlasting life of dignity and blessedness in ineffable communion with the Father and the Son, the moral splendour and magnificence of the consummation of all things. Oh! Low vast the conclusion! how extensive its influence! how rich its glory! how overpowering its weight and splendour! Then I am immortal, destined to emerge into fairer light, in a happier world. Then there is certainly coming a day which will unravel every mystery, reveal the noontide effulgence of divine wisdom and equity, accomplish all the great purposes of redemption, justify and glorify God's universal administration.

But had the evidence been unsatisfactory, had the conclusion been opposite, how deep had been the darkness, how dreadful the gloom! Then not one ray of holy light would shoot across the midnight of the world; for if Christ be not the way, the truth, and the life, there is no way, or truth, or life.

But every miracle, every prophecy, every doctrine and precept of light and purity is a separate proof. The evidence is not only multiplied and diversified, it is also strictly cumulative; and he who enters the field of revelation with unprejudiced mind, will find the demonstration of its truth as various, as powerful, as overwhelming, as that which presents itself to him who walks abroad amid the scenes of nature, for the manifestation of nature's God.

If the mission of Jesus Christ be established, the whole Bible stands with us. He gave his sanction to the Old Testament; apostles preached by his authority; and the same reasons which support the truth of his miracles, will apply in full force to the miracles which preceded his coming, and to those which were accomplished subsequently to his ascension and glory.

My brethren in the ministry, we stand on a solid rock: let us preach the word with all authority; let us assert the truth with all boldness; let us triumph in the near prospect of the day when all false religion and all infidelity shall be consumed from the earth, when the glory of the Lord Jesus and his miracles shall be revealed, and all flesh shall see it together.

My young friends, our religion is founded in reason; it is upheld by invincible argument. Walk around Zion, and behold her bulwarks, and tell her towers. We appeal to your understanding; let your judgment be well informed and fully satisfied before you suffer your feelings to be enkindled. But when once conviction of the truth of Christianity has been produced in your mind, let no ingenuity or sophistry of man wrest it from you, but triumphantly exclaim, in the language of the poet,

"Should all the forms which men devise
Assault my faith with treacherous art;
I'd call them vanity and lies,
And bind the gospel to my heart."

If any one is doubtful, let me urge him to examine the evidence. It is astonishing infatuation to remain in doubt on such a subject, if certainty can be attained. Mighty is your gain if the gospel be true; no language can express your loss if it be false. Behold then, in miracles, the authentication of its divine origin; believe and enjoy the benefit.

But divine truth is not like the experiments of science, or the theorems of mathematics, in which you merely see the proof and assent to the conclusions. In this case you may yield to the demonstration, and yet not perceive the glory or enjoy the consolation of the doctrine which it establishes." The personal advantage and happiness depend on moral feeling and character. The heart must be regenerated and made holy, and the truth will then break in upon the mind with surprising power; it will appear refreshing in the colours of heaven, and replenish you with ineffable satisfaction.

My brethren, it is no small benefit to be delivered from the darkness and discomfort of positive unbelief, to have a speculative apprehension of the truth of Christianity; but this will neither sanctify nor save the soul. Very remarkable is the answer which our divine Saviour gave to the Jewish ruler, when he expressed the sentiment contained in the text. He quits, in a moment, the subject of miracles for that of regeneration: "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Ye must be born again. You may believe miracles and yet be undone. If any man be in Christ, there is a new creature.

May the word of God be quick and powerful in our hearts, and may the spirit of God baptize us with his abiding union. Amen.

A SERIOUS EXPOSTULATION, &C.

(Continued from page 270.)

In the first and second paragraphs quoted from Elias Hicks, he asserts that the "light and life which is in us," is "the same that was in Jesus Christ;" and that we have the declaration and testimony of the apostle John, "that we have the same light that Jesus had." Is not this a very great violation of Scripture? For John expressly declares that "in him [Jesus Christ] was life; and the life was the light of men;" and "that [he] was the true Light, which lighteth every man that cometh into the world." John i. 4 and 9. Now I wish it particularly noticed, that John says, "In Him was life," absolutely and independently I understand the apostle: he does not say that it was a quality derived to him from some other source, but "in Him was life," and that life he is pleased to manifest to mankind, as the alone true and saving life and light, "which lighteth every man that cometh into the world."

In the next paragraph, because our blessed Lord "was tempted in all points" as we are, Elias Hicks concludes that he was imperfect, because rational beings could not suppose that perfection could be tempted. By this, does not Elias Hicks make human reason a test of Divine revelation? And could Jesus Christ have been more than a man, since he is made to be enlightened (for his salvation, I suppose) by the same means that mankind are enlightened? And as he was not perfect, according to his assertion?

By Elias Hicks, Moses is made "the foundation stone," and Jesus only the "top-stone and finisher." How does this agree with the declaration of the apostle Paul, already quoted herein: "Other foundation can no man lay than that is laid, which is Jesus Christ?" I Cor. iii. 11.

Because God is equal and righteous in all his ways, we are told "it is impossible" he can "set Jesus Christ above his apostles—above his fallen creature, man. Can he, therefore, in his view, be more than man?"

In the extracts made from his letter to Shoemaker, he does not consider that the crucifixion of the flesh and blood of Jesus Christ, on the cross, was an atonement for any sins but the legal sins of the Jews, and calls the sacrifice, which our Lord made of himself, only a type of the inward sacrifice that every sinner must make. He then quotes from the apostle Paul, showing that the presumptuous sinner, "the man of sin and son of perdition," hath taken God's seat in the heart, and there "exalteth itself above all that is called God." &c. But the same apostle, in his epistle to the Romans, shows clearly that the offering which our blessed Lord and Saviour made of his body and blood, without the gates of Jerusalem, was universal, for he says: "But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom

we have now received the atonement." Rom. v. 8 to 11. And again the same apostle says: "For all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. iii. 23 to 26. Is not Elias Hicks very much at variance, in what he has asserted, with this apostle, whose words he uses? Elias Hicks denies the crucifixion of our Lord's body to be an atonement for any sins but the legal sins of the Jews. The apostle Paul states that we [Gentiles, for to them he was writing] were reconciled to God by the death of Christ, that we are justified by his blood, saved by his life, by whom we [Gentiles] "have received the atonement;" and that he evidently intended his observations to extend to all mankind, he says: "For all have sinned." All cannot but include every individual of mankind; and thence he states: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood," &c. In these quotations, the apostle plainly shows, that Jesus Christ was the Saviour and Redeemer of men, our atonement, propitiation, and justification.

Elias Hicks seems astonished "that any rational being, that has any right sense of justice or mercy, would be willing to accept forgiveness of sins on such terms!!!" and therefore concludes, that such a being [a rational being] would rather offer himself up to suffer the penalties due to his crimes. He further concludes, that were such a one willing to be saved through such a medium, that it would prove him opposed "to every principle of justice and honesty, of mercy and love," and show him "to be a poor selfish creature, and unworthy of notice!!!" Perhaps these sentiments are very well adapted to mere rational beings, beings governed wholly by reason. But does not Elias Hicks, in this paragraph, show fully, that we may accept or not accept forgiveness of our sins on the terms offered to us by a merciful Creator, through the blood of his Son? Does he not also reject those terms himself, seeing he considers those who willingly and in humility accept them, as opposed to every principle of justice and honesty, of mercy and love, and as poor selfish creatures, unworthy of notice? Moreover, as the plan of redemption is the offer of our Almighty Creator to his miserable and undone creatures, does not Elias Hicks call in question the justice, mercy, and love of God, in the expressions above quoted from his letter? Does not his language also convey an idea that we may form some other plan for our redemption, than that laid down in the gospel?

In the quotations from the Berean, it appears the author does not believe that the fullness of the Godhead dwelt in the prepared body of our Lord. He also questions the propriety of supposing that he possessed absolute-

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ly by the Spirit of God without measure, as this writer states, "it is declared" "he was limited in knowledge, power, and action," and informs us that he does not believe it. The declarations made in this paragraph are certainly consistent with the disbelief of Scripture before quoted, and might be expected to be a natural result in the mind of that man who considers the Holy Scriptures only as speculations, and asserts that it is vain for any man to quote them as authority for his opinions. His statement, that it is declared of our Lord, that he was limited in knowledge, power, and action, contradicts Scripture testimony, for it is therein asserted, that in him dwelt the fullness of the Godhead bodily; that God gave not the Spirit by measure unto him; of himself he declares, I am one with the Father, that he was glorified with the Father before the world was; and the apostle Paul says, "he is God over all, blessed for ever." How then is it declared, he was limited in knowledge, power, and action? Such an assertion amounts to limiting God himself in those respects, because Jesus Christ was and is God over all, blessed for ever. Col. ii. 9, John iii. 34. x. 30, xvii. 5, Rom. ix. 5. The Berean, proceeding with the same views, in plain terms, in the next paragraph quoted, states, that our Lord was but an "instrument and servant of God;" of course, no more than a holy and good man; that we have no interest in the outward manifestation of our blessed Lord, which was limited to a small province—a single nation. But our Lord says, "no man," mark his words, they apply to all mankind, "no man cometh to the Father, but by me." John iv. 6. Furthermore, that to ascribe the divine nature to Jesus Christ, to assert that it "essentially belonged to him," and to make him the "foundation of every Christian doctrine," are amongst the "darkest doctrines that have ever been introduced into the Christian Church!" On the subject of the offering which our Lord made of himself on the cross for the sins of mankind, the Berean affirms, that it could be no more than an "outward redemption;" and that we have reason to hope that the day is not far distant when an idea, which he calls, "absurd and pernicious," will be found only in the pages of the historian, when tracing the events of our time!! Can he who entertains such opinions, have any claim to the name of Christian? Aful declarations, and awful must be the situation of those who hold, approve, and inculcate them! Are they any other than infidels, I would ask?

How different are the declarations of Holy Scripture on these all important points of doctrine. "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed." And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "Verily, verily, I say unto you, he that believeth on me hath everlasting life." John vi. 28, 35, 47. "For the Son of Man is come to save that which was lost." Matt. xviii. 11. "In the beginning

was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

"There was a man sent from God, whose name was John: the same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light; that was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God: and the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

"John bare witness of him and cried, saying: This was he of whom I speak. He that cometh after me, is preferred before me: for he was before me. And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." John i. 1 to 17.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He that believeth on him is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God." Ib. iii. 16 and 18. "Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and show it unto you." Ib. xvi. 13 to 15.

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 10 to 12.

(To be continued.)

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The fear and love of God begets humility, and humility fits you for God and men. You cannot step well amiss, if this virtue dwell but richly in you, for then God will teach you. "The humble he teacheth his ways;" and they are all pleasant and peaceable to his children: Yea, "he giveth grace to the humble, but he resisteth the proud." PENN

In noticing, in our last week's paper, the Hicksite Epistle, and the reply to it by Friends of New York, we were compelled, by want of room, to finish our remarks, without adverting to one or two additional points connected with the subject. We shall, therefore, in a brief manner, recall the attention of our readers to the New York documents.

At the head of the Hicksite Epistle, as published in the newspapers, was a declaration, that the meeting which issued it was very large, consisting of about two thousand eight hundred persons, evidently designed to make an impression upon the public mind, that the party of Elias Hicks was exceedingly numerous and formidable. Now, although, as we have before repeatedly said when speaking of numbers, the immutable principles of right and wrong are not, in our opinion, to be affected by a vote, that multitudes may "run to do evil" as well as to do good; and although two thousand eight hundred persons can have no greater power to make darkness light, or flimsy sophistry sound reason, than twenty-eight single individuals, yet, for the sake of showing once more the exaggerative qualities of Hicksite arithmetic, we believe it right to state, that, from actual enumeration by a competent person, it was ascertained that the whole number of females, including children, attending the Hicksite meeting, was not more than seven hundred and eighty-five; and though no actual enumeration was made of the males, we have strong reason to believe that their number was considerably smaller, so that the whole number composing the Hicksite meeting did not exceed fourteen hundred to fourteen hundred and fifty persons; of this number, according to the acknowledgement of one of the party, three hundred were strangers from other places, leaving from eleven to twelve hundred as the number of those who had formerly been members of New York yearly meeting.

In addition to this, it may be remarked, that New York city, and the country adjacent, is the strong hold of the seceders, whilst the larger proportion of those who remain attached to the ancient faith and order of the Society of Friends reside so remote, as to preclude the possibility of a general attendance at the yearly meeting; yet, with all this, we believe, that the size of the yearly meeting of Friends this year was but little inferior to that of the Hicksite assembly; and such inquiries have been made, as to induce in us the full persuasion, that, taking New York yearly meeting as a whole, the number of Friends and seceders are not far from equal, the latter being rather in the minority, a result, which, two years ago, could scarcely have been anticipated.

We noticed in our remarks last week, the falsity of the smooth professions of liberality made in the Hicksite Epistle with regard to the use and occupancy of the meeting-houses and other property belonging to the Society of Friends. In commenting upon the same

subject, the authors of the "Reply" explicitly state, that after "the separation in fifth month, 1823, Friends in the city of New York applied for the use of either of the meeting-houses, and for duplicate keys to the burial ground belonging to the Society, for the purpose of its free use in common with those who held possession, but these reasonable requests were entirely rejected."

Perhaps no charge of harshness and persecution has been more clamorously made by the Hicksites against Friends in Philadelphia, than that of refusing the right of interment; and it will be remembered, that this charge is founded in the refusal of Friends to permit interments to take place without regular orders from the proper committees who have charge of burials; and that rather than submit to the regulations of Society, the Hicksites have chosen to violate the public peace, and to break down walls and enclosures, and that they still continue to force the locks whenever funerals are to take place. We desire our readers further to bear in mind, that the plea for all this disorder on the part of those who have been regularly disowned from the Society of Friends, was, and is, that they are entitled to free ingress into the yard without any order—that they ought to have keys of their own, and that it was cruel persecution to deprive them of this privilege. But when the tables are turned, and Friends in New York wish a key for their purposes, then the cry of persecution is hushed, and it is considered no hardship to deprive them of a privilege so strongly demanded by the Philadelphia Hicksites. Suppose, that, upon the refusal of the key, Friends in New York had gone to the burial ground, and with force of arms, had torn down the wall and put in a gate, would not the whole country have resounded with cries of "disorder," "outrage," and "orthodox" lawlessness? But it is lamentably true, that the force of party feeling powerfully distorts men's vision. In Philadelphia, it is terrible persecution for those who have charge of the burial grounds to insist, that persons disowned from the Society of Friends, shall not be interred therein, without the usual regular order; whilst in New York, a party of disowned persons who have left the faith and communion of the Society, may usurp the exclusive possession of the burial grounds, refuse to the rightful owners, to the regular Society of Friends, even a joint tenancy in their own property, and actually deprive them of all control over it, and yet, according to Hicksite ideas, this is to be esteemed orderly and proper conduct.

It is really true that the hypocrisy of the Hicksites' profession with regard to the property of Society should be exposed. Friends have suffered grievous impositions on this score, and when appeals have been made to legal tribunals, merely to determine the simple matter of title, they have been accused of a sordid love of property, of an exclusive avaricious disposition, while, at the same time, they have been soothing with hollow professions of liberality, of generosity, and of Christian kindness, by those very persons who became possessed of the property in question by force and high handed violence.

The following statement will give a cursory view of the condition of the property within the compass of Philadelphia yearly meeting.

Within the limits of Philadelphia quarter the Hicksites hold one meeting-house in the city, and several in the country, from which Friends are entirely excluded. In Abington quarter, Friends have three houses out of about a dozen; two of these are in remote places where there are few seceders; the other near the city, belonging to a preparative meeting but little affected with the new doctrines.

In the large quarterly meeting of Bucks, Friends have but the *partial* possession of one house, (where the quarterly meeting is held), and this is retained by a precarious tenure, the Hicksites having several times threatened to shut them out altogether.

In Concord quarter, although nearly, if not quite equal to the seceders in numbers, Friends have been compelled to abandon most of their houses; in some cases, after undergoing insult and abuse. In Caln quarter, where the Hicksites are in the minority, most of the meetings for worship are undivided, and Friends, and those disowned from the Society, meet together; but there has recently appeared on the part of the latter, a strong disposition in some places entirely to exclude Friends from their houses. In the western quarter many of the places for worship are in the sole occupancy of the seceders; in others Friends still meet with them, subject to great trial and suffering from disorderly behaviour during meetings, and from unsound, ranting ministry.

In Burlington quarter, though Friends have considerably the majority, they have been altogether excluded from a number of the houses, and are sometimes interrupted in their devotions, where they retain possession of their own property, by the unsound ministry of the seceding preachers.

In Haddonfield quarterly meeting the Hicksites form a minority of about one-fourth, and yet even here they have driven Friends from several of their houses, and have made forcible entries into others, in order to hold their irregular meetings.

In Salem quarter, Friends have been shut out of nearly all the houses, attended, in some instances, by circumstances of peculiar hardship and abuse.

In Shrewsbury and Rahway quarter, and within the limits of the late southern quarter, the Hicksites have possession of nearly all the meeting-houses.

We have thus given a rapid sketch of the state of the property, within the limits of Philadelphia yearly meeting; but it would almost require a volume, to detail with minuteness, the indignities, the incivilities, the lacerations of feeling to which Friends have in numerous places been subject by those who have deprived them of the use of their property. We do not hesitate to aver that, in no place, either in our own, or in other yearly meetings, with exception, perhaps, of one or two instances, in the western country, have the Hicksites exhibited forbearance, love, conciliation, or any other of those excellent dispositions arrogated to themselves, in their various epistles. We be-

lieve there are honourable individual exceptions; but as a body, we do not hesitate to declare, that their policy has been, throughout our yearly meeting, to seize upon all the houses, of which they could obtain ready possession, without being at all scrupulous of the means by which this end was attained. They have thus, by far, the larger number of the houses in their possession; and from a recent publication of one of their leaders, it further appears, that whenever any of their party, however few in number, and although disowned by the Society of Friends, still choose to assemble with the latter, that such meetings are to be open to the visits of Hicksite preachers, and that Friends must patiently endure their unsound ministry without rebuke.

The resolution they have come to, in short, seems to be this—we will obtain *exclusive, entire control* of as many houses as we can. With regard to the remainder, we will exercise *equal rights* with those who have nominal possession—at the same time we will beguile the simple, by making it a matter of merit and gratulation, that we have not driven "the Orthodox" out of all their houses; and we will, moreover, deprecate the idea of a legal trial of title to the property, by saying that it is wrong, and contrary to Friends' principles, to go to law about property.

From recent indications, we believe, that it is the intention of the Hicksite leaders, sooner or later, to dispossess Friends of all the remaining property they hold in the country; and nothing, we are convinced, but the fear of the law, and perhaps an apprehension that many of those who have, by fair words, been induced to join the party, might become alarmed at this rapacity, and leave its ranks, has prevented an immediate seizure of all our meeting houses.

We have gone into more detail, than we had originally intended; in order, fully to refute the professions of love and forbearance, continually made in the epistles, and papers, of the separatists, by a succinct view of their practice—by a reference, not to their sayings, but to their doings. The legitimate fruits of a rejection of the authority of Holy Scripture, and of a denial of the Lord Jesus Christ, are not love, charity, and peace; but hypocrisy, contention, and strife; and we have had ample cause to believe, that no exception from the general rule has taken place in favour of the followers of Elias Hicks.

We may confess, that, in the early stages of the settlement on the coast of Africa under the direction of the American Colonization Society, we were among the number who entertained doubts and jealousies respecting it; but having attentively read the accounts which have, from time to time, appeared in "The African Repository and Colonial Journal," those misgivings have gradually yielded to the conviction, that the settlement is really a proper object of the liveliest interest to the philanthropist and Christian. It is, therefore, with much satisfaction, that we have placed before our readers to-day, the first part of an excellent article from the pen of one of our talented contributors, appropriated to the discussion of this subject.

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PHILADELPHIA.

FOR THE FRIEND.

BISHOP HORNE ON INFIDELITY.

The judicious remarks of Scrutator on the stanza of Pope, have brought to my mind a book which I always read with delight, and which is truly inimitable in its way. I mean Bishop Horne's Letters on Infidelity, and his letter to Dr. Adam Smith. In this work he retorts upon the infidels the ridicule in which they love to indulge, and blends, most happily, the playfulness of wit, with serious and manly thought.

"The Apologist," says he, "is fond of citing two lines, which have been often cited by others with a similar view.

'For modes of faith let graceless zealots fight,
His can't be wrong, whose life is in the right.'

"The Christian faith, at its first appearance, endured the trial of ten persecutions, and triumphed over the wit, wisdom, and power of the whole Roman empire. Offered openly to the inspection and examination of the world, it has now stood its ground above seventeen hundred years. The Apologist hardly expects it should at length fall before a couplet of Mr. Pope. Poets, he knows, are not upon oath; and *one for sense, and one for rhyme*, is often a fair composition. The verses rhyme well; but as to sense, that is another question. Their author somewhere tells us that in reading religious controversy, he still found himself to agree with the last author he perused. One cannot therefore well take him for a guide in these matters. The bright son of the morning fell from his exalted station in the heavens; and he, who penned MESSIAH, was afterwards unfortunately duped by the sophistry of Bolingbroke. 'Evil communications corrupt good manners.'

"As to the verses in hand, I know not that they were designed to extend by any means so far, as, by the present application, the Apologist means to extend them. If they were, the proposition contained in them will be this: that, provided a man discharge the relative and social offices, it matters not what deity he acknowledges and worships; or whether he acknowledge and worship any.

"I am sorry I should be obliged to go back to a thing so vulgar and antiquated as my CATECHISM. But so it happens. I cannot forget that, when a boy, I learned two things: *my duty towards God, and my duty towards my neighbour*. And, from that day to this, it never entered into my head, that the performance of the latter would atone for the neglect of the former. Surely one might as well say, the performance of the former would atone for the breach of the latter. But the Apologist will never allow one; and we cannot submit to allow the other. What! Shall we make a conscience of discharging our duty to men like ourselves, and none of discharging that to our Maker, our Redeemer, our God? Is it reckoned praise-worthy, generous, noble, great, and good, to love and celebrate an earthly parent or benefactor; and can it be deemed a point of indifference whether we believe or deny, whether we bless or blaspheme our heavenly and eternal Father and Friend, who gives us life, and breath, and all things, in this world, and invites us to a far more happy and glorious state of existence in another? 'May we adore Jehovah, or Baal; or the Creator of the universe, or a monkey, or matter, or chance, or nothing, as the whim takes us, and be blameless? tell it not to believers; publish it not among the Christians!'

"The matter of fact is: that *life* cannot be in the right which is spent in *doing wrong*. And if to question all the doctrines of religion, even to the providence and existence of a God, and to put morality on no other foot than that of UTILITY—if to do this be not to do *wrong*—then farewell all distinction between right and wrong for evermore. To maintain and diffuse the truth of God is to *do his will*; to deny, corrupt, or hinder it, is to *work iniquity*: and a life so employed is a *wicked life*—perhaps the *most* wicked that can be imagined. For what comparison is there between one who commits a crime of which he may repent, or, at worst, it may die with him; and one who, though he do not himself commit it, teaches and encourages all the world to commit it, by removing out of the way the strongest sanctions and obligations to the contrary, in writings which may carry on the blessed work from generation to generation? Let not these errors be called errors of *speculation* only. Action flows from speculation. No man ventures upon sin, till he has, for the time at least, adopted some false principle. And when men begin to look about for arguments in vindication of impiety and immorality, such speculations as those of Mr Hume become interesting, and can hardly fail of a powerful and numerous patronage. The corrupt judge; the prostituted courtier; the

statesman, who enriches himself by the plunder and blood of his country; the pettifogger, who fattens on the spoils of the fatherless and widow; the oppressor, who, to pamper his own beastly appetite, abandons the deserving peasant to beggary and despair; the hypocrite, the debauchee, the gamster, the blasphemers, all prick up their ears, when they are told, that a celebrated author has written Essays, containing such doctrines, and leading to such consequences.' Weighed against a conduct like this, the moralities of social life (a system of which, by the way, according to Mr Hume, every man is left to compound for himself) are dust upon the balance; and they are like the salutation of Joab, when he smote Amasa to the heart: 'And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand, to kiss him. But Amasa took no heed to the sword that was in Joab's hand; so he smote him therewith in the fifth rib, and shed out his bowels to the ground.' In short, if faith in God be not the effect of superstition and imposture, which no man has yet proved it to be, we are bound to regard it as our most valuable possession, and to esteem those who would rob the world of it as the worst of thieves; however towards each other they may practise what the Apologist styles the *duties, the deccencies, and the charities.*"

In another place (letter third) he proceeds:

"It may still perhaps be asked, dear sir, how it should happen, that, when Mr. Hume's principles were so bad, his practices should be no worse? Let me offer the solution given of such a phenomenon in the intellectual world, by a very ingenious and sagacious writer, who had not only studied mankind in general, but, as it should seem, had bestowed some pains upon the very case now before us.

"This fact hath been regarded as unaccountable: that sober men, of morals apparently unblamable, should madly unhinge the great principles of religion and society, without any visible motive or advantage. But by looking a little farther into human nature, we shall easily resolve this seeming paradox. These writers are generally men of speculation and industry; and therefore though they give themselves up to the dictates of their ruling passion, yet that ruling passion commonly leads to the tract of abstemious manners. That desire of distinction and superiority, so natural to man, breaks out into a thousand various and fantastic shapes; and in each of these, according as it is directed, becomes a virtue or a vice. In times of luxury and dissipation therefore, when every tenet of irreligion is greedily embraced, what road to pre-

sent applause can lie so open and secure, as that of disgracing religious belief? Especially if the writer help forward the vices of the times, by relaxing *morals*, as well as destroying *principle*. Such a writer can have little else to do, but to new model the paradoxes of ancient scepticism, in order to figure it in the world, and be regarded, by the smatterers in literature, and adepts in folly, as a prodigy of parts and learning. Thus his vanity becomes deeply criminal, and is execrated by the wise and good; because it is gratified at the expense of his country's welfare. But the consolation which degenerate manners receive from his fatal tenets, is repaid by eager praise: and vice impatiently drinks in and applauds his hoarse and boding voice, while, like a raven, he sits croaking universal death, despair, and annihilation to the human kind."

But taking the account of Mr. Hume's manners as his friends have given it; to say, "that few of the professors of Christianity ever equalled him in morality, humanity, and the government of their passions;" is certainly going a great deal too far. Thousands, in the first ages of the gospel, gave all their goods to feed the poor; renounced, in deed as well as word, the world and the flesh, and joyfully met death in its most horrid forms, for the love of their Redeemer. On the same principle, unnumbered multitudes, in every succeeding age, have manfully sustained the heaviest calamities of human life, and with faith unfeigned, and hope that maketh not ashamed, yielded up their souls into the hands of their Creator. Scenes of this kind are daily and hourly passing in the chambers of the sick and dying, as they, whose office it is to visit those chambers, well know. To others they must remain unknown, for want of biographers to record them. Every Christian, who lives in piety and charity, does not favour the public with his own life. Every Christian, who expires in peace and hope, has not the happiness of a Dr. Smith to pen the story of his death:

"Full many a gen of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flow'r is born to blush unseen,
And waste its sweetness in the desert air."
"Far from the madding crowd's ignoble strife,
Their sober wishes never learn'd to stray;
Along the cool sequestered vale of life,
They kept the noiseless tenor of their way."

"Christianity," says a learned writer, "has in every age produced good effects on thousands and ten thousands, whose lives are not recorded in history; which is, for the most part, a register of the vices, the follies, and the quarrels of those who made a figure and a noise in the world; inasmuch that Socrates, at the close of his work, observes that, if men were honest and peaceable, historians would be undone for want of materials."

But, whether the professors of a religion be many, or few; whether they be influenced by the spirit of it, or not; whether they be sincere, or hypocrites: the religion is still the same: it does not change with the changing tempers, dispositions, and interests of mankind, in different times and places; nor is it to be charged with the guilt of practices, against which it protests in every page. No demonstration in Euclid can be clearer than this.

To account for the opposition often so visible between the lives and opinions of Christians, one must enumerate all the various methods, by which, in matters of moral and spiritual concern, men are wont to impose upon themselves. Appetite and passion, sloth and interest, will work wonders in this way—wonders, of which he has no idea, who has not been accustomed, with this view, to contemplate the conduct of those around him, and impartially to scrutinize his own. The religion of many a person professing Christianity, is, by these means, laid by, like a best coat, for Sundays and holidays. Not a single thought occurs of the necessity there is for its being brought into the daily and hourly concerns of common life. It is a speculative belief, deposited in the understanding, to which its owner recurs, when he has nothing else to do; he finds it where he left it, and is fully satisfied with its being there, instead of bearing it always about him, in his heart and affections, as an active principle, ready for use, to operate at all seasons, and on all occasions. He will even spend his days in discoursing and disputing upon the sublimest doctrines, and most holy precepts of religion, his own life still continuing unformed. Nay, what is yet more strange, he will preach seriously, earnestly, affectionately, and repeatedly, against a failing, to which he himself is notoriously subject, and every one who hears him knows him to be so. It follows not necessarily, that he is designedly playing the hypocrite, and acting a part. He has some method of concealing himself from himself, or of excusing himself to himself. He does not see that he is the person, against whom all his own arguments are pointed. He does not think of it. He stands in need of a friend, or an enemy, to tell him, **THOU ART THE MAN.** (This may seem to be a species of madness; but this is human nature.)

(To be continued.)

FOR THE FRIEND.

SCRAPS.

Alcohol.—The following table, compiled from Brande's Manual of Chemistry, shows the proportion in which alcohol exists in several different beverages.

DISTILLED SPIRITS.

Scotch whiskey,	54.32	parts by measure in 100.
Irish do.,	53.90	do. do.
Rum,	53.68	do. do.
Brandy,	53.39	do. do.
Gin,	51.60	do. do.

WINES.

Port,	22.96	do. do.
Madeira,	22.27	do. do.
Current,	20.55	do. do.
Teneriffe,	19.79	do. do.
Sherry,	19.17	do. do.

Lisbon and Ma-			
laga, each,	18.94	do. do.	
Claret,	15.10	do. do.	
Champagne,	13.80	do. do.	
Gooseberry,	11.84	do. do.	
Elder,	8.79	do. do.	

MALT LIQUORS.

Ale,	6.37	do. do.
Brown stout,	6.30	do. do.
Porter,	4.20	do. do.
Small beer,	1.23	do. do.

CIDER.

Highest average,	9.87	parts by measure in 100.
Lowest do.	5.21	do. do.

From this it appears, that in brandy, rum, and whiskey, there is, by measure, more alcohol than water; that Madeira and port wines contain nearly half—strong cider about a fifth, and ale an eighth as much as they. Thus a bottle of Madeira has in it nearly a pint of proof spirit; a quart of strong cider more than six ounces; and a bottle of ale about four ounces! It is well folks should know what they drink.

"Parallel between Intemperance and the Slave Trade."—Dr. Humphrey, of Massachusetts, has recently delivered an address bearing this title. Much originality and intellectual power are displayed in it. We extract two passages, which are calculated to leave vivid and durable impressions on the reader's mind. He thus describes the slave trade.

"The principal ingredients of suffering and crime in the slave trade, are, the infernal ambush—the midnight attack and conflagration of peaceful villages—the massacre of helpless age and imploring infancy—the stripes, and manacles, and thousand unutterable cruelties inflicted between the place of capture and embarkation—the horrors of the middle passage—the shambles prepared for the famine stricken survivors on a foreign shore—the separation of husbands and wives, mothers and children, under the hammer and branding-iron—the mortality of *seasoning*, amid stripes, and hunger, and malaria;—to which must be added, the dreadful accumulation of heart-breaking remembrances and forebodings, incident to a state of hopeless bondage of themselves and their posterity, in a strange and hated land.

"Shall I attempt to describe the horrors of the *middle passage*—the miseries which await these wretched beings in crossing the ocean? I have no pencil, no colours for such a picture. But see them literally packed alive, by hundreds, in a floating and pestilential dungeon—manacled to the very bone, under a treble-ironed hatchway—tormented with thirst, and devoured by hunger—suffocated in their own breath—chained to corpses, and maddened by despair to the rending of their heart-strings. See mothers and young girls, and even little children, seeking refuge in the caverns of the deep, from the power of their tormentors; and not to be diverted from their purpose by the hanging and shooting of such as have failed in similar attempts. Behold the sick and the blind struggling amid the waves into which avarice has cast them, and shrieking in the jaws of the shark, for the unpardonable crime of having sunk under their tortures, and lost their marketable value on the voyage. See them headed up in water-casks, and thrown into the sea, lest they should be found and liberated by the cruiser."

The victim of intemperance is not less boldly and faithfully pictured, than the pitiable subject of the guilty traffic in human flesh. The author holds this energetic language. Let all be warned and alarmed.

"Whatever *bodily* torture the slave may be compelled to endure, he has a clear *conscience*.

He did not sell himself. He never lacerated his own flesh, nor plucked the bread out of his own mouth. Poor and half naked, indeed, he is, but not by his own fault. In bondage he must wear out his life, but he did not forge and rivet his own chains, nor thrust himself into the dungeon which conveyed him to market. If his parents died with grief after he left them, he was not the guilty cause of it. If his wife had sunk down by his side, with a broken heart, gladly would he have saved her, if he could. If his children are as wretched and hopeless as himself, it is not through his voluntary agency. Of all this guilt he stands acquitted at the bar of conscience.

“But how is it with the bond-slave of intemperance? What tormentor was ever so fierce and relentless as a guilty conscience? She charges him with the meanness of driving himself to market—or selling his own flesh and blood, for nothing, to the most cruel master—of buying, and, when his money is gone, begging, the privilege of being a slave. She upbraids him with the guilt of wasting his property, sacrificing his health, blasting his character, destroying his usefulness, disgracing his friends, violating his conjugal vows, entailing poverty and infamy upon his children, and ruining his soul. When thus maddened by her whip of scorpions, he flies to his cups for relief; she but intensifies her tortures to renew them the first moment that returning reason brings him within her reach, and scourges him back again to the very brink of desperation. Again he plunges, deeper than ever, in the oblivious flood, and again emerges, to feel the dreadful renewal of her stripes, and perhaps the next moment to rush into a burning eternity.”

“She knows how to make her terrible voice heard even in the midst of his revelry. She enters before him into his sick chamber, with thorns for his pillow—takes her stand by his bed-side, on purpose to terrify him with her awful forebodings and rebukes; and when the king of terrors comes, she anticipates his entrance into the dark valley, that she may there haunt his soul with undying horrors. Now what, I pray you, is African slavery, in its most terrific forms, compared with this? The mere sting of an insect, compared with the fangs of a tiger—the slight inconvenience of a ligature, contrasted with the crawling and crushing folds of the boa constrictor. Drag me, bound and bleeding, if you will, from my blazing habitation—thrust me half dead into the fetid hold of any slave-ship—sell me to any foreign master—doom me to labour in any burning climate—set over me any iron-hearted driver—load me with any chains, and compel me to toil night and day;—but deliver me not over to the retributions of a conscience exasperated by the guilt of intemperance! O bind me not to a rack where I can neither live nor die under the torture!”

Death by Intemperance.—It is supposed that one-sixth of the deaths reported in the weekly bills of mortality in Philadelphia, are occasioned, directly or indirectly, by the use of spirituous liquors! So that in the year 1826, when 4292 deaths occurred, seven hundred and

seventy human beings were hurried to an untimely grave by the indulgence of this pernicious habit. It is not intended to convey an opinion by this statement, that Philadelphia is remarkable for intemperance. Similar appalling results, and in some places much more terrible havoc would appear, if similar investigations were made.

The Society of Friends has for a long while been concerned to discourage “the unnecessary distillation and use of spirituous liquors,” and generally speaking, its testimony has prevailed to the abolition of those practices within its limits. For thirty years past, *disavowment* has been the consequence of members persisting in vending ardent spirits produced from grain, or in selling the article in small quantities. But few, if any, who remain steadfast in the faith and principles of the Society, are concerned at all in spreading this poison through the land. The subject of intemperance has of late years engaged the attention of benevolent men of all Christian denominations, and extraordinary efforts are now employed in almost every state in the Union, to arrest and slay the monster. Societies for this excellent purpose have been formed, and astonishing results have, in many parts of the country, already crowned their labours. The inhabitants of whole districts have been induced to abandon the use of ardent liquors, and we are greatly deceived, if the moral courage and religious feeling which are enlisted in this service, do not ere long achieve a revolution in the minds of our countrymen, which will be truly glorious. This noble work may perhaps be the forerunner of new and heartfelt devotion to the mitigation of the wrongs of the poor Indian, and of the enslaved African; both of these concerns have of late languished, we are apt to think, from the fewness of the number of clean hands, to uphold the ensign of justice and mercy to the nation in these respects.

Negro Slavery in the United States.—This gigantic iniquity really seems to be less and less regarded, as time and circumstances render it more and more formidable. Some day, however, its true character must be seen, for its tremendous consequences will affect this whole nation. It would be a great mercy if we could be brought to the consideration of the subject by the persuasions of righteousness, rather than by the terrors of wrath. We are all more or less guilty of the long continued wrong. It is in vain that we attempt to escape, by pleading our position on this, or the other side, of certain geographical lines. These distinctions have been obliterated by the actual modes of industry, and the policy which connects the north with the south. The all-conquering power of gain has made their interests one, and the consequences indissoluble. The inhabitants of the slave holding states deserve our commiseration, and are entitled to our aid in doing whatever can now be done toward the abatement or removal of this high transgression.

Let us fearlessly look the evil in the face. If the climate of Rhode Island had been as favourable to the culture of cotton as the Caro-

linas, the capitalists of that state might have found a market for their hundreds of cargoes of human flesh, without sending them as they did to the south. Had the seasons been propitious in Massachusetts, &c. the early settlers there would, in all probability, have pursued the Virginia system, and directed their attention to tobacco and to slaves. New York and New Jersey until recently, and Pennsylvania formerly, for several years tolerated negro bondage. In truth, we all at this moment partake, in some degree, of the labour of slaves; they toil and bleed for our convenience and our gain. But without pressing this tender point too far, let these considerations teach us lenity toward those who happen to have possession of the bodies, and who direct the physical energies of those victims of oppression, assured that it is high time for us to begin in earnest to assist in wiping this foul stain from our land, no matter what the cost may be. Such efforts are enjoined by Christianity. Many able advocates in this great cause speedily appear, and endowed with pure and devoted spirits, like Woolman and Benezet, enlighten the path of our duty, and lead us to the fulfillment of deeds of mercy and of justice.

Slave Trade.—It is estimated by intelligent persons at Rio de Janeiro, that in the course of the year 1826, forty thousand slaves were taken from Africa to Brazil. V.

The following is derived from an authentic printed copy of Extracts, now before us, from the Minutes of the Yearly Meeting of Friends, held in New York, by adjournments, from the 25th to the 30th of the fifth month, inclusive, 1829.

In consequence of the misapprehensions and mistakes to which Friends are exposed by the separatists having assumed the character of Friends, and taken the names of most of our meetings, the following Friends are appointed correspondents in their several quarterly meetings, and all certificates for ministers, certificates of removal, certificates on account of marriage, and other documents of our subordinate meetings, are to be signed by one of their members, in addition to the usual signature of the clerk; and it is requested, in order that certificates may duly reach the meetings to which they are directed, that they be addressed or sent to one of these Friends.

The names of the correspondents, with their respective addresses, are subjoined:—

Correspondents of New York Yearly Meeting.

WESTBURY QUARTERLY MEETING.

New York monthly meeting.

William F. Mott, New York.

Flushing monthly meeting.

Samuel Parsons, Flushing, Queen's co. N. Y.

W. Catbary and Jericho monthly meeting.

Thomas Willis, Jericho, Queen's co. N. Y.

PURCHASE QUARTERLY MEETING.

Purchase monthly meeting.

Richard Mott, Mamaroneck, Westchester co.

N. York.

Anawalk monthly meeting.

Steph. Brown, Peekskill, W. Chester co. N. Y.

Shapauqua monthly meeting.
Elihu Griffen, Mount Pleasant, West Chester Co. N. Y.

NINE PARTNERS QUARTERLY MEETING.
Nine Partners monthly meeting.
Isaac Thorne, Washington, Dutchess County, New York.

Oblong monthly meeting.
William Leach, Sherman, Fairfield, do. Conn.

Oswego monthly meeting.
Enoch Dorland, Arthursburg, Dutchess do. New York.

EASTON QUARTERLY MEETING.
East Hoosack monthly meeting.
John Upton, North Adams, Berkshire County, Mass.

Danby monthly meeting.
Harris Otis, Danby, Rutland co. Vermont.

STANFORD QUARTERLY MEETING.
Creek monthly meeting.
Reuben Howes, Poughkeepsie, Dutchess County, New York.

Stanford monthly meeting.
John F. Hull, Stanfordsville, do. do. do.

Hudson monthly meeting.
Isaac Lyons, Federal Store, Columbia do.

FERRISBURGH QUARTERLY MEETING.
Ferrisburgh monthly meeting.
John Knowles, Monkton, Addison County, Vermont.

Starksborough monthly meeting.
Amos Battey, Starksborough, do. do.

Peru monthly meeting.
David Harkness, Keesville, Essex do. N. Y.

CANADA HALF YEAR'S MEETING.
Westlake monthly meeting.
Gilbert Dorland, Hollowell, Prince Edward County, Upper Canada.

Leeds and Adolphus monthly meeting.
John Ferris, Kingston do.

Yonge Street monthly meeting.
Thomas Linville, New Market, Upper Canada.

Petham monthly meeting.
Joseph King, Thorold, Deep Cut, Upper Canada.

Norwich monthly meeting.
Frederic Stover, Burford, Oxford County, Upper Canada.

FARMINGTON QUARTERLY MEETING.
Collins monthly meeting.
John Strang, Lodi, Cataraugus County, New York.

Hamburgh monthly meeting.
James Sherman, East Hamburgh, Erie County, New York.

Hartland monthly meeting.
Nathan Comstock, Lockport, Niagara County, New York.

Farmington monthly meeting.
Isaac Hathaway, New Salem, Ontario County, New York.

Rochester monthly meeting.
Meat Atwater, Rochester, Monroe County, New York.

SARATOGA QUARTERLY MEETING.
Queensbury monthly meeting.
James Mott, Clarksboro, Saratoga County, New York.

Milton monthly meeting.
James Allen, Greenfield, Saratoga County, New York.

Galway monthly meeting.
Wing Chase, Providence, Saratoga County, New York.

Leroy monthly meeting.
Daniel Child, Leroy, Jefferson County, New York.

Lowville monthly meeting.
Ebenezer Hill, Lowville, Lewis County, New York.

Saratoga monthly meeting.
Paul Kirby, Halfmoon, Saratoga County, New York.

DUANESBURGH QUARTERLY MEETING.
Cocoyan's monthly meeting.
Samuel T. Powell Cocksackie, Green County, New York.

Rensselaerville monthly meeting.
Peter Stover, Rensselaerville, Albany County, New York.

Duanesburgh monthly meeting.
Jonathan Soule, Duanesburgh, Schenectady County, New York.

Butternuts monthly meeting.
Edward Cornell, Butternuts, Otsego County, New York.

Bridgewater monthly meeting.
Obadiah Williams, Bridgewater, Oneida County, New York.

CORNWALL QUARTERLY MEETING.
Cornwall monthly meeting.
Jabez Greene, Canterbury, Oneida County, New York.

Marlborough monthly meeting.
Daniel Birdsall, Newburgh, Oneida County, New York.

Plains monthly meeting.
Isaiah Tilson, Hurley, Ulster county, New York.

SCIFIO QUARTERLY MEETING.
Deruyter monthly meeting.
James Derbyshire, Deruyter, Madison County, New York.

Scipio monthly meeting.
Humphry Howland, Aurora, Cayuga County, New York.

Hector monthly meeting.
William Carman, Trumansburgh, Tompkins County, New York.

And our quarterly meetings were requested to report, in future, the vacancies which may from time to time occur in the appointments, by death or otherwise, and to furnish the names of Friends to supply their places.

FOR THE FRIEND.
FRAGMENTS. NO. 15.

John Woolman. "By great labour, and often by much sweating, there is, even among such who are not drunkards, a craving of some liquors to revive the spirits; that partly, by the luxurious drinking of some, and partly by the drinking of others, (led to it through immoderate labour,) very great quantities of rum are every year expended in our colonies; the greater part of which we should have no need of, did we steadily attend to pure wisdom. Where men take a pleasure in feeling their minds elevated with strong drink, and so indulge their appetite as to disorder their understandings, neglect their duty as members in a family or civil society, and cast off all regard to religion, their case is much to be pitied."

"As every degree of luxury hath some connection with evil, for those who profess to be disciples of Christ, and are looked upon as leaders of the people—to have that mind in them which was also in Christ, and so stand separate from every wrong way, is a means of help to the weaker. As I have sometimes been much spent in the heat, and taken spirits to revive me, I have found by experience, that, in such circumstances, the mind is not so calm, nor so fitly disposed for divine meditation, as when all such extremes are avoided. I have felt an increasing care to attend to that holy spirit which sets right bounds to our desires, and leads those who faithfully follow it, to apply all the gifts of divine Providence to the purpose for which they were intended."

The quantity of ardent spirits consumed by Friends has doubtless greatly diminished since the days of J. Woolman. Many persons have laboured zealously to extirpate its use as a drink altogether, and their labours have been blessed to the Society, and extended their influence to others. But of latter years the subject has not been so impressively brought into view, and it is a question worthy of serious investigation, whether we are progressing in the righteous testimony, or whether we are not losing ground which the zeal and faithfulness of our fathers had gained for us. The foe is insidious, and our strength to resist is always diminished in proportion to our familiarity with it. Strong men have been plunged into the depths of disgrace and ruin by tampering with this poison, and the reputation and safety of their innocent families endangered or destroyed. The extreme labour performed in the harvest field, furnishes an inducement to use this pernicious article; but it has been abundantly proved that the fruits of the earth may be gathered without it, and the health and ability of the labourer preserved more effectually by a proper nutritious diet. The subject is all important, and ought to arouse the serious concern of every one, to guard most scrupulously against the use of distilled spirituous liquors as a drink, lest it should make inroads and ravages amongst us which it will not be in our power to arrest.

George Fox. "Next day, feeling a concern upon my mind with relation to those *seducing spirits* that *made division* among Friends, and being sensible that they endeavoured to insinuate themselves into the affectionate part, I was moved to write a few lines to Friends concerning them as followeth. All these that set themselves up in the affections of the people, and *not Christ*. But, Friends, your peaceable habitation in the truth, which is everlasting, and changes not, will *outlast all the habitations* of those that are out of the truth, although they be *never so full of words*. So those that are so keen for J. S. and J. W. let them take them, and the *separation*; and you that have given your testimony against that spirit, stand in your testimony, till they answer by condemnation. Do not strive, nor make bargains with that which is out of the truth; nor save that alive to be a sacrifice to God, which should be slain, lest you lose your kingdom."

FOR THE FRIEND.

ANN DOCWRA.

The controversial writings of our early Friends are full of curious and interesting information. They may be studied to advantage for the sake of the light they throw upon the character of the Society, and the manners of the age. They contain the materials for a far more complete history of the people called Quakers than has yet appeared, and are rich in anecdotes and traits of individual character. In the course of my reading I have been particularly struck with this latter circumstance, and have thought it would not be out of place to offer, for occasional insertion in "The Friend," such antiquarian scraps as I have gleaned from this source, as well as notices of books remarkable for shrewdness and simplicity, or for the display of strong individuality of character. To give the readers of "The Friend" a specimen of what is here intended, I have made some selections from a pamphlet entitled "An Apostate Conscience Exposed, and the miserable consequences thereof, disclosed for information and caution, by an ancient woman and lover of the truth, and the sincere friends thereof. A. D. London, 1690, p. 68." This A. D. was Ann Docwra, a widow, who filled the station of elder, and who, to judge from her book, was a woman of an energetic and masculine spirit, and a strong, cultivated intellect. The pamphlet is a reply to some calumnies of Francis Bugg, the noted assaulter of Quakerism, who boasted of having written eighty-five books against Friends, "scribbling away against the Quakers to no purpose," "until he had scribbled away his estate, and run many hundred pounds in debt, and now goes about begging, with a certificate of the bishop of Norwich." Bugg, as it appears, claims relationship with Anne Docwra, who is quite willing to disavow the connection, upon grounds not very creditable to the family of Bugg. He had visited her at her own house, had sent her his books, tried to prejudice her mind against Friends, and finally, garbled and altered her letters so as to support his cause, and published them to the world. She clears herself from all his wiles and calumnies in this work, and she does it with singular shrewdness, force, and simplicity. I have not met elsewhere with any account of Ann Docwra. She calls Giles Barnardiston her brother, and says, that

"She was the eldest daughter of William Waldgrave of Buers, in the county of Suffolk, son and heir to Sir William Waldgrave, the younger, so called, because Sir William, his father, and he, deceased both in less than a year's time, as I have heard my grandmother say. It was an ancient Protestant family. I heard my great uncle, my father's uncle, say, that his grandfather, Sir William Waldgrave, was persecuted in queen Mary's days by the bishop of Norwich, and so closely hest by his emissaries that he did not go home to his house, but was fed in his tenant's barns, until he got out of the bishop's diocese to a house he had in another place, where he ended his days in peace."

Her education appears to have correspond-

ed with her station in life, and her reading to have been extensive and various, for she quotes Malebranche upon an abstruse point of philosophy; and, in reply to Bugg, who had called her a she prelate, recounts the following incident of her early life.

"I will say something concerning the prelate he charges me with. The matters concerning a foreign bank do not belong to a prelate, it concerns the magistrate only; if he had called me a she lawyer, he had had some ground for this, for when I was about fifteen years of age, my father finding me reading some idle books, he took them from me, and told me he would have me read better books, and pointed to the great statute book that lay upon the parlour window, and bid me read that; and said it was as proper for a woman as a man to understand the laws, because they must live under them as well as men. I soon applied myself to obey his commands, and was very diligent in learning them. My father was a justice of the peace in the days of king Charles the First many years, but not afterward, although he lived about seven years after the war began. I have read several law books, besides the statute book, which were very beneficial to myself and others in the time of the persecution. F. Bugg knew that I had some understanding in the laws and statutes of the land, therefore he might have given me a more rational title than a she prelate."

Her history of the origin and progress of Bugg's discontent with the Society is valuable, and the incident of the father's death, and the forbearance exercised towards the son on that account, are worthy of preservation. There seems to be a propriety in republishing at the present day, some account of this famous libeller. The weight which the learned author of a late most amusing and piquant romance has attached to the authority of the "veteran Bugg,"* as he is there styled, may lead some to suppose that his eighty-five books remained unanswered, and that the library of John Brown of Wbanpley, which I can only call an unlucky heir-loom in the family, old and worn out as they were, contained materials, the publication of which was all that was required to prostrate the character of the Society of Friends. It has ever been thus with related calumny—

"In vain,
The creature's at his dirty work again."

She thus speaks of Francis Bugg—

"About the year 1682, he came to my house at Cambridge, and made great complaint of George Fox, that he had brought in innovations into the church about marriages, that all marriages must be published at twice in the men and women's meetings, whereas they used to be published but once formerly; I heard him, but did not give my judgment in this concern, but let it rest until I had inquired further of it; at last I understood it was an order of marriage of his own recording in the Quakers' meeting book in the Isle of Ely, and partly of his own making, (as I understood by John Ainslo of Over, in the county of Cambridge;) he also told me that F. Bugg was quarrelsome, and that he saw no way to pre-

vent it, he was so given to contention. This I can prove by his first book he writ against the Quakers, that he began the quarrel, and hath continued it to this day.

"F. Bugg came again to me, and renewed his complaints against George Fox and George Whitehead, that they were the cause of bringing innovations into the church; he also brought a book to me of his own writing which he had got printed; I bought it of him; the title page was 'Liberty of Conscience upon its true and proper Ground.' This book, doctor Gunning, bishop of Ely, read, and said that it was an envious thing. But the chief matter which was the grounds of his contention was, that he would have been a ruler over the Quakers to make laws for them—that all preachers should tell their names when informers came into a meeting to convict it, whether they were asked their names or no, and pay their £20 fine themselves if they were able; if poor, then money should be gathered at the meetings for that purpose, (if he were fined for a preacher,) that he might pay only his own fine, that did not exceed ten shillings; this may be proved out of his own second book, intitled 'The Painted Harlot,' and no Quaker that I knew would consent to this.

"F. Bugg might have kept from the meeting if he was not free to suffer what fines the magistrate laid upon him; for his complaints concerning the due order of marriages, that was but a cavil to cover these designs; but after we were rid of him, we have had no contention about that or any matter in this county, or the Isle of Ely. But when he saw he was slighted by his friends in these parts, he travelled about into other places, to make division among the Quakers in other parts of the nation; and so went on writing, until he had written twenty books against the Quakers, first and last. Some of them are above three hundred pages, which must needs be a great charge; the printing, besides his neglecting his trade, and giving himself wholly to contention, and travelling about upon that account, until he was forced to fly to the clergy for relief. The bishop of Norwich hath so far taken him under his special care, as to give him his charitable recommendation; and he, and those clergyemen that have encouraged him in his writing books, ought to pay his debts, and provide for his livelihood; if they do not, they must needs come off with some disgrace in this business.

"At the time when F. Bugg brought me his first book, I knew nothing of the grounds of his quarrel; I had not inquired into the whole business, and knowing nothing to the contrary but that he was morally honest, he being at my house with his usual complaints against George Fox and George Whitehead, I told him that I had not been at London for many years, but I did intend to go thither in the spring, and examine the cause of his complaints. One of my sisters, hearing of my intention, sent me to take up her lodgings, and they were too remote from my business. In the beginning of the month called April, 1683, I took my journey to London in the stage coach, a maid servant with me. When I came at my inn, there met me a woman in a

* See Brownlee's Enquiry.

coach to conduct me to my lodging; she was a stranger to me, but very civil and kind to me; she told me that F. Buggs had provided me lodgings at her house. I went along with her; it was a wholesale mercer's house; I shall forbear to name him at length, but by T. C.; I was very kindly used by him in all respects, but he was somewhat reserved about the differences between G. Fox, G. Whitehead, and F. Bugg, but he referred me to a manuscript that lay in his warehouse, in folio, of a very large volume. I read in it divers times when I was at leisure, and looked over some of it; the greatest part of what I read was about the controversies between the Quakers and the clergy of the late professing times, called Oliver's days, and something concerning the magistrates also. I told T. C. that it did little concern the present differences that were now in controversy, which might be written in a very small volume; he told me he had some thoughts of printing a few of them; I was unwilling he should be at so unnecessary a charge, which signified little or nothing; I dissuaded him from it; I saw that it would not cost too much to satisfy any party whatsoever.

"F. Bugg's charges and arguments (I take to be mostly in that manuscript) that he hath writ against the Quakers, and not proceeding from his own genius, except it be some of his fantastical whimsies and perversions that he hath added to the work.

"I had never seen George Fox before this journey to London, nor George Whitehead but once, and that but a very short time. I went to his house, where I met with George Fox. I had but little discourse with them; the woman of the house was sick at that time, but George Fox directed me to the meeting chamber for business, and the clerk that kept the chamber would satisfy me in any business I desired. When I came there, he showed me some books; one was writ against F. Bugg and some others; I looked into it, and perceived the differences were too wide for me to compose. I stayed a month in town; in that time I writ an epistle of love and good will to my old friends and fellow sufferers in the late times, the old royalists and their posterity, &c. and carried it to George Whitehead, who got it printed for me. When I had finished my concerns at London, I paid T. C. what he asked for my board, and he was very reasonable, then I returned home to Cambridge.

"Soon after I came home, I writ a paper of the most material passages of the controversy that happened in those parts where I dwelt; I sent it to T. C. aforesaid to be printed. It was printed upon a sheet of paper upon one side only, with no person's name in it; T. C. sent me down about a quire of them, and disposed of the rest himself. About a month after he sent me this paper, I received from him the same paper reprinted in a half sheet, printed on all sides, with an addition of characters, and names in it, viz. G. F.'s party, G. Whitehead and T. Ellwood, with my name to the paper. I complained in a letter to T. C. that I was abused in printing that paper without my consent or knowledge, and to set my name to it. T. C. writ me word, that if I would not own it, I might put

out a short advertisement in print to disown it, and he would get it printed for me, and it should cost me no more than a borying ticket, which was five shillings. I soon sent up a quarter of a sheet of paper, with a short advertisement in it; the substance of it was, that I did disown the half sheet, with the characters and names in it, and what I writ in my whole sheet was not against parties nor persons, but against the wrong spirit. When he had received this small paper and the five shillings, he soon got it printed, and sent me down some of them, and writ me word that he had carried the rest to the meeting chamber for business, and delivered them to the clerk; therein T. C. did honestly, and showed me kindness, but F. Bugg I always found to be the contrary, as may be seen hereafter."

(To be continued.)

FOR THE FRIENDS.

Elisha Bates is an adversary whom the enemies of the Society of Friends will, ere long, be glad to let alone. His controversial writings are fine specimens of acuteness, and strong, well informed good sense, combined with a sober, straight forward determination of mind, which nothing can turn aside from its purpose. Against qualities such as these, the dexterity, flippancy, and insincerity of the Berean were unable to contend. He kept on—replying with unanswerable force to their arguments—deliberately picking in pieces their sophistry—detecting their misrepresentations—recalling their wandering attention to the subjects in dispute, till at length they abandoned the contest, and making out a plea of being called to fulfil other duties, quietly quit the field. After despatching the Berean, he has taken in hand the Advocate of Truth, and it is easy to foresee that his triumph here will be still more signal; inasmuch as the individual under whose name it is conducted, has laid himself open to severe animadversion. It is unfortunate for the professional reputation of M. T. C. Gould, that he has identified himself with the Hicksites. In his zeal to serve the party, he has published a report of the Trial at Steubenville, of the partiality and unfairness of which there is now ample proof. The stenographer pledged himself to publish a correct report of the proceedings. Notwithstanding all that might have been supposed to influence him, such was the effect of the whole account upon us at this distance from the scene of action, that his pamphlet was in the main unfavourable to his party, and a disposition prevailed to consider it as a very fair statement. The critical examination which the report has received from Elisha Bates, has dispelled this illusion. We are therefore induced to extract from his Miscellaneous Repository, the most glaring instances which he has pointed out of omissions and alterations in the evidence. In conducting "The Friend," we have studiously avoided a controversy with other journals, and shall not suffer ourselves to be dragged from our purpose. Scrupulously careful ourselves of the truth of what we publish, we shall ever be willing to correct inaccuracies in our statements. At the same time we feel very indifferent to the hackneyed cry of

falsehood, which has been raised against us from the first, yet which has never been proved. When the cause of truth requires that habitual misrepresentation should be exposed, we shall do it without fear; and resting upon the strength of the evidence we shall adduce, shall then leave the subject.

Elisha Bates informs us that he is in possession of copious notes of the trial, taken by no less than eight persons, with which he has carefully compared Gould's report. The errors of mere carelessness—the omissions—the falsifications even, which the latter contains, and which he has thus brought to light, are truly curious. Passing by the errors of mere carelessness, we shall extract, almost verbatim, the most remarkable of these passages. There is one question which we would earnestly press upon all who may read these pages, and that is—What confidence can ever hereafter be placed in the statements of the Advocate of Truth, thus identified with an individual, who stands convicted of such gross perversions? We will add, what is to be thought of the cause which requires to be so defended?

In page 177 of the Repository, E. Bates observes:

"I have not yet had time thoroughly to examine the work, and compare it with the notes in my possession. I have, however, gone so far in it, as to detect mis-statements fully to warrant the strictures which have been already made. I freely admit that he has correctly detailed a great deal that passed, and has shown himself an able stenographer. And as I freely admit, that in a trial of ten days, and in the abundance that was said by witnesses and by counsel, it was to be expected, that the most able reporter would make some mistakes. But it is a remarkable fact, that in some instances, that has come under my notice, the mistake, if it had any bearing whatever on the merits of the case, has been in favour of the party to which the reporter is attached. There are a few errors that are unimportant; but the great mass of them are injurious to Friends, or to their witnesses or counsel.

"On the pleadings I am not yet prepared to say much, only that much of the force of the arguments on the part of the prosecution is destroyed; and the counsel are entirely dissatisfied with the Report. On this subject, however, I will state one fact.

"While the stenographer could hear, and thought it worth while to record every sarcastic remark that was made by the opposite counsel, (though "in an open and honest voice," during the examination of witnesses, or on the plea on the part of the state, yet he has totally omitted one remark by Tappan, their principal lawyer, which J. C. Wright was pleading.

"John C. Wright was noticing the claim to the property, set up in the defence, on the ground that the Hicksites had assisted to build the meeting houses.

"But as to the subject in the following manner: 'But as to the property, it is said we are co-partners, because the meeting houses were erected by subscription. Now this is not so. It may be convenient doctrine—it would be worth, to me, more than [several] plantations; but it is not sound. It has no foundation except it be the sandy foundation. A meeting house is to be built for the use of some religious society, and individuals not members of that society, subscribe to assist in building it. For instance, I subscribe \$5 to aid in erecting a Presbyterian church. I am not subject to the action of that society. In whom is that property vested? I do not belong to the society. But if I am a tenant in common, and get in debt, an execution may be levied upon my portion of the property. This cannot be. The subscribers are not tenants in common. [Here Tappan interposed, and remarked that J. C. W. had, then, presented the argument. We know, said he, that a free subscription gives no right of property—a free subscription is a gift, and invests no right of prop-

ty. But this property was built by an assessment. The meetings were assessed." Well, said J. C. Wright, place it on the ground of assessment if you please, and the claim is no better. Take this court house for example. It was built by assessment on you and me and others. To whom does it belong? Does it belong to you, or to me?—No—it does not. It belongs to the county, in its aggregate capacity, and not to the people. And so of the property of the Society of Friends. If that meeting house were built by an assessment, it belongs to the Society. No individual capacity or title, is carried along with individual members. So then the gentleman's argument cuts up itself. If he does not go on some other principle, he cannot sustain himself on this—his whole argument falls to the ground," &c.

On the admission of Tappan, that description for the purpose of building a meeting house gives no right of property, is carefully kept out of view in Gould's Report. And why was this done? Can we attribute the omission to any other cause, than that the Hicksites are known to rest their claim to the property on this very ground—and it would be improper to them for their principal lawyer, the champion of their cause, to give up the ground on which they have placed so much dependence? But the stenographer is doing great injustice to those by whom he is supported, by thus concealing from them the invalidity of their pretensions, as pronounced by their own lawyer.

It was therefore unfair to them, as well as to us, for the reporter to pass over this *accidental piece of candour*, that happened to drop from Tappan, when his powerful antagonist was so effectually turning the screws upon him, as in some measure to destroy his presence of mind.

In the subsequent numbers he enters into a minute examination of the evidence, through which we mean to follow him. The circumstances of the trial are now of little importance in themselves, but the review fixes upon the editor of the Advocate the charge of wilfully perverting what he heard and witnessed; and it is principally with the view of enabling our readers to judge for themselves of the veracity of that journal, that we are induced to take this course.

In page 16, (says E. Bates) in recording my evidence in regard to the demand made for the house on 3d day, Gould gives the following sentence, "They gave indirect and evasive answers." Here he left out the next sentence, which was this: "More consummate equivocation I never witnessed."

In page 17, J. C. Wright's first question is altered. Gould has it: "Was the proposition to appoint David Hilles clerk, in the usual form?" The question was, in the usual order?" The difference is material. One reads the word, in—another other to time, circumstances, and manner, in which the proposition was made.

In page 20, he gives the following questions by Tappan, and answers by me: "If a meeting be composed of fifty members, is it in the power of ten to disown forty? Yes. Is it in the power of three to disown twenty? Yes. Is a very small number may do it. This last answer is entirely changed from what I gave in court. He has put in the word "yes" entirely without warrant from me; and he left out a material part of the answer. I will give it as it was. "A very small number may do it; but I cannot say how far the principle would extend."

In page 22, I find the following question and answer by me to Jonathan Taylor, when I, French had made the following proposition, "Was it in order for the clerk to go with his opening minute? It is understood that if the motion made—" Here Gould breaks off with a dash, and leaves the sentence half finished. I will give it entire; "It is understood that if the motion made be out of order, the clerk should go on."

In page 23, I find the following question, asked by Tappan: "You speak of the alarm as being a preconcerted plan; why did you think it preconcerted?" In the answer to this question, sundry changes were made, leaving out some things, and putting in

others; by which the whole was much weakened. I will give it as it was delivered.

"One reason was, an intimation was given, that the sound board over the minister's gallery was likely to fall, while those pressing forward to the clerk's table, by spreading it, created uneasiness, as a number of Friends afterwards said they were made uneasy by that suggestion. A further reason was, that the alarm was given in the youth's gallery; and thus, those who made the most violent declamation, repeating vehemently,—The galleries are coming, the house is falling! had a full opportunity of seeing that nothing was giving way. I further had strong apprehensions that it was a stratagem, from the fact, that at the time those who occupied the seats under the galleries rushing out of doors, those who were pressing their way up the steps over Friends, called out, "Now is the time—rush on!" I know it was at this time, when a number of those between the body of the meeting and the clerk's table, left their places, and there was a vacancy about the table; many were thrown down, and trampled on, and others pitched out of doors: I heard *shouts*, not of alarm, but of exultation, and to increase the uproar, I also heard, "Now is the time, rush on!" I do not know whether by members of the Society or not." This last sentence was in answer to a question. Those who are disposed to compare this statement with that given by Gould, will readily perceive the difference, and probably the reasons for it.

In the same page, after I had alluded to an elderly friend, Tappan asked: "Did you not see him take hold with his hands?" Ans. "I did not." Q. "Who was that individual?" Ans. "I think it was Benjamin W. Ladd." This answer is positively falsified. I stated without hesitation or doubt, "It was Samuel Jones." He was, when sitting, on the lowest step leading to the gallery; of course when he rose on his feet he was on the floor. And Benjamin W. Ladd was in the minister's gallery. There is no similarity in the two names, and how Gould could be so mistaken, I have no time for the other is inconceivable to me. The reader is positively falsified himself whether the change was unintentional or not. And if any should ask what inducement there could be for such a change? I answer: A man disposed so to do, would probably find sufficient inducement in the fact, that Benjamin W. Ladd was not at the meeting, and hence at a convenient time, I might be charged with stating a falsehood.

In the same page, a few lines lower down, another change occurs. Tappan inquired, when the Hicksites took hold of the table to move it, "Did not the Orthodox Friends seize hold to retain it?" Ans. "I think not." This is exactly the reverse of the answer that I gave. I said: "I think they did."

A few lines lower down, he gives the following question and answer, in which he has left out one word, which is material, and has thrown in a wicket to distinguish it. "Do you not know that the orthodox Friends were those that broke it in the first instance?" "[No.] I think that Jacob Richards broke it. I saw him have hold of it, and heard it break."

Page 23 and 24, Q. "You saw Taylor injured, was he not immediately behind the Orthodox of the meeting, I believe he was within the length of a cane of me." This answer is quite an original one. My answer was, "I did not see him when he was injured." Various other little inaccuracies are scattered through this page: one or two of which it will be proper to notice. Gould gives the following questions and answers. "Was you not the regular clerk? I was appointed in the beginning of the meeting, but was ill and he was appointed *pro. tem.* or during my illness. How was your appointment made? I was not present. How does the minute say? Witness reads from the Book of Minutes: 'our clerk being too much indisposed, Jonathan Taylor is appointed in his stead.'" Here the Reporter has taken the liberty to change both the verbal testimony which I gave, and the minute read was this: "I was appointed in the beginning of the meeting last year, but was ill and he was appointed in Taylor" was appointed in my stead." The following is a copy of the minute of the appointment as read

in Court, "Our clerk being too much indisposed to serve the meeting, Jonathan Taylor is appointed clerk in his place."

The subject was again adverted to in my examination the next day, which, though a little out of the order of events, I will here notice, to enable the reader to judge whether it was from design the changes have been made by the reporter, in the evidence given in court. In page 26, Gould gives the following as my language: "Taylor was appointed as a substitute for me, but the minutes were signed as he as clerk of the meeting." Here *seems* to be a deliberate design to falsify the testimony; for what purpose can only be conjectured. I will give the question asked by Tappan, which Gould has left out, and my answer as it was delivered in court. "A year ago, when Taylor was appointed in your disability, from illness, was he appointed *pro. tem.* or in his place?" In my stead. The minutes will show this. He signed the epistles and other documents as clerk."

Now I ask the reader to consider what sort of patrons this reporter must have, to require such a sort of service as this? Or what confidence can be placed in the report of such a man?

(To be continued.)

A SERIOUS EXPOSTULATION, &C.

(Continued from page 287.)

"Whose are the Father's, and of whom as concerning the flesh, Christ came, who is over all, God, blessed for ever. Amen." Rom. xi. 5. "Who [the Son of God] is the image of the invisible God, the first born of every creature: for by him were all things created that are in heaven, and that are on earth, visible and invisible, whether they be thrones or dominions, or principalities and powers; and all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first born from the dead, that in all things he might have pre-eminence; for it pleased the Father that in him should all fulness dwell," &c. Col. i. 15 to 19. "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that, at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philip ii. 6 to 11.

"For he hath made him [Christ] to be sin for us, who knew no sin, that we might be made the righteousness of God in him." 2 Cor. v. 21. Who [Jesus Christ] gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father," &c. Gal. i. 4. For Christ, also, hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit. 1 Pet. iii. 18. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not ours only, but also for the sins

of the whole world. 1 John ii. 1, and 2. For there is one God and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." 1 Tim. ii. 5, and 6.

In a paper written by George Fox, he says, "Christ took upon him the seed of Abraham, he doth not say the corrupt seed of the Gentiles, so according to the flesh, he was of the holy seed of Abraham and David; and his holy body and blood was an offering and a sacrifice for the sins of the whole world, as a lamb without blemish, whose flesh saw no corruption. By the one offering of himself in the New Testament, or new covenant, he has put an end to all the offerings and sacrifices among the Jews in the Old Testament. Christ the holy seed, was sacrificed, dead, and buried according to the flesh, and raised again the third day, and his flesh saw no corruption. Though he was crucified in the flesh, yet quickened again by the spirit, and is alive, and liveth for evermore, and hath all power in heaven and in earth given to him, and reigneth over all, and is the one Mediator between God and man, even the man Christ Jesus." Journal, vol. ii. p. 384.

In his letter to the governor and council of Barbadoes, before referred to herein, are the following extracts, viz.

"This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus, who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not ours only, but also for the sins of the whole world; according as John the Baptist testified of him, when he said, 'Behold the Lamb of God, that taketh away the sins of the world.'" John i. 29.

"We believe that he alone is our Redeemer and Saviour. the captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works. He is the seed of the woman that bruised the serpent's head, viz. Christ Jesus, the Alpha and Omega, the first and the last. He is, as the Scriptures of truth say of him, our wisdom, righteousness, justification, and redemption; neither is there salvation in any other, for there is no other name under heaven, given among men, whereby we may be saved. He alone is the shepherd and bishop of our souls. He is our prophet whom Moses long since testified of, saying, 'A prophet shall the Lord your God raise up unto you of your brethren, like unto me. Him shall ye hear in all things, whatsoever he shall say unto you; and it shall come to pass, that every soul that will not hear that prophet, shall be destroyed from among the people.'" Acts ii. 22, 23.

"He is now come in spirit, and hath given us an understanding that we know him that is true." He rules in our hearts by his law of love and life, and makes us free from the law of sin and death. We have no life but by him; for he is the quickening spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works to serve the living God. He is our Mediator, who makes peace and re-

conciliation between God offended, and us offending. He being the oath of God, the new covenant of light, life, grace, and peace, the author and finisher of our faith. "This Lord Jesus Christ, the heavenly man, the Immanuel, God with us, we all *love and believe in*," &c. Jour. vol. ii. pp. 145, 146.

Robert Barclay, in his Apology, says, "For the infinite and most wise God, who is the foundation, root, and spring of all operation, hath wrought all things by his eternal Word and Son. This is that Word that was in the beginning with God, and was God, by whom all things were made, and without whom was not any thing made that was made. This is that Jesus Christ by whom God created all things, by whom and for whom all things were created that are in heaven and in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers, Col. i. 16, who, therefore, is called the first born of every creature. Ib. v. 15. As, then, that infinite and incomprehensible Fountain of life and motion, openeth in the creature by his own eternal word and power, so no creature has access again unto him, but in and by the Son: according to his own express word, no man knoweth the Father but the Son, and he to whom the Son will reveal him. Matt. xi. 27. Luke x. 22. And again, he himself saith, I am the way, and the truth, and the life; no man cometh unto the Father but by me. John xiv. 6. Hence he is *fittly called the Mediator betwixt God and man; for having been with God from all eternity, being himself God, and also in time partaking of the nature of man, through him is the goodness and love of God conveyed to mankind, and by him again man received and partaketh of these mercies.*" Apology, p. 41.

"We consider, then, our redemption in a twofold respect or state, both which in their own nature are perfect; though, in their application to us, the *one is not, nor can be, with out respect to the other.*"

"The first is the redemption performed and accomplished by Christ for us, in his crucified body, without us; the other is the redemption wrought by Christ in us, which no less properly is called and accounted a redemption that the former. The first, then, is that, whereby a man, as he stands in the fall, is put into a capacity of salvation, and hath conveyed unto him a measure of that power, virtue, spirit, life, and grace that was in Christ Jesus; which, as the free gift of God, is able to counterbalance, overcome, and root out the evil seed, wherewith we are naturally, as in the fall, leavened."

"The second is, that, whereby we witness and know this pure and perfect redemption in ourselves, purifying, cleansing, and redeeming us from the power of corruption, and bringing us into unity, favour, and friendship with God. By the first of these two, we that were lost in Adam, plunged into bitter and corrupt seed, unable of ourselves to do any good thing, but naturally joined and united to evil, forward and propense to all iniquity, servants and slaves to the power and spirit of darkness, are, notwithstanding all this, so far reconciled to God

by the death of his Son, while enemies, that we are put into a capacity of salvation, having the glad tidings of the gospel of peace offered unto us, and God is reconciled unto us, in Christ; calls and invites us to himself, in which respect we understood these scriptures; 'He slew the enmity in himself. He loved us first; seeing us in our blood, he said unto us, live. He who did no sin, his own self bare our sins in his own body on the tree; and he died for our sins, the just for the unjust.'" "

(To be continued.)

THE FRIEND.

SIXTH MONTH, 27, 1829.

We are informed that the yearly meeting for New England convened at the usual time at Newport, and was attended by a large number of Friends. On first day morning, a very great concourse of the members and others assembled, so as to fill the whole extent of that large house; and not only did every part appear to be occupied, but many, unable to obtain accommodation, were obliged to withdraw. The doctrines of the gospel were largely preached, and the over-awings of heavenly good mercifully attended. On second day morning, the meeting for the affairs of the Society commenced, and after disposing of the various concerns which claimed its deliberation, with harmony and condescension, closed its sittings on fifth day. Epistles from all the yearly meetings were received, and measures were taken to continue this brotherly intercourse, so important in promoting the unity and fellowship of a people professing to be followers of the same Lord. Friends were permitted to hold the meeting without any interruption from those restless persons who seem to delight in dividing and scattering the flock.

The removal of many ancient and experienced members of that, as well as of other yearly meetings, is a loud call, and should be impressively upon those who are in the prime and strength of life, to dedicate themselves and their substance to the same dignified cause in which they were enlisted, and to follow them as they followed Christ. To these we would remark, in the language of S. Crisp, "It is no man's riches, or artificial acquirements; it is no man's riddles, or greatness in this world; it is no man's eloquence and natural wisdom that makes him fit for government in the church of Christ, unless he, with all his endowments, be seasoned with the heavenly salt, and his spirit subjected, and his gifts pass through the fire of God's altar, a sacrifice to his praise and honour, that so self be crucified and baptized in death, and the gifts made use of in the power of the resurrection of the life of Jesus in him."

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FOR THE FRIEND.

BISHOP HORNE ON INFIDELITY.

(Concluded from page 262.)

Dr. Adam Smith, the celebrated author of "The Wealth of Nations," had written a letter to Strahan, the printer, the object of which was to extol the character of David Hume, both in life and death. He concluded it with the following extravagant expressions. "I have always considered Mr. Hume, both in his lifetime and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man, as perhaps the nature of human frailty will permit." The celebrated letter to Dr. Adam Smith arose out of the publication of this letter. It contains much that is appropriate to the present times, and to living conspicuous individuals. It is a performance which will be read with delight by all, and from which the readers of "The Friend" will I think derive particular gratification. It is as follows:—

Sir—You have been lately employed in embalming a philosopher; his *body*, I believe I must say; for concerning the other part of him, neither you nor he seem to have entertained an idea, sleeping or waking. Else it surely might have claimed a little of your care and attention; and one would think, the belief of the soul's existence and immortality could do no harm, if it did no good, in a *Theory of Moral Sentiments*. But every gentleman understands his own business best.

Will you do an unknown correspondent the honour, sir, to accept a few plain remarks, in a free and easy way, upon the curious letter to Mr. Strahan, in which this ever memorable operation of *embalming* is performed? Our philosopher's account of *his own life* will likewise be considered, as you go along.

Trust me, good doctor, I am no bigot, enthusiast, or enemy to human learning.—*Et ego in Arcadia*—I have made many a hearty meal, in private, upon Cicero and Virgil, as well as Mr. Hume. Few persons (though, perhaps, as Mr. Hume says, upon a like occasion, "I ought not to judge on that subject") have a quicker relish for the productions of genius, and the beauties of compo-

sition. It is therefore as little in my intention, as it is in my power, to prejudice the literary character of your friend. From some of his writings I have received great pleasure, and have ever esteemed his *History of England* to have been a noble effort of *matter and motion*. But when a man takes it into his head to do mischief, you must be sensible, sir, the public has always reason to lament his being a *clever fellow*.

I hope it will not be deemed vanity in me likewise to say, that I have in my composition a large proportion of that, which our imitable Shakespeare styles, *the milk of human kindness*. I never knew what envy or hatred was; and am ready, at all times, to praise, whenever I can do it in honour and conscience. David, I doubt not, was, as you affirm, a social agreeable person, of a convivial turn, told a good story, and played well at "his favourite game of whist." I know not that John the painter did the same. But there is no absurdity in the supposition. If he did not, he might have done it.—Doctor, be not offended—I mean no harm. I would only infer thus much, that I could not, on that account, bring myself absolutely to approve his odd fancy of firing all the dock-yards in the kingdom.

Concerning the *philosophical opinions* of Mr. Hume, you observe that "men will, no doubt, judge variously." They are certainly at liberty so to do, because the author himself did the same. Sometimes, to be sure, he esteemed them ingenious, deep, subtle, elegant, and calculated to diffuse his literary fame to the ends of the world. But, at other times, he judged very differently; very much so, indeed. "I dine," says he, "I play a game at back-gammon, I converse, and am merry with my friends; and when, after three or four hours' amusement, I would return to these speculations, they appear so *cold, so strained, and so ridiculous*, that I cannot find in my heart to enter them any farther." Now, sir, if you will give me leave to judge, before dinner, of Mr Hume's philosophy, as he judged of it after dinner, we shall have no farther dispute upon that subject. I could indeed wish, if it were possible, to have a scheme of thought, which would bear contemplating at any time of the day; because, otherwise, a person must be at the expense of maintaining a brace of these metaphysical hobby-horses, one to mount in the morning, and the other in the afternoon.

After all, sir, friend as I am to freedom of opinion, (and no one living can be more so,) I am rather sorry, methinks, that men should judge so *variously* of Mr Hume's philosophical speculations. For since the design of them

is to banish out of the world every idea of truth and comfort, salvation and immortality, a future state, and the providence, and even existence of God, it seems a pity that we cannot be all of a mind about them, though we might have formerly liked to hear the author crack a joke over a bottle, in his life time. And I could have been well pleased to have been informed by you, sir, that before his death, he had ceased to number among his happy effusions tracts of this kind and tendency.

For—(let me come a little closer to you, doctor, if you please, upon this subject—Don't be under any apprehensions—my name does not begin with a B—) Are you sure, and can you make us sure, that there really exist no such things as a God, and a future state of rewards and punishments? If so, all is well. Let us *then*, in our last hours, read Lucian, and play at whist, and droll upon Charon and his boat; let us die as foolish and insensible, as much like our brother philosophers, the calves of the field, and the asses of the desert, as we can, for the life of us. But—if such things *are*—as they most certainly *are*—is it right in you, sir, to hold up to our view, as "perfectly wise and virtuous," the character and conduct of one, who seems to have been possessed with an incurable antipathy to all that is called RELIGION; and who strained every nerve to explode, suppress, and extirpate the spirit of it among men, that its very name, if he could effect it, might no more be had in remembrance? Are we, do you imagine, to be reconciled to a character of this sort, and fall in love with it, because its owner was *good company*, and knew how to manage his cards? Low as the age is fallen, I will venture to hope, it has grace enough yet left, to resent such usage as this.

You endeavour to entertain us with some *pleasant conceits*, that were supposed by Mr. Hume to pass between himself and old Charon. The philosopher tells the old gentleman, that "he had been endeavouring to open the eyes of the public;" that he was "correcting his works for a new edition;" from which great things were to be expected; in short, "if he could but live a few years longer, (and that was the only reason why he would wish to do so), he might have the satisfaction of seeing the downfall of some of the prevailing systems of *superstition*."

We all know, sir, what the word *SUPERSTITION* denotes, in Mr. Hume's vocabulary, and against what religion his shafts are levelled, under that name. But, Dr. Smith, do you believe, or would you have us to believe, that it is Charon who calls out of the world at the appointed time? Doth not he call us out of

it, who sent us into it! Let me, then, present you with a paraphrase of the Wish, as addressed to HIM, to whom it should, and to whom alone, with any sense and propriety, it can be addressed. This it runs:

“Lord, I have only one reason why I would wish to live. Suffer me so to do, I most humbly beseech thee, yet a little while, till mine eyes shall behold the success of my undertaking to overthrow by my metaphysics the faith which thy Sox descended from heaven to plant, and to root out the knowledge and the love of thee from the earth.”

Here are no rhetorical figures, no hyperboles or exaggerations. The matter is even so. I appeal, in the face of the world, sir, to yourself, and to every man, who can read and understand the writings of Mr. Hume, whether this be not, in plain, honest English, the drift of his *philosophy*, as it is called; for the propagation of which alone he wished to live; and concerning which you are pleased to say coolly, “men will judge variously, every one approving or condemning these opinions, according as they happen to coincide or disagree with his own.” Our thoughts are very naturally carried back, upon this occasion, to the author of the *first philosophy*, who likewise engaged to *open the eyes of the public*—he did so; but the only discovery they found themselves able to make, was—that they were NAKED.

(To be continued.)

THE WATCHMAN, NO. 5.

I pity the authors of the next century; for what will there be left for them to write or to say, that will not already have been written or said in the best possible manner? It is too often, even now, our hard lot, after torturing our brain for something new, to find the most elaborate essay to be but a poor imitation of what Addison or Johnson has already said. How often do we sit down, fancying that we shall be original, with a glimmering recollection of some exquisite passage or chapter, or essay, in the works of the great classics of our language, so faint and imperfect, that the line between memory and imagination is imperceptible to the mind, yet so well impressed that we follow it in the outline and fill up the figure with our own feeble pencils. The mind glows as we write: the heart warms, the imagination seems to kindle, one's reason to become more clear; we regard our production with all the fondness of paternity, and find, when we look again at some favourite though of late neglected author, that what we have written is nothing but a poor paraphrase! In the exact sciences, where observation and experiment are continually extending the boundaries of human learning, the fame of the ancients is traditional. Their works occupy the shelves of the library, while their discoveries become incorporated with the general mass of knowledge, and they yield the palm of popularity to the latest compilers. It is not so in poetry, nor in that species of composition which is occupied with the morals and manners of mankind. In these departments the test of excellence is the fidelity of the imitation. If the laurels of Homer have lost

nothing of their youthful verdure, it is because his poems are as faithful a delineation of the human heart and of nature at the present day, and in all places, as in the age when they were written; it is because they are untainted with that affectation which is often the idol of popular applause, and which seldom outlasts its generation.

It is this fidelity of colouring, which imparts to the Spectator its perennial freshness. The author appears like ourselves to be a mere looker on at the scene he places before us. Until we have leisure to examine and criticise, we do not perceive that the nicest strokes of his art, are precisely those which seem the easiest and most careless. Perhaps that delicate touch of caricature which places the picture but one remove from real life, without destroying either the individuality or the truth of the character, was never before attained. Succeeding authors have dashed with broader exaggeration, their attempts at the same style of writing; and it is therefore scarcely probable that any future writer in our language will excel the comic satires of Addison.

Yet as the changes of times and manners produce new combinations, the world will always have themes for pleasantry in the new shapes of folly and fashion. I have often, after perusing a number of the Spectator, fallen into a speculation on the aspect which the vanity that was there satirised has assumed in our times, and in our own particular community. The fan, to be sure, is no longer the mystical interpreter of love; nor do our fair countrywomen wear the badges of whig and tory. Yet whether the eye be modestly shaded by “the drab bonnet,” or rove and kindle beneath a flaunting “Navarino,” the bosom of youthful beauty swells with the same susceptible and tender emotion, and is equally alive to praise and admiration. There is not in nature a more lovely object than a beautiful girl expanding into womanhood—with sensibilities exquisitely fine—and yielding instinctively to that support and companionship, the good or evil direction of which so often casts the whole of her future destiny. I seek at times the society of such, and feel myself to grow young again, as when inhaling the breath of returning spring. It is cheering to witness the elasticity of the youthful spirit, and if I sometimes check its gaiety by a sigh, I have not the heart to frown at the simple ornaments with which girlish vanity seeks to decorate even the simplicity of Quaker attire. There may, perhaps, be a curl which does not show itself in the presence of the parents—a ribbon or a frock, which is only worn at youthful meetings, and to which a fine form and blooming cheeks give an air of fashion and gaiety. I pass them by, as the exuberances of innocent happiness. But when the love of display and fashion transgresses the bounds of consistency, I sometimes pluck the flowers from the braided hair, and stop short a flow of fashionable compliments by that appeal to the instinct of early habits, which the presence of an elderly person of a plain appearance always successfully makes. The young women of our Society have less excuse for frivolity, than any others in the world. No where else are the serious

affairs of life so much entrusted to their conduct. Among no other people are those qualities which we proudly term masculine, so graded upon the stock of the feminine virtues.

The most truly respectable woman I have ever known, is a maiden Friend, who unites all the graces of her sex, to a serious steadiness of disposition, and a strength of understanding, that make her equally delightful as a companion, and useful as a friend and counsellor. Her religion is without moroseness; her benevolence without ostentation, and her knowledge without pedantry. She is not above performing the most homely of her household duties, and is always ready to serve the needy and to nurse the sick. Her leisure is employed in the cultivation of her fine understanding, and if the range of her reading be limited according to our modern ideas, it comprises the best written and most valuable works in our language. As she is above any paltry affectation of prudery, her conversation and intercourse with men are frank, sincere, and rational. It seems strange that so lovely and noble a creature should remain unmarried; and yet although she has had several offers from persons of sense and virtue, she has declined them in such a manner as to retain their friendship, and at the same time banish all idea of a more tender connection. If her gentler and more amiable virtues, the fine lights and shadows of her character, are shown to the best advantage in domestic life, the strength and solidity of her judgment, her enlarged views, her sound principles, her Christian charity, render her an invaluable member of the church; and have given her even with the stronger sex an influence, which is the more deserved for having never been misused.

What are the vain and flaunting meteors of fashionable life, compared with the calm and steady light of such a career? And yet the tendency of our Quaker institutions is to make such women—to train the tender mind of childhood to pursuits which shall strengthen without hardening the character—which shall invest the fine form of woman with the modest and serious virtues, as with a beautiful drapery—and teach her that the highest cultivation of which her nature is capable, is that which is received in the school of religion.

FOR THE FRIEND.

COLONY OF LIBERIA.

(Continued from page 284.)

The acquisitions of territory just alluded to, have been evidenced by eight or nine written agreements, all intended to convey to the Society, at the least, a right of *occupation*. In most instances, they were designed, unquestionably, to confer absolute dominion of the soil, without any restriction. In one or two, *perpetual* leases have been granted on the reservation of a small annual rent; while an anomalous arrangement subsists in regard to Cape Mount; the essential part of which is, that the Society enjoy the benefits of an unmediated residence there, and a lucrative trade, to the exclusion of all foreign nations.

The name given to the whole settlement of the colonists is *LIBERIA*, a word which expresses an important characteristic of the emi-

grants, i. e. persons who have attained the rank and privileges of men; or, according to the explication of general Harper, when this designation was formally imposed, and which seems to have received the sanction of the Society, "persons made free, or freed men." The difference in these definitions is not very great, yet, as the former is sustained by etymology quite as well as the latter, and can avouch in its favour an analogous Roman appellation, and indicates withal a feature universal with the colonists—those who were *never* slaves, alike with those who *once* were, but have been emancipated, it may justly claim the preference.

The precise extent of the territory of Liberia is not easily ascertained. It is probable the boundaries of the different chiefs of whom the Society bought, were not accurately defined. The ocean, mountains, and rivers were natural land-marks, to which reference could be had without much difficulty; but, amongst a people wholly ignorant of geometrical science, subsisting by a piratical warfare on each other, to the almost entire neglect of agriculture, artificial demarcations were not to be looked for. For want of known land-marks, I presume, east of Liberia, the agents of the Society found themselves under the necessity, in a majority of their purchases, of leaving undefined the extent of country in that direction. This circumstance is certainly to be regretted; yet it is obnoxious to fewer objections than the practice of some of the original colonists of America, of naming limits at random; such, for instance, as was exhibited in the charter of New York, and furnished the pretence for its interference with Connecticut; and in the charter of Georgia, which, if I mistake not, would authorize the comprehension of the whole tract of country between the Atlantic and Pacific Oceans, within certain parallels of latitude.

But though entire precision is not attainable in relation to the limits of Liberia, it may be stated, that, on the coast, between Cape Mount on the north, in latitude $6\frac{1}{2}$ degrees, and Trade Town, a distance of about one hundred and forty miles southward, the Society have under their jurisdiction no less than eight important STATIONS; that a tract of country having the St. Paul's river for its northern boundary, and extending eastward along the course of this river about twenty miles, is occupied by the settlers in several advantageous points; that one of the Society's purchases is on Young Sesters river, as far south as the Grand Bassa country, about ninety miles from Cape Montserado; that Factory Island in St. John's river, besides other lands on the same river, about nine miles north of Young Sesters river, belong to the Society. The country between St. John's and St. Paul's rivers is traversed by the Montserado river, and the Junk and Red Junk rivers, all of

which empty into the ocean, and are navigable for small craft. On these streams the Society own valuable lands; and the district between the Junk rivers and the ocean, for the most part, is subject to their jurisdiction.

Several of the rivers mentioned deserve further notice, particularly the St. Paul's, which, according to recent information, is navigable for more than one hundred miles; is half a mile wide for nearly the whole of this distance, and is free from obstructions, except a single fall. The Montserado, also, has been said to be the largest river between Rio Grande and the Congo river; to rise near the head waters of the Gambia and the Niger, and to run a course of about three hundred miles. There is reason, however, to think, that in this description, it has been confounded with the St. Paul's; but there is no doubt, that, for boats of considerable dimensions, it affords a safe navigation for forty or fifty miles. It may be added, that Stockton creek, a considerable stream about nine miles in length, unites the St. Paul and the Montserado, and such is the nature of the country, and the course and ramifications of the several rivers, the Montserado, the Junk, the Red Junk, St. John's and Sesters, that water communication between the northern and southern boundaries of the colony, may be effected without great expense.

With respect to the soil of Liberia, one of the most intelligent agents of the Society describes "the whole country between Cape Mount and Trade Town" as "rich in soil and other natural advantages, and capable of sustaining a numerous and civilized population beyond almost any other country on earth. Leaving the sea-board, the traveller, every where, at the distance of a very few miles, enters upon a uniform upland country of moderate elevation, intersected by innumerable rivulets, abounding in springs of unfauling water, and covered with a verdure which knows no other changes except those which refresh and renew its beauties." Such, indeed, is the description generally applicable to tropical countries. Where "winter's killing frosts" are unknown, vegetation, unless among burning sands, is usually luxuriant. The partial, but unceasing decay of plants, which are pushed forth to maturity in a few months by the genial warmth of a perpetual summer, yields a constant and abundant supply of matter for fertilizing the earth. All authorities of note concur in ascribing, to tropical Africa especially, the character of a rich soil. Most of these extant at the time Wadstrom published his huge tome, under the name of an "Essay on Colonization in Africa," are collected by him, and added to his own observations. Dr. Smeathman, Afzelius, and the Chevalier de Marchais, have each furnished valuable testimony on this subject. The last mentioned writer, whose voyages to the coast of Africa were performed in 1725, 1726, and 1727, gives a very minute account of Montserado. "The whole country," he says, "is extremely fertile." In short, its fruitfulness seems to have given name to the whole continent, which means "cars of corn."

The productions of Liberia are the best

proofs of the excellence of its soil. Rice grows abundantly, and almost without cultivation. The sugar cane, indigo, and cotton, are mentioned by Marchais as growing spontaneously at the Cape so long ago as the date of his voyages. Indian corn, Guinea corn, millet, pepper of three varieties, of which each is equal to Cayenne, sweet potatoe, cassada, yams, cocoa, ground nuts, arrow root, egg plant, oclire, every variety of beans, and most sorts of peas, cucumbers and pumpkins, plantains, bananas in endless abundance, limes, lemons, tamarinds, oranges, sousep, cashew, mangos, twenty varieties of the prune, guava, papou, pine apple, grape, tropical peaches and cherries, are enumerated by the managers of the Society in their last report, as products now possessed by the colonists, and so easily raised, that, with a small share of attention, the colony can never be without them. Coffee has been exported from the colony to this country. It grows spontaneously, and may be purchased of the natives at about five cents per pound. Palm oil is another article, cheaply obtained at Liberia, and of great importance to the settlers. It supplies the place of butter and lard for culinary purposes, and may be had at twenty cents per gallon. The rivers abound with fish; and cattle, goats, fowls, ducks, geese, and swine, are numerous. The sheep, though wool cannot be in much request in so warm a climate, is also reared by the colonists.

(To be continued.)

—:—

Original Poetry.

PRASE TO THE CREATOR.

AN ODE.

Field, wood, vale, mountain, utter forth thy praise,
 INFINITE MOUNTAIN! The leasing ocean,
 Along his coasts, in roaring surges, plays
 The music wild of nature's deep devotion.
 Of thee, CREATOR! nature still declares
 How vast thy glories, and sublime thy state;
 Whether she breathe the voice 'mid gentle airs
 Wafted o'er earth surcharged with od'rous freight;
 Or, from the dense, black horror-casting cloud,
 Where hail, fire, tempest, all her features shroud,
 She thundereth thy power, terrifically loud!
 See! through the heavenly arch, the bow of hope
 extends,
 The star of day's illuming ray that gorgeous beauty
 lends.
 'Tis all of light and rain-drops made,
 'Tis but a shadow, yet it flings a shade!
 It speaks of thee, O God! thy wondrous hand
 Raised it a sign of mercy from the Lord.
 —Thou sun! whose glorious beams
 Now dart around in vivifying streams;
 Whose radiance is too bright for mortal gaze,
 What is the secret that thine orb displays?
 A God! A God! All-wise, All-seeing;
 All-powerful! the Author of all being;
 Surpassing comprehension, and unknown,
 Except through mercies which his love hath shown,
 To man! fallen, sinful, ingrate man, alone!
 G.

Innocence and joy were appointed to dwell together for ever. An joy went not first; but when innocence went away, sorrow and sickness dispossessed joy of his habitation.

That sorrow which was brought in by sinne, must not go away till it hath returned us into the first condition of innocence: the same instant that quits us from sinne and the failings of mortality, the same instant wipes all tears from our eyes.

Jeremy Taylor.

* Among the Romans, Liberia was the name of a festival annually celebrated at the time when the toga virilis (also called toga libera) or manly gown, was assumed by young men, and their juvenile dress wholly laid aside. The investiture was sometimes attended by curious ceremonies, conferred important privileges, and imposed correspondent obligations.

FOR THE FRIEND.

HICKSITE PROCEEDINGS AT WILLISTOWN.

At Willistown, Chester county, the separatists continued to meet with Friends in their preparative meetings, until one of them was taken under the mill, and his name placed on the minutes of the month-meeting, who, with one that had been disowned refusing to withdraw, the meeting in consequence was under the necessity of adjourning, which it did accordingly, and met in the yard. Subsequently, they (the separatists) forbid the person who had the care of the house, to open it for Friends, which he was finally prevailed upon to refuse to do; and when requested by a Friend to open the house, said he would open it that time, but should not do it again, as they (the Hicksites) had so repeatedly forbidden him. Their next act was, two individuals who had been disowned, called upon him (previous to the expiration of the time he had been paid for taking care of the house,) and demanded the key of the house, in the name of Willistown preparative meeting, and obtained it. Friends being thus deprived of the use of their meeting house, except in conjunction with the separatists, when opened by them for their purposes, thought it best for the present to hold their meetings in a part of the old meeting house, which was tenanted by a woman, a member in unity. A statement of their situation was forwarded to the monthly meeting, with application for permission so to do, which being granted, their meetings have been so held since the 12th month, 1823. Independently of the trials to which Friends were subjected, by ministers, with whom the Society had declared its disunity, occasionally occupying the time with discourses, and assuming the control of the meeting, members performing their marriage contrary to established order, and without the consent of the Society, &c. there was one circumstance that made Friends most easy to adopt this course, as soon as it could be done in the order of Society. The rent of the old house and lot was heretofore appropriated to defray the expense of taking care of the meeting house, and being in the occupancy of a member, of course the amount was paid into their hands, which they could not with propriety pay to a person they had not employed, and they did not feel easy to sit even in their own house when opened and warmed by a person they could not pay.

On the first day of 1st month, 1829, an individual who formerly had the care of the property, but who had been disowned, left a written notice signed by himself, his colleague, and two others as witnesses, to leave the house at the expiration of the year, with verbal information, that if she wished to have it, to apply to them.

In the early part of the 4th month, she employed a man to put some manure on the lot. Whilst he was engaged in spreading it, * * * * and his son entered the lot with a plough, and commenced ploughing. She forbid them, * * * * told her that he should plough all three of the lots, and that he was requested to do so by their meeting. Shortly another plough, horses, and man, arrived from * * * *, an adjoining neighbour's. One of the lots that had corn on last year, was sown with oats; the other two were in grass, which a few days after they planted with corn.

The 29th day of the 4th month, previous to entering their monthly meeting, * * * * called upon her and demanded the rent; being told that she had paid her rent, they said she must pay them, and that they should not let thirty days pass over without proceeding in their own way, from which she expected that something would be done, but she has heard no more of it.

A few days after the fowls having taken up the corn, the person who was principal in the trespass, with a neighbour to assist in the entry, and hearing he passed, ordered her to put up a low fence, or there would be some medicine prepared for them, but she not thinking it her place so far to sanction their trespass, as to keep her fowls off her own enclosures, did not do so. He called again some time after, and said, that if she did not put them up, she might depend upon it there would be some medicine prepared for them. As she does not know when this

medicine will be prepared, she cannot use her fowls lest she should poison herself.

Thus they have first violated the discipline of the Society, set its authority at defiance, then by means that will not bear a review, deprived those who adhere to the order of Society of the peaceable enjoyment of their legal rights, among whom is one that has spent more of his time and substance for the acquisition and improvement of that place than any other, and if we except some late improvements, it is probable he has expended more than all the rest that now assemble at that place; and it is not even pretended that he has, in any way, violated the conditions by which he was entitled to the enjoyment of what he had done there.

Next, in violation of the statute of the state, a band of able bodied men attack the person who had given leave to Friends to hold their meetings in her house, a defenceless woman in her own enclosures, plough up her grass, so that she cannot keep a cow; threaten her that if she does not comply with this requisition, a still more horrible breach of the public peace will be committed. What they will next do it is vain to conjecture, for when men take all matters, both ecclesiastical and civil, into their own hands, and violate the ordinances of both religious and civil society, there is no calculating the extent of the disorders which may ensue.

A FRIEND TO GOOD ORDER.

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SELECTED FOR THE FRIEND.

"Jesus, great shepherd of the sheep,
To thee for help we fly;
Thy little flock in safety keep,
For, oh, the wolf is nigh!

He comes, of hellish malice full,
To scatter, tear, and slay;
He seizes every straggling soul,
As his own lawful prey.

'Tis into thy protection take,
And gather with thine arm;
Unless the fold we first forsake,
The wolf can never harm.

We laugh to scorn his cruel power,
While by our Shepherd's side;
The sheep he never e'en devour,
Unless he first divide.

Oh! do not suffer him to part,
The souls that here agree;
But make us of one mind and heart,
And keep us one in thee.

Together let us sweetly live,
Together let us die;
And each a crown of glory receive,
And reign above the sky."

He that brings his body to God, and hath left his will in the power of sin, offers to God the calves of his lips, but not a whole burnt offering; a lame oblation, but not a reasonable sacrifice. Without a holy life, we cannot, in any sense, be happy, or have the effect of one prayer. But if we be returning and repenting sinners, God delights to hear, because he delights to save us. When a man is holy, then God is gracious, and a holy life is the best, and it is a continual prayer; and repentance is the best argument to move God to mercy, because it is the instrument to unite our prayers to the intercession of the holy Jesus.

Jeremy Taylor.

If men did but know what felicity dwells in the cottage of a virtuous poor man, how sound his sleeps, how quiet his breast, how compos-

ed his mind, how free from care, how easy his provision, how healthful his morning, how sober his night, how moist his mouth, how joyful his heart, they would never admire the noises and the diseases, the strong passions, and the violence of unnatural appetites, that fill the houses of the luxurious, and the heart of the ambitious. *Ibid.*

He that hath a state of life in which he cannot at all in fair proportions tend to religion, must quit great proportions of that, that he may enjoy more of this; this is that which our blessed Saviour calls pulling out the right eye if it offend thee. *Ibid.*

THE FRIEND.

SEVENTH MONTH, 4, 1829.

The statement of occurrences at Willistown, has been several weeks in our possession. The respectability of the individual who furnished it, gave sufficient assurance that it was free from intentional error; but we waited to be more thoroughly ascertained of one or two particulars, and have since had the opportunity of being made fully satisfied. It seems an analogous case to the ploughing-up business at Nine Partners, mentioned in our No. 35, with circumstances of aggravation, strangely at variance with the high professions of love and forbearance so frequently made by the Hicksites. For destitution of all sense of refinement, of manly feeling, and even of common courtesy, the treatment, as it has been represented to us, of the respectable female who has charge of the property, can find, we should hope, few parallels in Pennsylvania.

We venture the opinion, that the beautiful little ode on our third page of to-day, deserves a place among the choicest inspirations of the lyric muse.

Our paper, we regret to say, was too far made-up, on the receipt of "The Free Thinker," No 1, to admit of its insertion this week. Room will be reserved for it in our next.

The writer of "Colony of Liberia," will excuse us for the liberty we have taken in dividing his article. Previous arrangements made it necessary.

The agents for "The Friend" when they remit subscriptions, will confer a favour by mentioning particularly the names and residence of the subscribers on whose account the remittance is made—and such of them who have not suitable private conveyances, are requested to forward the money collected, in notes of as large amount as they can, by mail, to John Richardson, Carpenter Street, four doors below Seventh street.

Married, at Friends' Meeting, Mulberry street, on 5th day, the 23d inst., Dr. JOSEPH PARSONS, to REBECCA ABBOTT, daughter of Timothy Abbott, all of this city.

FOR THE FRIEND.

ANN DOCWRA.

(Continued from page 294.)

"Robert Bugg (father to this Francis Bugg that writes now against us) was a melancholy down looked man by relation, and dwelt with his son, this Bugg. Some years after F. Bugg was married, he arose from dinner one day and went out, and was found drowned in a water, where he had no occasion to go to that place, as F. Bugg and his wife related. I had some discourse about it with her, and other persons with him, so that they both concluded he drowned himself."

"It was the advice of Friends to be tender to F. Bugg, lest some such misfortune should befall him when he was amongst us; and that was one reason that he was honoured in giving him certificates when he required, which he hath since printed."

"In page 155, F. Bugg brings divers certificates to clear himself of several things, whereof one is as followeth, viz. That F. Bugg neither is, nor ever was distracted nor discomposed since any of us can remember him, or that ever we heard of. This is the worst character of him that his friends could give. But if he be not shatter-headed and discomposed in his mind, he is one of the greatest deceivers and liars that this age hath produced; but my judgment is more favourable. I know by the discourse I have had with him lately, that he is disturbed in his mind beyond all reason, if he be crossed in any discourse or writing against him, and then he knows not when he speaks truth and when he lies. When he first writ against us, some Friends told him that he writ lies. His answer was, that his pen would run too quick sometimes; and now lately, I told him of some passages in his books, that he had made false quotations out of our books, and mentioned one to him out of Edward Burroughs his works, where he had rambled above a hundred pages, and gathered up words, and made one entire paragraph of them. His answer was, that that was by way of paraphrase; so at first, when he writ lies, his pen run too quick, and now his lies are paraphrases; and such crafty, or rather crazy, foolish stuff his books are composed of, if he had been well in his wits, he would not have scribbled away a fair estate, and run many hundred pounds in debt, beside, to no purpose. I really believe all that he lost by the Quakers does not amount to £32. See page 31, where he names their names, and the sums also. But in page 148, F. Bugg says, that the Quakers are the chief cause of my misfortune, not only in respect of controversy, but six or eight breaking in my debt. If they had been real Quakers, he would have named them every man, for he writes at large upon such matters; but to my knowledge there was some that died in his debt that were of his own fraternity, that went about to make division amongst us. It was his restless spirit and shattered head that was the cause of his misfortune. They that are well acquainted with his books may perceive it. In the title page of divers of his books shows his wild fancy; I will quote some of them. His second book, the

title page, 'The painted Harlot stript and whipt,' &c. The title page of some of the rest; his seventh book, 'Battering Ram against Rome,' &c. His eighth book, 'One blow more against new Rome,' &c. His ninth book, 'New Rome unmasked, and her Foundation shaken,' &c. His tenth book, 'New Rome arraigned, and out of her own Mouth condemned,' &c. This book is the strangest fiction that ever I read. His fifteenth book, 'A second Summons to the city Aheh, by way of metaphor, deliver up Sheba, the Son of Bichri, 2 Sam. xx. i. e. George Whitehead, by name.' This shows his malice against G. W. I know of a certain, that shatter-headed people are very malicious, and not to be qualified; and the reason is, because their imagination works so strong, that it serves for nothing but to make a grave of their reason."

The following quotations will excite feelings of a different nature. In the origin of our Society it cannot be denied, that amidst the general religious ferment which then pervaded Great Britain, there were many who assumed our name, and were acknowledged as members, who sooner or later showed themselves to be fanatics and ranters—who were unwilling or unable to restrain themselves within the limits of any religious community, and jeffours for other doctrines, as they had left others to come to us. Such were those ranting, wild spirits that gathered around James Nayler, in what he terms the night of his temptation, when the power of darkness was above. Such were those fanatics who opposed all church government and discipline as a disparagement to the spirit of truth. Such, too, were those who attempted to delude George Fox himself, by stories like the following, which a few, it seems, were willing to circulate and believe.

"In his eighteenth book, page sixty, F. Bugg says, 'There was a rumour in the country in the year 1663 or 1664, that George Fox had, in one night's time, twenty-four languages given to him by divine inspiration, and I did believe (says F. Bugg) and divers others for twenty years.' That he did believe it, this I know to be true; but for divers more, I never heard of but one, and he was accounted a shatter-headed man by all that knew him. I heard this story many years ago, and took notice of it, and spoke of it to my brother, G. Barnardstone of Clare, in the county of Suffolk, a man well known to be a wise and honest man. I told him that we had some shatter-brained people amongst us, and if they went on so, we should want a religious bedlam for such mad folks. My brother replied that it was true, there was some shatter-headed people amongst us, and that the best way was to use them kindly, so long as they were morally honest; for some had recovered, being sincerely honest; but they were not to be disturbed, for that would make them worse."

The above story has been brought forward as a proof of the fanaticism and credulity of the early Quakers. It is not always after the lapse of a century and a half, that the refutation of such a calumny can be discovered; but it is gratifying to find, from the most unimpeachable evidence, that the true Quakers of that day—those to whose firmness, and zeal,

and consistency, the Society owes its present existence, were a distinct people from the wild and enthusiastic spirits, the shatter-brained folks of whom Ann Doewra speaks.

The concessions made in the following passage are such as the readers of our early controversial works must confess to be not unfrequently required. In the heat of disputation, and smarting under that oppression which is said to make even wise men mad, expressions were sometimes extorted from some of our early Friends which they must have condemned in their cooler moments, and which it is cause of regret to find on record.

"I have something to say concerning Edward Burrough, one of our preachers; he was before my time, I being not acquainted with him, only by reading his books, where I find him to be a man, both for natural and supernatural parts, extraordinary well qualified. But F. Bugg says, that he finds it in his works, that he said, That the sufferings of the Quakers were greater than the sufferings of Christ and his apostles. There is something upon record to that purpose, as I understand; and this was in Oliver's days, which he did say, that the Quakers' sufferings were worse, in some respects, than the sufferings of Christ. And his reason was, because the Jews pretended law for what they did; and the Quakers' sufferings were very much upon the account of small trivial things, and no law, so much as pretended. Although no Quakers do justify this passage, yet it may be excused in some measure, and that according to truth. Some of the best of men have broke out into passion under sufferings, and E. Burrough's sufferings were great at that time, not only for himself, but seeing so many of his innocent friends under great afflictions and sufferings. Under the agony of sufferings the best of men have showed much weakness and passion when God had forsaken them, or hid his face from them for a short time."

(To be continued.)

A SERIOUS EXPOSTULATION, &c.

(Concluded from page 296.)

"By the second, we witness this capacity brought into act, whereby receiving and not resisting the purchase of his death, viz. the light, spirit, and grace of Christ revealed in us, we witness and possess a real, true, and inward redemption from the power and prevalence of sin, and so come to be truly and really redeemed, justified, and made righteous, and to a sensible union and friendship with God. Thus he died for us, that he might redeem us from all iniquity; and thus we know him and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death. This last follows the first in order, and is a consequence of it, proceeding from it, as an effect from its cause, so as none could have enjoyed the last without the first had been, such being the will of God; so also can none now partake of the first, but as he witnesseth the last. Wherefore as to us, they are both causes of our justification; the first the procuring efficient, the other the formal cause." Apology, pp. 218, 219.

I could add much more to the same points from the writings of William Penn, Isaac Pennington, George Whitehead, Edward Burroughs, and many others, all speaking a language remarkably coincident on these subjects. But as the writings of these authors are not generally within your reach, I have foreborne.

There is a circumstance respecting our blessed Lord, of which, it seems to me, too little notice is generally taken, and that is, that he was worshipped while he walked among men. Neither saints on earth, nor angels in heaven, are proper objects of worship. This circumstance affords a plain proof of his divine character; and when viewing this circumstance, and contrasting it with the preceding quotations relating to him from the sermons of Elias Hicks and the Berean, we are obliged to form conclusions of the most shocking nature. The quotations referred to make our blessed Lord only a man, a very good man; but awful as it may appear, his suffering men to worship him, obliges us to conclude, that he must have been a very presumptuous mortal, a fanatic, and, consequently, contrary to his own assertions, not even a good man! Shocking, painful picture! Regard weigh! this subject, I entreat you, with a very serious attention. Throw it not hastily away from you as a matter of no moment. Let the following passages of scripture be solidly considered by you: "The wise men fell down and worshipped him." Mat. ii. 11. "The leper came and worshipped him." Ib. viii. 2. "The woman of Canaan came and worshipped him." Ib. xv. 25. "They that were in the ship came and worshipped him." Mark v. 6. "The blind man believed, and worshipped him." John ix. 38. When he entered Jerusalem, the multitude that were with him worshipped him, spreading their garments in the way, and singing hosanna in the highest. Matt. xxi. 9 to 15. After his resurrection, before his ascension, "his disciples held him by the feet and worshipped him." Mat. xxviii. 9. And in verse seventeen, it is said, "his disciples worshipped him."

But Peter, Paul, and Barnabas refused to be worshipped, as did also the angel which John saw in the Revelations. When Cornelius fell at Peter's feet, and worshipped him, Peter took him up, saying, "Stand up: I myself also am a man." Acts x. 25, 26. When Paul and Barnabas were at Lystra, and Paul had healed the impotent man, the people, seeing what was done, said, "the gods are come down to us in the likeness of men," and, with their priest, were about to sacrifice to them, Paul and Barnabas rent their clothes, and ran in among them, saying, "Why do ye these things? we also are men of like passions with you." &c. Acts xiv. 8 to 18. See also Rev. xix. 10, and xxii. 8 and 9.

I have written more than I anticipated in the commencement, but the nature of the subjects treated of must plead the necessity thereof. To have written less, I should have failed to do them all the justice I am capable of, or to clear my mind. I have endeavoured to discuss the various parts of it without prejudice, but with candour and sincerity; and may you

hear and bear it in the same disposition as my sincere desire. I claim no right to impose my views upon you. As I have before expressed, I again repeat, that all I wish, all I seek, is to invite and excite you to examine these things dispassionately for yourselves, seeking, in humility, to be favoured with right direction by the great Counsellor in this important investigation.

Perhaps some of you may object, and say, I do not comprehend Elias Hicks and the Berean rightly, that the views I take, are not their views, &c. In answer to you I would request you to remember, that I have taken or understood their words according to the common acceptance of English words, as I have previously stated herein, and that, in so doing, can I have done any violence to their assertions, seeing I have applied the same acceptance of words to the declarations of Scripture, and the extracts from the writings of Fox and Barclay?

I have heard it mentioned occasionally by some of you, that Friends are too outward and literal in their application of Scripture; and I know that Elias Hicks and the Berean make great pretensions to refined ideas of spirituality. I am very sensible that the historical facts recorded in Scripture, abound with instruction to him, who is humbly and faithfully endeavouring to work out his salvation, with fear and trembling before the Judge of quick and dead, by an application to the different stages of his growth in the work of regeneration. But while I am very sensible of this, I dare by no means suppose that the facts recorded there, are only allegories portraying the inward travail of the Christian. No views of refined spirituality can justify such a perversion of the details of the inspired and holy men who wrote the Scriptures, according as they were moved so to do by the spirit of God; giving us thereby the most faithful record of the creation, and the dealing of God to his creature man, and particularly of his chosen and rebellious people, the Jews, to a period of time not very far distant from the coming of the Messiah, Jesus of Nazareth, together with the prophets, all of which we are bound to believe. By thus habituating yourselves to allegorize away the sacred facts of Scripture, you are apt, and will be almost certain, to come to esteem them lightly, even as a mere fable. Those who are thus allegorizing away these sacred truths, would do well to consider, whether they are not committing "spiritual wickedness in high places;" Eph. vi. 12. and whether the denunciation of the apostle respecting preaching another gospel will not rest on them. "But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i. 8 and 9.

It has been likewise said, that ancient Friends lived in days of superstition and ignorance, and that they were then obliged to express themselves in writing in a way adapted to those times, and not always strictly in accordance with their sentiments. But it ap-

pears to me highly presumptuous to assert that of which we have no proof. And, moreover, by so doing, we make those ancient worthies guilty of evading the truth; a very serious charge in my view. But supposing, for a moment, such were the case, they must have been a set of the wildest fanatics, seeing they suffered even to the loss of life and estate, to maintain opinions they did not themselves believe. What a labyrinth are we led into, if we undertake to support error, in opposition to truth! How confusing to the mind! How galling to the spirit! Oh! how different! An humble seeking for that peace which the world cannot give, neither take away.

If you still conclude, after an investigation, that I am wrong, and that by advocating the principles and practices you do advocate, you are thereby not rejecting the only means of salvation provided by a merciful Creator for your redemption, and not for yourselves only, but for all mankind, I beseech you, for your children's sake, to pause, and consider what you are doing. By disregarding the Scriptures, by attempting to level our Saviour's character with that of a mortal man, your children already begin to act as though every restraint to morals was laid aside. And they will almost inevitably (there are some singular solitary exceptions, I joyfully acknowledge) become sceptics. And what security have you for their morals? You have, by your examples and precepts, taught them lightly to esteem the Scriptures, religion, and religious meetings; these things, many of you, I fear, will find sorrowfully verified, if you continue to advocate such opinions; on dying beds to mourn over the destruction of a son or a daughter, brought to disgrace by the corrupt principles which you will have to acknowledge were implanted in their bosoms by yourselves.

Oh! for the sake of children that are dear to you, I beseech you again to pause, and consider what you are doing.

Whether you accept or reject this exposition, I must leave. The Lord knows my sincerity in thus addressing you. May you be wise with that wisdom which is from above, and which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy;" James iii. 17, is the sincere prayer for you, of your real, but candid friend,

CHARLES FISHER.

Warren Co. Ohio.

Began near the commencement of this 12th month, and finished at intervals the 23d of the same, inclusive, 1828.

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Improvement is essential in the Christian character. There is no standing still; it is not compatible with the nature of the subject; if the principles which actuate us be principles of goodness, they must continue to actuate us; and, under this continued stimulus and influence, we must necessarily grow better and better. If this effect do not take place, the condition is, that our principles are weak, or hollow, or unsound. Unless we find ourselves grow better, we are not right. For example, if our transgressions do not become fewer and fewer, it is to be feared that we have left off striving against sin, and that we are not sincere.

PALEY.

FOR THE FRIEND.

VACILLANCY OF HICKSISM.

The Hicksites very early adopted the principle, that the majority in the Society ought to govern. In conformity with this principle, they laboured incessantly, by artifice and intrigue, to enlist every one in their cause, who could be prevailed with to join them. Numbers were relied on to ensure success, and to establish them in the view of the world, as the Society of Friends. Like crafty politicians, they boasted of an overwhelming majority, well knowing that many persons never investigate, but implicitly confide in the opinions of their neighbours, and thus fall in with those who make the most clamour, and appear to be the strongest party. This policy has led them to court the good opinion of the public, and to endeavour to turn the popular current in their favour. They have run to the newspapers for their groundless complaints against Friends, drawn up in a way to work upon the popular feeling, and to beget prejudice against the sound members. Epistles were addressed to their partizans, but designed for the public eye, containing professions of great love for their "erring brethren," while their conduct was frequently marked with a vindictive, persecuting spirit, which led them to labour secretly to undermine and asperse the character of Friends. In the early stages of their dissensions, and before the property question was agitated, *doctrines* formed the chief topic of conversation and dispute. The parlour, the shop, and the public highway, were alike familiar to daily discussions of the sacred subjects of religious belief—many of their sentiments struck at all kind of restraint—they inculcated free inquiry and liberal views, and professed great respect for the rights of the *people*. Invidious comparisons were artfully drawn between different classes in society, designed to make the impression that one part was seeking to enslave the other, and to deny them the right of reflection and judgment upon religious subjects. By holding themselves up as the friends of unshackled thought and sentiment, they touched the popular sympathies, and endeavoured to ingratiate themselves as the advocates of the oppressed.

Their champion was flattered for the fearless avowal of his principles, and the conscientious efforts of the few who dared to controvert them were ridiculed and despised. The elders who resisted his innovations were termed popes and cardinals. A belief in our Lord Jesus Christ as the Saviour and Mediator, secured for its professors the title of Trinitarians or Trinitarians—and those who regarded his sufferings and death as meritorious and propitiatory, were contemptuously styled Satisfactionists—the Scriptures were esteemed a dead letter, all shadow, and worse than useless, in the work of salvation. To preach sound Christian doctrine was denominated priestcraft. Notices in experimental religion volunteered as the "enemies of creeds and confessions of faith"—doctrines and principles were declared to be totally unimportant—"a belief, with them, was no virtue, and unbelief no crime"—the plan of redemption through Jesus Christ—

every thing like system in religion was threatened, by these radical reformers, with irremediable ruin and disgrace. Such was the height of this fanaticism, that the Berean, one of the Hicksite oracles, triumphantly announced the first volume of Elias Hicks's sermons, in these words: "We have looked over the book. It will make the traditional outside *Christian stultie*, and the dreamers, *high priests*, the *scribes* and *pharisees* of every denomination, to *gnash their teeth*: but the *great body* of the Society (on this continent) of which this venerable minister is a member, together with many other *unshackled minds*, will set their seals to the *doctrines which it contains*." The denial of the miraculous conception of our Lord, of his divinity and his offices as the Saviour of men—also of the authority of the Holy Scriptures, are among the *doctrines* contained in this volume, to which the Berean declares the *great body* of his adherents on this continent will set their seals. One of the sermons which should have formed part of this series, was preached at the Pine Street house, but was never printed, the stenographer professing to have doubts of the accuracy of his notes: in that discourse, besides other very exceptional matter, E. Hicks, in speaking of the epistles of the Apostles, said they were written by *nobody knows who*. "The book" was sent forth, to convert the nations far and wide, but the demand for it greatly disappointed the sanguine calculations of the party.

Amongst the Hicksites, the popularity of a minister depended upon his *doctrines*. If they were not previously informed of his opinions, or had received the impression that he favoured the "new views," they flocked to his meetings, but as soon as they discovered that he preached "Christ crucified," or asserted the authority of the Holy Scriptures, he was ranked with the bigoted orthodox. After the usual exortations to take him in their "drag," he was quite neglected, if they found he was awake to their sophistry, and could not be warped to their purposes. The English ministers were peculiarly obnoxious, and have received the most unmanly and undignified treatment from the Hicksites which they could devise, and altogether on account of their *doctrines*. For a time there was one exception. Elias Hicks, we are informed, said he had prayed that such an one might be sent over, and so well pleased was he with the Friend, before he had fully ascertained his sentiments, that he spoke of the circumstance as a fresh evidence that the Almighty was a God hearing prayer. High expectations were entertained that he would espouse their cause—"he was not a man that could be bought or sold," said a Hicksite declaimer of considerable notoriety. But no sooner had this venerable minister from England borne his testimony against the antichristian *doctrines* of the Hicksites, than they turned against him, spoke of him in a very contemptuous manner, and at last openly slandered him, in their periodical paper.

Great management was resorted to in getting strangers to *proper* houses for entertainment, where they would hear but little else than reflections upon a certain description of persons, and be inaccessible to sound Friends

unless in the presence of one of the family. Elders were closely watched, and if any one attempted to give any advice which could be construed to have a bearing upon the *doctrines* of a preacher, the character of the elder, together with his counsel, was soon assailed and undermined. The greatest jealousy prevailed upon the subject of *doctrines*, and whatever was suspected to militate against the *doctrines* of Elias Hicks, whom his followers regarded with the greatest reverence, it was immediately attacked, and its authors held up to severe reprehension. A large pamphlet called *Extracts from the writings of Friends*, was printed, in order to prove that his *doctrines* were in accordance with those of the Society. This was lauded about, and has since been used as a kind of text book. It is true, to *make* it answer the purpose, they were obliged to clip, and carve, and interpolate, but to support him and his *doctrines*, was the avowed object. In the selections, the Hicksites betray their familiarity with the scurrilous writings of the early enemies of the Society; else why should they quote the identical passages to support E. Hicks, which the apostate Quakers then used to defame Friends, and in some cases in the very mutilated forms into which they unjustly distorted the sentiments of those worthy men? Within the Green Street limits, a book of *doctrines* was got up for the same purpose, compounded of different editions of a work written by W. Penn and Geo. Whitehead. Such parts of the several editions as suited the Hicksites were retained, and alterations made by the authors to render their meaning more explicit were dispensed with.

After the multiplied evidence adduced at various times, that a departure from the Christian faith of the Society, has been the foundation of their separation—after the public declaration made by John Comley and others on behalf of the Hicksites, that *doctrines* which they believe to be sound and edifying, have been pronounced by Friends to be unsound and spurious, and that *from this* has resulted the present state of affairs—they now begin to turn round and to deny that *doctrines* have any thing to do with the schism, and that there is any foundation for the charges of holding and disseminating unsound and spurious *doctrines*, which the great body of the Society of Friends has preferred and so fully proven against them. They determined to revolutionize the Society—Elias Hicks said there would be a schism—his *doctrines* must and would prevail—his followers industriously spread them—and when they thought that "the great body of the Society" was prepared to "set their seals to" his *doctrines*, they then asserted the majority ought to govern, and, to sustain their cause, they courted popular favour. Now they discover that these corrupt *doctrines* and their legitimate fruits manifested by the outrageous conduct of their partizans in Ohio, Pennsylvania, and New York, have an effect upon their popularity—they are fearful that the majority may be found unfavourable to them, and they would now wish to be thought quite orthodox. One of their preachers we have been credibly informed recently said in Baltimore, that he had preached Unitarian doctrine for a con-

siderable time, but had become uneasy and should preach otherwise; and we were since told, that he is *rather more* than orthodox. This policy appears to be adopted by others, and in accordance with it, we are informed that some of their members were lately advised by a principal leader to read the Scriptures, and to let people see that they read them. However this may be, the two late epistles issued by the Hicksite meetings in Philadelphia and New York, indicate that there has been some uneasiness on the subject of doctrines and outrages; and although the language is not very explicit, they are evidently intended to persuade the public that they are a very respectable, orthodox, and scriptural people. In addition to the proof already furnished by the late reviews, that the Hicksite separation was commenced in a dereliction of the fundamental doctrines of Friends, we shall present the readers of "The Friend" with some further illustrations of the subject which have not yet appeared on its pages. N.

Bates's Review of Gould's Report, &c.

(Continued from page 295.)

In the conclusion of my evidence several omissions have been made. Tappan asked: "Was Jonathan Taylor appointed by the representatives?" Gould had the answer, "I don't know." It should be, "I was not there." Tappan asked, "Can you see by the minute how he was appointed?" Gould gives my answer, "I was not there." Instead of this read as follows: "John C. Wright said, the records were in evidence. Tappan objected. The judge said it had been admitted. All this, for reasons best known to himself, Gould has left out of his report.

In my testimony Jonathan Taylor for numerous changes have been made. To the question, "Were you under dealing?" The answer to this is shortened. I will give the whole of it, enclosing in brackets what Gould has left out. "No, [I have never been under dealings, or subject to the censure of my friends, as far as I know.] I was under no disqualification, as I apprehended, neither did my friends apprehend it." Gould's report goes on: "By the judge. Were there any expressions uttered upon the subject, that were in favour of appointing a new clerk?" I believe, though opposition was made by several members as being out of order." Here both question and answer are changed. It should read thus: "Was the proposition [of Israel French] sustained? Some spoke in favour of it, though opposition to it was made by several members as being out of order." Several other changes were made in J. Taylor's answers which I will pass over, as a notice of all the errors would carry me far beyond the limits to which I have wished to be confined.

In p. 30, "After the assistant clerk got through reading, the confusion increased, so that it was thought best to adjourn the meeting." The following is what Jonathan Taylor said: "Before the assistant clerk had got through reading, the confusion had increased, so that business was suspended." The report goes on: "And a number of names of disorderly persons were taken down;" here he left out these words: "and they were requested to leave the house."

Passing over a number of inaccuracies, I will remark, that in several instances in pages 30 and 31, the report put "right Taylor's" when the witness related events which he said were at his *left hand*. That the same mistake should occur at these three times in two pages is rather remarkable. I will not say positively that it was done designedly, to furnish occasion afterwards for some one to say that the testimony was not true. But I do say that this change in the language of the witness was remarkable. And it is too to be noticed, that if Jacob Richards and Eli Sidwell had been at Jonathan Taylor's right hand, as Gould has it, he could not have been crushed against the jamb of the door. But it is well

known that they were not there, and that Jonathan Taylor did not say that they were.

In page 30 Gould says for Jonathan Taylor: "A number of Friends, as well as myself, considered it a duty for me to stay at the place, near the table, which I did." &c. His language, however, was this: "A number of Friends as well as myself remained at the table, and I did not rise up as clerk of the meeting, to do so, till forced away." &c.

In page 36, (while the examination related to the alarm at the door back of the table,) the following question and answer are omitted: "Did not a great many rush out at the door? No, there did not seem to be many." I cannot conjecture why this question, &c. should have been left out of the record, as the Hicksite case was not the subject of so much importance as to introduce it in the late trial of Pierce and others. They seem to consider it very natural that there should have been a great crowd who rushed out at the door during the alarm, when the very nature of the case would forbid such an opinion. The passage at the door was known to be obstructed. The clerk's table was placed in the middle before it, and this was not the most important circumstance. The part of the hour that was represented as being in the very act of falling was exactly over that door. Who, then, that was under the influence of the alarm, would rush into the most dangerous spot that could be conceived? The actual movement was, as every one might have expected, that those who were under the sound-bell, which was said to be falling, were generally sprang forward over the gallery rails, till they were stopped by the crowd below.

But returning from this seeming digression to that part of the report last noticed, we find the following passage: "When Hilles was requested to take the clerk's seat, and the members began to clap up that way, did you see any striking? I saw Benjamin W. Ladd rise up his hands, as if to prevent others from coming, but the crowd all over was so thick I could not see." p. 36.

I will give the questions and answers as they actually passed in court, and the reader may draw his own conclusions of the motives which influenced the reporter in making the changes which he did.

When Hilles was requested to take the clerk's seat, and the members began to clap up that way, did you see any striking? I saw no striking. Did you not see Benjamin W. Ladd use some violence? No. I saw him hold up his hands when Isaac James was coming up, but I did not see him use any violence." Let the reader compare the two statements, and say if he can suppose the changes which he actually passed were the result of accident:—that he could not hear, or that it was too dark for him to write it down. Does not the conviction forcibly strike the mind, that there was an intention of conveying the idea, that B. W. Ladd did strike some of the Hicksites, and that Jonathan Taylor evaded giving a direct answer to the question? And I further appeal to the candid reader, if the language both of counsel and witness, in the change to a convey up an idea, when there was not the least foundation for it, either as to B. W. Ladd or Jonathan Taylor, without a gross departure from the fundamental principles of moral rectitude?

In page 37, in giving the cross examination resumed, a change is made both in a question and answer. Gould has it—"Have you not known instances of the appointment of a clerk by the yearly meeting?" Here he left out the following which was a part of the question—"without being appointed by the representatives?" The answer is entirely changed. Gould has it, "The clerk is usually appointed by the meeting with the nomination of the representatives." Instead of this, J. Taylor said, "I never knew an instance of the appointment of a clerk without the nomination of the representatives, except in my own case."

On the cross examination, the report is incorrect. I will give the parts alluded to as the evidence was delivered in court, inclosing in brackets what Gould has left out. "To which meeting did Isaac James belong? [Formerly] to Concord [monthly meeting, but that [monthly] meeting had been laid down at the quarterly meeting, and was a part of Short Creek monthly meeting.] Were you present

at the quarter at the time Concord monthly meeting was laid down? I think I was." Here the words *I think* are added by the stenographer.

Gould goes on. "Was there any opposition to laying down that meeting?" The answer in Gould's Report is, "I believe there was some individuals who objected." This is wrong. The witness said, "*Two persons at most, objected, and one of them not positively.*"

In page 42, on the subject of the appointment of Hilles, Gould gives the following questions and answers. "Do you not think there was as many as a hundred who spoke in favour of it? There might have been. I suppose all who continued in the meeting spoke." Here we have a gross perversion of the language of the witness. He said, "I suppose that all who continued in the meeting with Hilles were in favour of his being clerk."

In answer to a question by the opposite counsel, "How was [D. Hilles] deprived of his situation in [the] meeting? [for sufferings?]" Gould makes J. Harrison to say, "Probably by his own quarterly meeting," p. 43. Here the word *probably* should be left out. The answer of the witness was clear on this point.

"The close of the cross examination by Kennon is entirely omitted by Gould. I will supply the omission.

Several questions were asked the witness as to the dimensions of the house and sheus, and the numbers present at Short Creek meeting-house, while the witness stated that he could not tell with any certainty. The questions were still pressed, again and again, though the examining attorney was told that the information could be given by other witnesses. The judge interposed and said, "Mr. Kennon, there is no use in taking up time in this manner, when the information wanted can be obtained from other witnesses. The examination is likely to be spent to the waste, and I will stop it at this rate." Kennon replied, "I wanted to get it from this witness," and gave over the examination. On the subject of laying down Concord monthly meeting, the following question was asked. "Do you know if the ministers and elders, if there be any such in that meeting, concurred in that measure?" Gould gives the following as the language of the witness: "There were some that were in favour of it, and some that concurred in the measure." J. Harrison said no such thing. His answer was this—"There are no acknowledged ministers there."

The next question was—"When the meeting was laid down, did the representatives from Concord make any objection?" Gould says, "Answer not understood." p. 44. And yet it is a fact, that there were few, if any of the witnesses on that trial, who gave their evidence with a more distinct and audible voice. His answer in this case was—"No objections were made by the representatives."

In page 49, Tappan asked, "Was not Mr. French a regular member?" To which the witness replied, "I did not think him a regular member." To which Tappan rejoined, "He was not disowned, nor under dealings—and was he not in unity?" The part of this question in italics, Gould left out. The answer is totally changed. Gould has it, "He had attended many meetings and conferences of what we call the Hicksite party." His answer was this: "I should say not; though a member, he has been in the way of attending caucuses meeting, unknown to the discipline of the meeting." p. 50.

In page 51, the testimony of Benj. W. Ladd (against whom the defendants and their counsel seem to have peculiar antipathy) is miserably abused. Tappan still harping on a supposed qualification of a clerk, inquired, "who could determine it, and who is to decide but the meeting?" To this Gould makes the witness reply, "I should think, in every instance of that kind, it must be for some previous conduct or offence, and that something would be done before; I have known a yearly meeting to take cognizance of such a case." Instead of this, the witness said, "I should think, in every instance of that kind, it must be for some previous *mis-conduct* or offence, and that something would be done by his monthly meeting. I do not believe a yearly meeting would take cognizance of such a case." (To be continued.)

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FOR THE FRIEND.

BISHOP HORNE ON INFIDELITY.

(Concluded from page 298.)

You talk much, sir, of our philosopher's *gentleness of manners, good nature, compassion, generosity, charity*. Alas, sir, whither were they all fled, when he so often sat down calmly and deliberately to obliterate from the hearts of the human species every trace of the knowledge of God and his dispensations; all faith in his kind providence, and fatherly protection; all hope of enjoying his grace and favour, here, or hereafter; all love of him, and of their brethren for his sake; all the patience under tribulation, all the comforts in time of sorrow, derived from these fruitful and perennial sources? Did a good man think himself able, by the force of metaphysical incantation, in a moment, to blot the sun out of heaven, and dry up every fountain upon earth, would he attempt to do it!—Tully had but a faint glimpse of the country to which we are all travelling: yet so pleasing was any, the most imperfect and shadowy prospect into futurity, that Tully declared no man should ravish it from him. And surely Tully was a philosopher as well as Hume. O had he seen the light which shone upon Hume, he would not have closed his eyes against it; had the same cup been offered to him, he would not have dashed it untasted from him!

"Perhaps our modern sceptics are ignorant, that without the belief of a God, and the hope of immortality, the miseries of human life would often be insupportable. But can I suppose them in a state of total and invincible stupidity, utter strangers to the human heart, and to human affairs? Sure, they would not thank me for such a supposition. Yet this I must suppose, or I must believe them to be the most cruel, the most perfidious, and the most profligate of men. Cared for by those who call themselves the great, engrossed by the formalities of life, intoxicated with vanity, pampered with adulation, dissipated in the tumult of business, or amidst the vicissitudes of folly, they perhaps have little need and little relish for the consolations of religion. But let them know that, in the solitary scenes of life, there is many an honest and tender heart pining with in-

curable anguish, pierced with the sharpest sting of disappointment, bereft of friends, chilled with poverty, racked with disease, scourged by the oppressor, whom nothing but trust in Providence, and the hope of a future retribution, could preserve from the agonies of despair. And do they, with sacrilegious hands, attempt to violate this last refuge of the miserable, and to rob them of the only comfort that had survived the ravages of misfortune, malice, and tyranny? Did it ever happen, that the influence of their execrable tenets disturbed the tranquillity of virtuous retirement, deepened the gloom of human distress, or aggravated the horrors of the grave? Is it possible, that this may have happened in many instances? Is it probable, that this hath happened in one single instance?—Ye traitors to human kind, ye murderers of the human soul, how can ye answer for it to your own hearts? Surely, every spark of your generosity is extinguished for ever, if this consideration do not awaken in you the keenest remorse, and make you wish in bitterness of soul—But I renounce in vain. All this must have often occurred to you, and as often been rejected, as utterly frivolous. Could I enforce the present topic by an appeal to your vanity, I might possibly make some impression. But to plead with you on the principles of *BENEVOLENCE*, or *GENEROSITY*, is to address you in a language ye do not, or will not, understand; and as to the shame of being convicted of absurdity, ignorance, or want of candour, ye have long ago proved yourselves superior to the sense of it.—But let not the lovers of truth be discouraged. Atheism cannot be of long continuance, nor is there much danger of its becoming universal. The influence of some conspicuous characters hath brought it too much into fashion; which, in a thoughtful and profligate age, it is no difficult matter to accomplish. But when men have retrieved the powers of serious reflection, they will find it a frightful phantom; and the mind will return gladly and eagerly to its old endearments. One thing we certainly know; the fashion of sceptical and metaphysical systems passeth away. Those unnatural productions, the vile effusions of a hard and stupid heart, that mistakes its own restlessness for the activity of genius, and its own captiousness for sagacity of understanding, may, like other monsters, please awhile by their singularity; but the charm is soon over; and the succeeding age will be astonished to hear, that their forefathers were deluded, or amused, with such fooleries."

You, sir, have read the preceding paragraph before; but this letter may come into the hands of many who have not. It is the

alarm bell to the admirers of Mr. Hume; and should be rung in their ears, till succeeded by the last trumpet.

And now, sir, will you give me leave to ask you a few questions? Why all this hurry and bustle, this eagerness to gratify the pretended "impatience of the public," and satisfy it, that our philosopher lived and died perfectly composed and easy? Was there, then, any suspicion, in Scotland, that he might not, at times, be quite so composed and easy as he should have been? Was there any particular book ever written against him, that shook his system to pieces about his ears, and reduced it to a heap of ruins, the success and eclat of which might be supposed to have hurt his mind, and to have affected his health? Was there any *ATTORNEY*, whose name his friends never dared to mention before him, and warned all strangers that were introduced to him, against doing it, because he never failed, when by any accident it was done, to fly out into a transport of passion and swearing? Was it deemed necessary, or expedient, on this account, that he should represent himself, and that you should represent him, to have been perfectly secure of the growth and increase of his philosophic reputation, as if no book had been written, which had impaired it; it having been judged much easier to dissemble the fall of Dagon, than to *set him upon his stumps again*? I am a *South Briton*, and, consequently, not acquainted with what passes so far in the opposite quarter. You, sir, can inform us how these things are; and likewise, when the great work of *benevolence and charity, of wisdom and virtue*, shall be crowned by the publication of a treatise designed to prove the *Soul's MORTALITY*, and another, to justify and recommend *SELF MURDER*; for which, without doubt, the present and every future age will bless the name of the *gentle and amiable* author.

Upon the whole, doctor, your meaning is good; but I think you will not succeed, this time. You would persuade us, by the example of David Hume, Esq., that atheism is the only cordial for low spirits, and the proper antidote against the fear of death. But surely, he who can reflect, with complacency, on a friend thus misemploying his talents in his life, and then amusing himself with *LUCIAN*, *WILSON*, and *CHARON*, at his death, may smile over Babylon in ruins; esteem the earthquake, which destroyed Lisbon, an agreeable occurrence; and congratulate the hardened Pharaoh, on his overthrow in the Red Sea. Drollery, in such circumstances, is neither more nor less than

Moody madness, laughing wild,
Amid severest woe.

Would we know the baneful and pestilential influences of false philosophy on the human heart? We need only contemplate them in this most deplorable instance of Mr. Hume.

These sayings, sir, may appear harsh; but they are salutary. And if departed spirits have any knowledge of what is passing upon earth, that person will be regarded by your friend as rendering him the truest services, who, by energy of expression, and warmth of exhortation, shall most contribute to prevent his writings from producing those effects upon mankind, which he no longer wishes they should produce. Let no man deceive himself, or be deceived by others. It is the voice of eternal truth, which crieth aloud, and saith to you, sir, and to me, and to all the world—*He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life: but the wrath of God abideth on him.*

By way of contrast to the behaviour of Mr. Hume, at the close of a life, passed *without God in the world*, permit me, sir, to lay before yourself, and the public, the last sentiments of the truly learned, judicious, and admirable Hooker, who had spent his days in the service of his Maker and Redeemer.

After this manner, therefore, spake the author of the *Ecclesiastical Polity*, immediately before he expired:

"I have lived to see, that this world is made up of perturbations: and I have been long preparing to leave it, and gathering comfort for the dreadful hour of making my account with God, which I now apprehend to be near. And though I have, by his grace, loved him in my youth, and feared him in mine age, and laboured to have a conscience void of offence, towards him, and towards all men; yet, if thou, Lord, shouldst be extreme to mark what I have done amiss, who can abide it? And therefore, where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then take thee own time; I submit to it. Let not mine, O Lord, but thy will be done! God hath heard my daily petitions; for I am at peace with all men, and he is at peace with me. From such blessed assurance I feel that inward joy, which this world can neither give, nor take from me. My conscience beareth me this witness; and this witness makes the thoughts of death joyful. I could wish to live, to do the church more service; but cannot hope it; for my days are past, as a shadow that returns not."

His worthy biographer adds, "More he would have spoken, but his spirits failed him; and, after a short conflict between nature and death, a quiet sigh put a period to his last breath, and so he fell asleep—and now he seems to rest like Lazarus in Abraham's bosom. Let me here draw his curtain, till, with the most glorious company of the patriarchs and apostles, and the most noble army of martyrs and confessors, this most learned, most humble, most holy man shall also awake to receive an eternal tranquillity, and with it a

greater degree of glory, than common Christians shall be made partakers of."

Doctor Smith, when the hour of his departure hence shall arrive, will copy the example of the BELIEVER, or the INFIDEL, as it liketh him best. I must freely own, I have no opinion of that reader's *head*, or *heart*, who will not exclaim, as I find myself obliged to do—

Let me die the death of the righteous, and let my last end be like his!

I am, sir,

Your very sincere

Well-wisher, and

Humble servant,

One of the people called CHRISTIANS.

FOR THE FRIEND.

A friend of mine, living in Kentucky, lately sent me a number of newspapers containing several essays on the subject of slavery. I was struck with the force and eloquence with which they were written, and thinking that a part of them would form an interesting selection for "The Friend," request their insertion. It is a series of five numbers, on the relative value of free and slave labour, which will furnish the readers of "The Friend" with the best view of the subject I have yet seen. Coming from the heart of the slave country, the boldness of their language furnishes a presumption in favour of the progress of liberal and humane sentiments in the slave-holding states. It seems scarcely possible that such an institution as slavery can continue to exist in the broad sunshine of freedom and Christianity. It is not reasonable indeed to expect that private interest and immediate emolument will give way to abstract and remote general good. The change which may be looked for is in the softening down of usages and manners—in the greater prevalence of a kind and humane treatment, gradually becoming precedent, and finally law; in the growing abhorrence of the internal traffic, and the measures taken to check it, which must eventually effect the attachment of the slave to the soil. To all these we may add the influence of the Colonization Society, which promises, notwithstanding all our northern doubts, and fears, and prognostications, to be the most salutary, extensive, and powerful, that has ever been exerted. There is yet another cause which is already in operation, and the influence of which must go on to increase. While the sugar plantations are drawing off the blacks to the valley of the lower Mississippi, the white population of the middle states is pushing southward their northern boundary of slavery. The district of Maryland adjoining to Pennsylvania is filling up with farmers from Chester and Lancaster counties, while the ratio of the blacks to the whites is continually decreasing.

At the same time, it must be admitted, that the course of trade and commerce, and our political and social connection are fast binding into one, the pecuniary interests of the north and the south. Nothing is to be looked for from the philanthropy of the free states. The apathy with which men universally regard familiar and constantly present evils, paralyzes all our benevolence. There is no other hope than in the overruling hand of Providence, and

the slow operation of the causes which have been above recited. Occasionally an intrepid spirit will arise, such as the writer of the essays on slave labour, who will sound the alarm, and warn his countrymen of the sleeping volcano beneath them.

In another essay from the same pen, we meet with the following cogent and eloquent appeal. Where such language can be uttered in a slave state without personal danger, there must be many hearts that respond the feeling, and, in acknowledging the justice of its cause, give their support to the cause of humanity.

"Those who put temptation in the way of their fellow creatures, and those who do not remove it, at least do not endeavour to do so, are equally criminal. We all acknowledge that absolute power corrupts the human heart; and we are all ready enough to protest against its existence, when we are apprehensive of coming within its grasp, but we do not feel equally uneasy when our personal safety is not interested. Hence the subjection of the negro to arbitrary power gives us but moderate concern, because it is impossible for us to take a retrospective view, methinks, there is compassion due to the master as well as to the slave, and for the sake of the former as well as of the latter, we ought to endeavour to divest him of that power which frequently bears bitter fruits, even in generous and humane natures, perhaps more readily than in baser dispositions. That award of honour conferred with our best feelings, is likewise easily stirred by injuries, as well supposed as real; and many a man who would have risked his life in behalf of his negro, has, upon feeling, or fancying ingratitude in his favourite, been guilty of deeds, the recollection of which has blasted his character, and embittered his remaining life. Let him who is about to take his last farewell, look around him, let him take a retrospective view, memory will present to him men of hearts warm as his own, of heads cool as his own, upon whom the guilt of blood rests, to the knowledge of all their acquaintances, but who would never have perpetrated deeds which brought them within the limits of the laws, and which the laws presented the temptation and the opportunity. Let me take a retrospective view, my grief I appeal to every reader for the contrary, nor will I fear his contradicting me, when I assure that there is not a district of ten miles square underlaid by the blood of the slave shed by the hand of the master; that not a year passes but some awful instance of human guilt and frailty is presented to us, and that sometimes in persons of a character before us unsuspected, that we take to ourselves, and to ourselves in contemplating the fall of our neighbours. Let us then remember that not the interests of the negro alone are at stake, but that our own, and those of our children, are at least equally so. The sentiment of a generous heathen, that it was sufficient to decide between the melancholy alternatives of death or to be killed, ought to dwell on the mind of a Christian, who, if he is in earnest in his profession, will easily solve the doubt, by declaring that he would rather be the sufferer than the persecutor, the victim than the tyrant. If so, let us as Christians, for our own sake, for the sake of our children, endeavour to get rid of this kind of property, which, while it tempts to private evil, is our public disgrace. Nor is it to be killed, because it always binds only punishment; revenge sometimes exacts a fearful retribution in this world. Passing over the tragical stories whispered about every neighbourhood, the dreadful incident which happened on the river two or three years ago, where revenge glutted itself with torture, ought to attract our attention, and engage our earnest exertions to remove the possibility of the occurrence of similar scenes. And this can only be done by striking at the root. Laws will ever be ineffectual against emolument. The trade of slave dealer, however infamous, however repugnant to human feelings, and to divine law, will ever be exercised, while its very infamy and turpitude debars competition, and keeps up a lucrative monopoly for

men destitute of principle, or unable to resist the temptation of gain.

Shall I venture upon another subject perhaps more offensive, though not equally shocking with the preceding? The increase of mulattoes takes place wherever the blacks are numerous, and in proportion to their number. They are not as numerous here as in Virginia; but as the preparations increase in favour of the negroes, so will this part of the race. The danger of their existence is well known. Some of them receive an education, and, cut off by prejudice from the body of our citizens, are destined to lead their inferior brethren. Those who are not gifted with learning have a share of the white man's ligh and daring temper. The danger of this part of these degraded people is plain: ought we not to glance at the deadly blow given to morality and to the best feelings of our nature in their existence? Those who have witnessed the older brother a slave in the house of the youngest—who have seen the children sold before the face of the white, as well as of the black parent, and sometimes with the knowledge of, and by the former; who have observed the monstrous mixtures of the blood, and the barbarity exercised upon the nearer relations, will comprehend my meaning, and will see in it an ample reason to contribute to render such conduct impossible, by removing its occasion. G. C.

FROM THE WESTERN LUMINARY.

AN ESSAY ON THE COMPARATIVE VALUE OF FREE AND SLAVE LABOUR.

No. I.

A few months since, a gentleman, whose good opinion does me honour, called on me to point out the comparative value of free and slave labour. Considering the existence of negroes as tending ultimately to our destruction, I have not, till lately, bestowed a thought upon the comparative value of their labour, the latter point being hardly worth notice if we take the former for granted. Add to this, that few men are worse qualified to institute such a comparison. Unacquainted with agriculture, I have left it almost entirely to my negroes; hence it may not appear strange if I have found myself obliged to make up their deficiencies every year by the addition of a considerable sum to eke out their produce. My incompetence to the subject obliges me to borrow largely from various sources. Hodgson, in "Remarks on a Journey through North America," and the authors of essays in the "African Repository;" and "African Observer," will accept the acknowledgement of my obligations to them.

It is, I believe, impossible to point out, with accuracy, the yearly cost of a negro, contrasted with that of a free man, yet something near it has been attempted by the author of the following calculation.

Although it may seem, at first sight, that the slave costs his master no more than his food and clothing, yet there are other expenses, perhaps greater than both these. The most prominent is that of rearing children to replace the slave when worn out; an unavoidable expense, for he who purchases them instead of rearing, must pay the expense that has been incurred by another, and when he comes to estimate the interest on the stock so invested, and the value of its annual depreciation, he will find it amount to more than half the hire of a free labourer. Suppose a young man slave costs \$400; the interest on this sum is

\$24 per annum. This slave cannot be calculated to live more than twenty years after he comes to maturity; the average term of human life is not so long. His master must, therefore, set apart \$20 per annum, for twenty years, to replace him, when he shall die, or become too infirm for work. In the event of his living much beyond this period, he must set apart some of his former earnings to maintain him in his old age. The clothing of a slave must cost at least \$20 per annum; let us say \$15, which is the least it can be reckoned at, even if made in the family. Taxes, medical attendance, and time lost by sickness, \$5 per annum. Add the proportion of overseer's wages and maintenance, \$10 per annum. There are many other expenses not easily estimated, arising from desertion, a very heavy article of insurance to an industrious master, pillaging, &c. The attention and anxiety devolving on the mistress of the plantation ought to be recollected. They are serious considerations, and the attendance upon the sick, a task peculiarly her own, both disgusting and dangerous. Her duties are those of the Samaritan, with this difference, that her good offices seldom secure gratitude, the slave believing her to act merely from interested motives. On recapitulating the expenses enumerated, we shall find them amount to \$74 for each working man, exclusive of food:

	Per annum.
Interest on purchase	\$24
To replace capital	20
Clothing	15
Taxes, medical attendance, &c.	5
Proportion of overseer's wages	10
Total	\$74

The ordinary wages of freemen in upper Virginia are, from 60 to 75 dollars per annum, with board. It seems then that a slave costs as much as a free labourer, and if he does three-fourths as much work his employer loses 15 or 20 dollars per annum by him. But we shall generally find that slave-holders employ twice as many working hands as are employed by those who depend on free labour, on a farm of the same size, and that the farms of the latter are generally better cultivated. Farmers who do some work themselves will cultivate a farm of three or four hundred acres, with the usual proportion of cleared land, by the labours of two freemen, and an apprentice boy, while the slave-holder will have at least four or five men slaves, besides many women and children, on a farm of the same size. In this case the slave does not half the work of the free man, although his annual cost is equal.

To raise slaves is at least as expensive as to buy, as may be inferred from the circumstance that no person engages in the business as a trade of profit, and that most of those who raise them are driven by pecuniary distress to sell them to negro dealers, an act both painful and disgraceful. Indeed it cannot be otherwise. He who raises more stock than his plantation can support must dispose of the superfluity, or see it perish before his face; nor does it differ whether the stock consists of

brutes or human creatures, each being equally subject to the same regulations marked on the face of nature by its author.

It should also be remembered that part of the wages of a free labourer goes to raising children to supply his place in society. The owner of slaves who keeps up his stock must maintain double the number of children that he has of grown hands of both sexes, for it is computed that one half the human race die before the age of manhood. A bearing woman cannot do more than maintain herself. So that every man slave is charged with the maintenance of four children to keep up stock. Add that the slave owner is often obliged to vest his capital in a needless slave, sometimes a worthless, when a valuable and esteemed servant is about to see his or her partner removed by sale to another state. This is frequently a grievous hardship on the master.

The fund, says Adam Smith, destined for replacing the wear and tear of the slave is commonly managed by a negligent master, or careless overseer. That destined for performing the same office for the free man is managed by the free man himself. The disorders which generally prevail in the economy of the rich naturally introduce themselves into the management of the former; the strict frugality of the poor as naturally establishes itself in that of the latter. Under such different management, the same purpose requires very different degrees of expense to execute it.

The estimates hitherto made, relate solely to the expense of raising and maintaining slaves, and to the unproductiveness of their labour. But there are other causes of expenditure, the natural consequences of the system. One is the number of domestic servants, which is generally greater than would be employed if they were obliged to be hired. Now there is no kind of servants so unproductive as domestic. They add nothing to their master's income, they live and are clad at a greater expense than labourers.

Another cause of expenditure may be traced to the nominal value of slaves. Even those which bring him no income are valued by the master, at what they would fetch in market. Hence he is apt to live in a style proportioned to the nominal value of his property, and not to his actual income. He who owns slaves, often, in endeavouring to employ them, takes more pains, and waits a longer time, for obtaining his desires, than he would if he owned none. To exemplify this, in a trivial instance: the master who calls a negro to bring fire to light his pipe, if he had no slaves would have fetched it in a shorter time than he usually gets it. Perhaps a sense of trouble, bestowed to little purpose, might have induced him to give up tobacco entirely, in which case the state had been a gainer as well as himself. It would be well if the master's desires were all equally cheap, and as easily satisfied; but this is not the case. Some demon whispers, "Have a taste." Instantly, "up starts a palace;" furniture must be bought answerably to its splendour; company must be invited to see the master's glories; one carriage at least must be in readiness for the use of the ladies,

a race of beings equally worthless with those yelp'd gentlemen; the servants as well as horses are withdrawn from works of utility; the wine flows freely at table; while, by a necessary consequence, the stable forgets the use of corn. A few revolving summers, and the master's place knows him no more; his slaves are gone to the hammer; himself, with a wretched fragment of his former property, to dependance on the frontier for the rest of his life. He lives in splendour, he dies in poverty. His children, a pampered and useless set, either perish early, or hang, as dependants, on their relations, for gentility forbids their learning an honest trade. The great house of the slave-holder is generally contrasted by the want of a barn, sometimes even of a stable. The Pennsylvania farmer is precisely the reverse of this. He builds the barn, well knowing that the barn may build the great house, but that the great house will never build the barn.

(To be continued.)

C. G.

FOR THE FRIEND.
COLONY OF LIBERIA.

(Continued from page 284.)

Having treated of the *physical advantages* of Liberia, it is proper now to notice what is generally regarded as the most formidable *physical obstacle* to the plan of colonization in that location. I allude to the climate. Knowing Liberia to be a tropical country, every intelligent person is prepared with the general information that the climate there is warmer than ours—that the severity of cold which is felt in this latitude, during a portion of every year, is never experienced in that region. But even in regard to the degree of heat to which Liberia is subject, it is believed, no slight misapprehension exists among citizens of the United States. According to thermometrical observations made by *Lieutenant Stockton*, during the cruise before mentioned from *Rio Grande* to *Cape Palmas*, it appears the temperature of the air, at no time, was more than 35° of Fahrenheit. *Meredith*, a writer who has furnished minute accounts of the Gold Coast, says, "The usual degrees of heat observed in the *hottest months*, were from 85 to 90 degrees, at *Cape Coast Castle*, in latitude 5 degrees north, which is considered the *hottest situation* on the Gold Coast;" and he adds, what is worthy of particular attention, "that those who are acquainted with the soil and climate of the *Gold Coast*, and who have an equal knowledge of the *West Indies*, will doubtless agree in this opinion, that the Gold Coast has the advantage of the West Indies, not only in soil and climate, but in seasons." In the *Journal* of the missionary, *Samuel J. Mills*, who was at *Sherbro* during the dry season of 1816 or 1819, he remarks: "The heat is oppressive only a few hours of the day. The air is cooled by the sea-breeze. The thermometer is lower than often on a summer day in the United States. The atmosphere is hazy or cloudy much of the time."

But the situation of Liberia is more favourable as respects climate than most other places on the same coast. I have found no mention of the state of the thermometer there, except

in an extract from a journal kept at the colony, where it is noted, under date of "August 25th, (1822,) the thermometer has continued stationary, or nearly so, at 77 degrees, since the arrival of the brig in Africa;"—a period, according to another entry, of 17 days. And in a letter written about the same time, the highly intelligent and much lamented agent of the society, I. Ashmun, (who passed nearly six years in actual residence, assiduously devoted to the services of the colony,) says, "Every day, I beseech anew that favouring Providence, that led your agents to establish the settlement on *Cape Montserado*. Not an hour have I spent without feeling the refreshing and salutary influences of a fresh breeze from the ocean." The settlement can never be without it."

In the spring of 1825, the purchase of the valuable district of country, bordering on St. Paul's river, was effected, and a settlement within this purchase, to which the name of *Caldwell* has been given, made shortly afterwards. This spot appears to be much healthier than the Cape; so much so, that after an experiment of about two years, the agent writes, "There is, in comparing *Monrovia* (which is at the Cape) and *Caldwell*, an average difference of temperature in favour of *Caldwell*, of three and a-half to four degrees, taking the heat of the 24 hours, at the two places, for months together. *Except two children*, I know not that even an individual has yet died at *Caldwell*."

This remark, as to the superior healthfulness of *Caldwell* to *Monrovia*, may, it is supposed, be transferred with a relevancy equally favourable, to more inland portions of the same territory, in a comparison with *Caldwell*. For though the colonists have not pushed their explorations to a very great distance in the interior of the country, they have penetrated far enough to warrant the managers of the society in the subjoined statement: "It is a fact well ascertained, and peculiarly encouraging in reference to the African climate, that the country gradually rises from the sea-board into the interior, and that between these two regions there exists a difference both in temperature and elevation, nearly resembling what is found in our southern states."

The peculiar cause of sickness at Liberia is, the humidity of the atmosphere, during a considerable portion of the year. What is called the "rainy season," is experienced by Liberia in common with most other tropical countries. The effect of so much moisture is, in the case of *strangers*, "quintidian and tertian intermittent fevers, rather of the putrescent than inflammatory character, commonly gentle in degree, and easily subdued by remedies." Nothing like an epidemic has been known by the colonists. The diseases being from the humidity of the air, "not from marsh miasma, nor exhalations from the earth, nor the influence of the sun," it may confidently be expected, that when the immense forests which cover a large proportion of the lands are cleared, the atmosphere will become more dry and salubrious.*

* Such is the case at St. Salvador, which lies 150 miles from the coast, on the river Congo, within 6

That the western coast of Africa is not unpropitious to human existence, is fairly inferrible from the size and robustness of the natives. The Chevalier *Marchais*, to the *Journal* of whose voyages to *Cape Montserado*, in 1725-'6 and '7, reference has been already made, bears this testimony. "The natives are of large size, strong and well-proportioned. Their men is bold and martial, and their neighbours have often experienced their intrepidity, as well as those Europeans who attempted to injure them." This is corroborated by the observations of the colonists at the present day. "The natives of the coast," according to a report of the managers of the society in 1827, "are remarkable for their vigorous and well-proportioned frames, which are seldom broken or debilitated by disease. Probably no men enjoy health more uniformly or in greater perfection."

Whether the United States or Africa is the more healthy to the natives of each respectively, is a question upon which sufficient information is probably not possessed by any one to authorize a positive opinion. But deteriorated health, for a time at least, we all know, is almost universally the consequence of a change of residence, and especially when a cold has been left for a warm climate. The constitution must become accommodated to the new atmosphere which is to be inhaled; the emigrant must be acclimated, and the effects of this process will be widely different in different individuals from the same country. The reason of this difference, as it is not in our power to ascertain, it is wholly needless to inquire. Of the fact, the experience of ages furnishes abundant proof.

It is to be observed, also, that *white persons*, particularly inhabitants of high northern latitudes, in general suffer more by a removal to a tropical country than *coloured persons*, under similar circumstances. The history of Liberia teems with melancholy evidence of this unexplained, and perhaps, inexplicable distinction. Nearly all the *white persons* whose connection with the colony has led to a residence there, have died at their post, after a brief experiment, or been compelled by the violence of disease, superinduced by the climate, to seek again their native shores. Yet more than 1500 *coloured emigrants*, chiefly natives of the United States, are now living in Liberia, with a vigour of constitution, little if in any degree, impaired by the seasoning to which they have been subjected. "Many of the children and youth exhibit as much activity and strength as the natives themselves, and the adults who have resided for some years in the colony seem to acquire for the climate a peculiar predilection." It is not to be disguised, that the early years of the colony gave presage of much less auspicious results. The mortality during this period was enough

degrees south of the equator. It is built on elevated ground, and the surrounding country has been cleared of the natural wood and thickets, "on which account," says Dr. Lind, in his Essays on the diseases of hot climates, "its inhabitants breathe a temperate and pure air, and are, in a great measure, exempted from all the plagues of an unhealthy climate." To which *Wadstron* adds, "I have often heard St. Salvador mentioned as the most healthy spot on the globe, except the Island of Ceylon."

to shake the courage of common minds. But the colonists were then illly provided with houses, and in the erection of these, besides exposure to the weather, great fatigue and hardships were endured. Their circumstances are now advantageously changed, and a correspondent benefit, in respect to health, has been generally experienced. For three or four years past, the average number of deaths from the climate, is believed to be less than one out of forty of the emigrants from our southern and middle states. In their *last* report on the state of the colony, the managers of the society hold the following encouraging language: "The general health of the colony has, through the year (1823,) been uninterrupted; and additional experience confirms the managers in the belief, that there is nothing in the African climate to prevent the successful establishment of colonies of coloured persons from the United States, but that its influences are well adapted to the constitutions of the coloured race. A slight indisposition soon after their arrival in Liberia may be expected, but subsequently they enjoy more vigour and exemption from disease than in countries without the tropics."

(To be continued.)

FOR THE FRIEND.

SCRAPS.

Quantity of woods in France.—According to an essay offered to the Royal Philosophical Society of Brussels by M. Moreau de Jonnes, the woods in France in 1730, amounted to more than one fourth of the surface of the whole country; in 1770, to a seventh; and in 1814, to not quite a twelfth of that surface. Thus within sixty-four years, five thousand square miles of woods of France must have disappeared. In England, according to the same author's estimate, the woods amount to only one-twenty-third part of the surface. It would be interesting to learn what portion of the territory of the United States is at this time covered with forests.

Attachments of Animals.—A correspondent of the Magazine of Natural History relates, that there were two remarkably fine ostriches, male and female, in the rotunda of the garden of the king, at Paris. The sky-light over their heads having been broken, the glazier proceeded to repair it, and, in the course of the work, let fall a triangular piece of glass. Not long after this the female ostrich was taken ill, and died in an hour, to the great agony. On examination, it was observed that the sharp corners of the glass had lacerated the throat and stomach of the bird, and caused its death. From the moment his companion was taken from him, the male bird had no rest; he appeared to be incessantly searching for something, and daily wasted away. He was removed from the spot, in the hope that he would forget his grief; he was even allowed more liberty, but naught availed, and he literally pined himself to death.

A writer in the same magazine relates a curious expedient which prevented a similar catastrophe. A gentleman residing in England had, for some years, been possessed of two brown cranes; one of them at length died, and the survivor became disconsolate. He was apparently following his companion, when his master introduced a large looking-glass into the aviary. The bird no sooner saw his reflected image, than he fancied she for whom he mourned had returned to him; he placed himself close to the mirror, plumed his feathers, and showed every sign of happiness. The scheme answered completely; the crane recovered his health and spirits, passed almost all his time before the looking-glass, and lived many

years afterwards, at length dying from an accidental injury.

John Locke.—A life of this celebrated man is preparing for publication by lord King. It will comprise extracts from his journal, correspondence, and other papers, in the possession of the author's family.

European Armies.—The people of the United States are yet happily exempt from the evils which attend great military appointments. According to Hassel, Europe, with a population of less than two hundred millions, employs an army amounting to two million three hundred and eighty-four thousand men, or one soldier to rather more than eighty persons, to say nothing of the sailors necessary to man two thousand two hundred ships of war belonging to those powers. The pay of these soldiers is from six to eight cents per diem.

Stereotyping.—In 1710, Charles Hildebrand, baron of Gasteron, proposed to the celebrated Professor Franke of Halle, that a sufficient number of types should be cast to correspond with each letter of the Bible, and that being arranged, they should be preserved in that form. This plan, which probably gave the first hint toward stereotyping, was carried into execution two years after, and the New Testament was published. Subsequently the whole Bible appeared, and both were sold at such moderate prices, as to be within the reach of the lower classes of society.

Matter of Opinion.—In 1672, when throughout Great Britain only six stage coaches were in use, a pamphlet was written for their suppression, and among the many grave reasons given against their continuance, it is stated, that "these stage coaches make gentlemen come to London on every small occasion, which otherwise they would not do but upon urgent necessity; nay, the convenience of the passage makes their wives often come up, who, rather than come such a journey on horseback, would stay at home. Here, when they have come to town, they must be presently in the mode, get fine clothes, go to plays and treats, and by these means get such a habit of idleness and love of pleasure, that they are uneasy ever after." What would our pamphlet have thought of the facilities afforded by the invention of steam boats?

Horrors of War.—A late traveller in Europe thus writes concerning one of the battles of the continent, "Leipzig has ceased to exhibit any marks of the dreadful battle, which, thirteen years since, raged in and around its walls. Till within a short period, the balls which entered the walls of some of the houses were visible, but all vestiges of the carnage in the city have been obliterated by their denolition, and by the repairs they have undergone. Of this contest the inhabitants still speak with horror. They were surrounded by nearly eight hundred thousand men, who brought into action more than a thousand pieces of artillery. The villages around them were daily sending up their flames to heaven, and nothing was heard but the roar of cannon, and the shrieks of the dying. Every house, tower, and public edifice, was covered with spectators, looking with intense anxiety for the result of those conflicts. In the smoking villages, they thought they saw their own approaching ruin. The wounded were brought to the city from hour to hour, till almost every house was converted into a hospital. The number of these soldiers only increased the sufferings of the inhabitants. Their provisions were nearly consumed, and with difficulty could they satisfy the wants of the moment. As day after day rolled away, they looked in vain for the result of the tremendous contest. The sun began to shine them in the face as the French troops pressed into the town. The final hour arrived, and the retreating French left the city amid one of the most awful scenes of carnage that the sun has ever beheld. The bridge that crossed the Elster was the only passage for the troops. Towards this the allies directed a battery

of cannon, until it was choked with dead. At last it was blown up, and twenty thousand Frenchmen who remained behind, were compelled to surrender. A French cavalry officer informed me that he crossed the bridge when this battery was sending forth its deadliest fire upon it. The dead and dying were then piled up to the parapet, and over them he eventually forced his way, the feet of his horse occasionally sinking down between the bodies, as when passing through a marsh."

Ignorant Concert.—An American, whose travels on the continent of Europe have been lately published, gives the following amusing anecdote of himself.

"While residing in one of the large cities of Europe, a family from a neighbouring town came to pass a few days in the metropolis, and took a suite of rooms next to my own. They inquired of the landlady who occupied my rooms? She replied, a gentleman from America. 'From America? and are you not afraid of him?' 'Not he has done nothing yet to excite alarm.' 'I am almost afraid to stay here; are you sure he is harmless?' As a door opened from one of my rooms into the first of theirs, they still thought there might be danger, and requested her to fasten it. This, however, was not a sufficient defence. The trunk of the whole party were piled against the door to prevent any entrance. Unfortunately for the fears of this family, the chimney sweepers came at an early hour next morning, and commenced their sooty employment. The party were suddenly awakened by the strange and incomprehensible noise of trowels and scrapers coming in contact with dry brick. They rose in great alarm, and called out to the mistress of the house, begging her to come to them. As she entered their room, they wished to know if that American was not the cause of it, mistaking, probably, the noise of the scrapers for a sharpening of a tonalawak." V.

FOR THE FRIEND.

THE FREE THINKER. NO. 1.

The progress of intellectual improvement has already produced great changes in public sentiment, and even upon subjects, concerning which passion and prejudice were most strongly operative. That great future changes will occur, all must admit as probable; yet we have much reason to be thankful, that, as the light of science has augmented, and the powers of the human mind been extended by fuller acquaintance with the secrets of nature, these great truths which are esteemed of vital importance to social happiness, so far from being shaken, have received more ample elucidation and confirmation.

Considering the condition of the human mind in its natural state, that is, under the exclusive influence of selfish motives, we need not be surprised that the progress of real knowledge has been impeded by the rash imaginations of enthusiastic projectors, who, in their zeal to accomplish their plans, pay little regard to time, place, or circumstance; direct all their efforts to one end; see nothing but their own views, and say every thing that may serve their purpose; having sole reference to the securing of proselytes. Neither are we to be surprised at the facility with which mankind lend themselves to the purposes of deceivers and speculators, whether they bring forward a new system, or some thrice refuted and rejected scheme of former days, vamped up to suit present conditions, and vanished over with the old arguments in a modern menstruum, seeing that all these schemes address themselves immediately to the vanity, self-love.

and pride of the human race. By mixing truisms of small importance with sophistical propositions; by placing in front some facts of acknowledged value, and hinging upon them conclusions, however destitute of relation, and clothing the whole in sounding or dictatorial language, the most extraordinary doctrines are broached, and the unsuspecting or ignorant gradually flattered to enlist themselves as champions and promulgators.

The spreading of such mischievous follies is facilitated in a singular manner by the silence and apparent apathy of those most competent to detect and expose their fallacies. The ridiculousness and inconsistency of such systems are to them so obvious, that they esteem it time lost to attempt a refutation; the highest emotion they awaken is contempt, and no exertion is called forth greater than the expression of general disapprobation. During the whole period, however, the silence thus maintained is triumphantly urged by our reformers as a proof of the excellence of their plans, and the unanswerableness of their arguments. Perhaps unstructed individuals are more moved in their favour by such circumstances than by all the inflated declamation employed by their advocates. The rude audacity with which established principles are attacked by them, the positive tone of affirmation used in stating their own views, the continued flattery of the reader's self love by implied respect for his judgment, while employing every artifice to bewilder his reason, are also great aids in the diffusion of these new doctrines. To a large majority of men, thinking is a business of some toil and difficulty; and where propositions, fostering all man's selfishness, and highly flattering to his pride, are produced in this imposing form, it is not wonderful that they should be adopted without much examination; and as vanity is both excited and gratified thereby, that the individuals should even pass from acceptors into defenders.

Among the most taking of the topics urged by modern innovators, is the ignorance of the people, who are represented as being withheld from acquiring right knowledge, and kept unacquainted with their own importance in the social scale. To this, of course, is applied large promises of speedily relieving them from this degradation, by diffusing the invigorating light and warmth of natural knowledge, and thus enable them to regain the condition they are said to have been deprived of.

That the people are generally and unnecessarily ignorant, we are perfectly willing to admit; that they are withheld from obtaining true knowledge, or any sort of knowledge, is utterly false. That it is desirable they should be instructed in every practicable degree, is what we have always wished, and freely aided in; but, that the acquirements of mere knowledge, whether true or false, can have any other effect than to fit them for a more enlightened and acute exercise of their selfishness, is a proposition which may be confidently advanced, because it can be sustained to ample conviction.

The world now enjoys the advantage of several thousand years' experience, during which

the human mind has been tried in every mode of life, under every form of government, and in almost every possible combination of social existence. Imperfect as are the records we possess, we have enough to enable us to decide positively and clearly as to the fundamental character, natural tendency, or bias of our race, considered as a whole. A review of all that is known of human history generally, of the biography of individuals, of the conduct, political, moral, and social, of any of the communities that ever existed, will render it impossible for any sane reasoner to conclude, that man, through the instrumentality of mere knowledge, is capable of perfect happiness on earth. Such a review will convincingly show, that, so far from being made happier by mere knowledge, the possession of it is insufficient to deter even from gross follies or great crimes, both in political bodies and in private individuals; a truth more amply confirmed by inquiries made among the men of the present day than of any former period. We will go farther, and assert, without fear of contradiction, that there is nothing in all, or any part of human knowledge merely, however excellent in itself, which has a tendency to teach man to govern his passions or duly to consider the rights of his neighbour, farther than may serve his personal, immediate, and selfish interests.

One of the most essential requisites to happiness is content, or peace of mind, and if called on to seek for individuals enjoying this blessing, it would be reasonable to anticipate their discovery among those sufficiently supplied with the goods of life to feel no annoying cares, and possessed of the advantages of excellent education. But it is notorious, that persons endowed with all these superiorities over the mass of their fellow creatures, are not the most happy, but are too frequently distinguished by their restless, discontented, and repining conduct. Fulness of wealth seems but to augment their solitudes, and extent of knowledge to provoke ambition; far from spending their days in peaceful, philosophical enjoyment of the good things within their reach, they are harassed by devouring cares, and urged forward in pursuit of some imaginary good. Some of the most unnecessary and flagrant derelictions from virtue and honesty on record, were perpetrated by those, who, to all appearance, were entirely lifted above temptation by fortune and knowledge; showing the feebleness of the latter, when regarded as a barrier against vice. Beyond question, knowledge diffuses admirable light throughout every department of her domain; the acquisition of her treasures enlarges and strengthens the intellect, fits the possessor for active and practical usefulness as relates to the affairs he may engage in, but leaves his moral nature unchanged, the temper and affections unaltered; a fact most convincingly proved by the conduct of the wisest and most learned men, who are often as distinguished by the violence of their passions when excited, as for their extensive knowledge.

In what we have said of the power of knowledge, we have carefully spoken of it, in and by itself. Its influence is far different when

diffused among those who are under the direction of another more potent monitor. Of this part of the subject we are not at liberty to speak in this place, but shall hereafter revert to it with greater effect.

Those who raise outcries relative to the ignorance of the people, and propose the diffusion of knowledge as the remedy, talk warmly and ridiculously of true knowledge, right knowledge, and real knowledge, by which is meant, not that they will teach more than their predecessors, but that they will induct them into such knowledge alone as is to be derived from material objects, by the aid of the senses. They also slang a great deal about the study of nature, of natural science, and the wonders of nature, as if the moral faculties were to be more affected by discoveries yet to be made in natural science, than they have been heretofore from those vast and wonderful ones already made. The whole aim and end of these reformers is in reality this—they would detach the human mind from every investigation not absolutely sensual, mutable, material: they would deter inquirers from attending to the operations of their understandings on the knowledge collected by the senses, lest such inquiries should lead to the discovery of the true characters of the mind, and the consequently necessary detection of their sophistical and fallacious systems. They strive hard to persuade their proselytes that there is no truth but natural—that is, material truth—forgetting that the most surprising and perfectly demonstrable truths, whose certainty is utterly undeniable, are pure mental abstractions; such are all the sublime and transcendental branches of mathematics, the proudest triumphs of intellect over "matter and motion," as well as the noblest proof of its high superiority over corporeal sense.

There is no question but that, if all mankind were competently instructed in the various departments of natural knowledge, the world would escape from many bad habits and ignorant prejudices. But it cannot be otherwise than chimerical, that all should be instructed in equal degree, even though the same opportunities be offered to all. Nature has endowed the members of the human family with capacities and faculties which are infinitely various and distinct in the individuals. Hence an insurmountable obstacle is thrown in the way of that *taunted equality*, concerning which so many reformers and revolutionists have raved. Until all mankind are formed in exact resemblance to an individual model; until they are born with the same figures, features and intellectual faculties in the same degree, the equality proposed cannot transcend its natural limit; that of equality of civil rights. So long as the usual distinctions in physical strength and mental vigour continue, so long will some predominate over others; claims to distinction founded on superior attainments and worth be admitted, and society feel the beneficial influence of the differences immovably established by nature.

Along with all their jargon about knowledge, nature, equality, &c., our modern reformers are exceedingly careful to avoid the acknowledgement of any responsibility to a higher

than human authority, or to allude to the subject of a possible future existence. The admission of such conditions would at once give the death-blow to their new system, and, therefore, as they can neither be felt, seen, heard, smelt, or tasted, are prudently suppressed. Instead of attending to such perplexities, nankins are first to be thoroughly illuminated by the knowledge of nature; placed in a perfect state of equality, and finally raised to the height of felicity, by having all things in common, living free from the influence of all disturbing motives, and in the voluptuous gratification of every sense! This is the consummation to be attained by the *reform* which is now preached to our countrymen, and surely every man who loves himself, who loves the world, who delights in sensual gratification, and would avoid disagreeable thoughts, must be anxious for its accomplishment.

For ourselves, however, we must confess that notwithstanding the flattering prospects held out, we must examine some relative topics attentively before finally uniting ourselves with the reformers. There certainly are some points which do not appear altogether clear, and as the decision, according to a few old-fashioned people, is for life or death, we may be forgiven for pausing until we have completed our scrutiny, the results of which shall be stated in our next.

THEOSANER.

FOR THE FRIEND.

SPIRITUOUS LIQUORS.

The late notice in "The Friend," of the baneful effects of ardent spirits, met my approbation. It is a subject which ought to be frequently revived and urged upon the feelings of the readers, as involving consequences of the most serious nature. I was struck with some doubt whether the cause of temperance was as flourishing, as the writer of one of the paragraphs appeared to believe it is. In some sections of the country, within the limits of our own yearly meetings, there is reason to fear that it has not made that progress, in the few last years, which the zeal of its advocates ought to have gained for it. Their attention has been occupied by a subject, which, like Pharaoh's lean kine, seemed to swallow up every thing else, and it is essential that fresh diligence and inquiry should be excited in relation to the true state of the case. I find in some neighbourhoods, that those who are known to make a decided stand against the use of ardent spirits as a drink, have no difficulty in procuring labourers to reap down their fields. One person told me that he believed some of the poor creatures who were fond of it, gladly hired with those who did not furnish this deleterious article, in order that they might be exempted from the temptation to drink. They were convinced of the injurious effects of intemperance, which they could not but contrast with the results of a regular performance of their duties—the rewards of conscious rectitude, and the different amounts of wages received by a sober man and a sot. How responsible is the situation of the person who puts the bottle to his neighbour's mouth! The angriest passions are sometimes roused, and even life has been jeopardized or destroyed

in a paroxysm of rage and mental aberration produced by it. The cheapness of the drink is advanced by some as a reason for its use. But how incomparably more important are the preservation of correct morals, and the answer of a good conscience in acting conformably with an upright principle towards our fellow man, than the trifling pittance of a few dollars, nominally saved by the use of this dangerous article, instead of beverages which are harmless and nutritious. The quality of the water in some places is another inducement to use spirits, and in this way persons not only contract the habit of drinking spirituous liquors, but of drinking much more frequently than they have any real occasion for. A fondness for the taste and the exhilarating effect imperceptibly forms, and almost before a person is aware of it, he may contract the habit of frequent drinking, induced by the deliquity which succeeds the use of stimulants. If such persons would watch themselves, they would probably find that their visits to the closet or the sideboard are much more frequent than they had previously imagined. This is often the foundation of intemperance, and ultimately of habitual inebriation. The strong become as tow, and this poison as a spark, and they both burn together, and none can quench them. An awful condition for an immortal soul—a candidate for eternal life, to be placed in. S.

LINES

Written in an Album, under a painting of a Rose and Butterfly.

To such as gaze with heedless eye
This insect recalls but a painted fly
This insect recalls but a painted fly
And these beauteous buds at best disclose
The petals of an opening rose.
Other thoughts are awakened in those who survey

With expanded minds what those objects display.
The rose is an emblem of life and youth,
Of glowing hopes and vigorous truth:
Sweet is the odour its flow'rets shed,
Rich the green of its leaves outspread,
Lovely the tints which its petals adorn;
Keen for defence stands each pointed thorn.
This rose is an emblem of human fate!
Alas! for thy beauty, its sweetness, its state!
Its bloom is swept by the stormy blast;
With a deadly hue are its leaves o'ercast,
They fade, they wither, and quickly decay,
Till, like fruitless hopes, they have flitted away!

But, thou! bespangled with crimson and gold,
What do thy gorgeous wings unfold?
When thy course of life began,
Wast thou not a worm? and what is man?
On earth thy pathway lowly lay,
To fear, to hunger, and cold a prey;
Retiring then to thy silent tomb didst thou
Thou didst wait thy joyous release from gloom,
Quickly thy cerements of darkness were riven,
And pinions of glorious plumage given;
Wave thou but these as the breezes rise,
They launch thee aloft in the golden skies.

This mortals grovel on the earth,
Engrossed by its cares and thrall'd from birth;
Thou to the darksome grave they decline,
But, oh! their change, how much nobler than thine!
Eternal life, with immortal powers,
Ineffable boons, are ours, are ours!
—How awful the thought that these may be
Everlasting inflictions of misery,
If we neglect, for earth's vain toys,
To secure a claim to eternal joys.

G.

FOR THE FRIEND.

From Samuel Scott's Diary, pages 26, 27.
"Third Month 12th, 1781."

"I was agreeably amused with Dr. Hurd's Tribute to the Memory of Dr. Fothergill; a worthy performance. The extent of Dr. Fothergill's application to professional pursuits, to physical and philosophical correspondences, and benevolent communications, was indeed amazing; his encouragement of genius, in a further display and extension of the works of nature, was indeed respectable; but much more abundantly so was his attachment to some doctrines of the Christian religion, which, if not wholly rejected, are at least but lightly esteemed by divers who are renowned in the republic of letters. 'I should think myself guilty of a neglect injurious to the memory of my deceased friend, did I not observe,' says Dr. Hurd, 'that he abhorred the prevalent infidelity of the age, and gloried in the name of Christian.' He valued the Scriptures as the repository of divine truths; and was never ashamed of those grand fundamental doctrines—salvation through the mediation of Jesus Christ, and sanctification through the influence of his Spirit; and thus, by believing in God, it appears by the preceding anecdotes, that our worthy friend was unremittingly careful to maintain good works. His steady adherence to some peculiar testimonies to the simplicity of the gospel, held forth by the Christian Society called Quakers, was also peculiarly exemplary; they being despised by many of his fellow-professors, under the picture of more liberal and extensive ideas, who are themselves greatly his inferiors in that real liberality of heart and sentiment of which he was so eminently a professor." S. M.

Anecdote of R. J.—In the prosecution of a religious visit, it happened that a minister who entertained a diffident opinion of herself, expected to pass through a part of the country, in which another who was noted for his much speaking had just been holding large crowded meetings. She apprehended that her services would be regarded with little esteem by those who measured ministry according to the number of words—and felt some discouragement at the prospect. On mentioning it to R. Jordan, he remarked, that a little with the Master's blessing would feed multitudes, but without that it required wagon loads.

To the Editor of "The Friend."

Allow me, through the medium of "The Friend," to point out an erroneous use of a word which has frequently offended my ear from some of our most correct speakers. I allude to the phrase "baptismal influences of the Holy Spirit." The sound form of words I would suggest to be "baptising power." Baptismal is something relating to the rite of baptism. We say baptismal rite—baptismal vow—baptismal font—but the epithet is never correctly used in speaking of that of which the rite of baptism is a mere type and shadow.

GRAMMATICUS.

Let us be careful to take just ways to compass just things, that they may last in their benefits to us.
Pena.

THE FRIEND.

SEVENTH MONTH, 11, 1829.

We have before us a letter from a Friend in the state of New York to his correspondent in this city, dated 1st instant, from which the extract below is taken. The first part of the extract is corroborative of the suggestion of our correspondent N, in the last number of "The Friend," that the followers of Elias Hicks were about to shift their policy, and to preach up orthodoxy. But their efforts will be as vain, as the designs they have in view are reprehensible—abundant, undemable, and by themselves acknowledged, evidences of what they do believe is in print, and before the public; use what disguise they may, it will be at best but a fig-leaf covering, through which their nakedness will be the more certain to attract attention.

West Chester, 7th mo. 1, 1829.

Elias Hicks has just set out on his journey through this yearly meeting. His followers give out that "it is his intention to prove, as he goes along, that the orthodox have misrepresented him; that he holds the fundamental doctrines of Christianity, and that he is a true Quaker." This declaration of theirs, brings to mind a circumstance that occurred several years ago. He came to New York to attend the monthly meeting. Before meeting, his companion gave notice that Elias had come to lash Friends for joining the Bible Society, (for two or three of the members had become subscribers to that institution.) Sure enough, it proved so; for he occupied nearly the whole time of the meeting in railing against that Society, calling it worse than horse racing, &c. This, to me, savoured very strongly of premeditation, notwithstanding he makes so high professions of speaking at all times from immediate inspiration. Such hypocritical professions have been extremely disgusting for many years.

As he is now on a tour to clear up every thing against him, his followers, wherever he goes, take unwearied pains to give notice of his meetings. All, of every class and condition, are invited. Two written notices are sometimes sent to the same individual. Public notice is stuck up in stores, &c. &c. By these means, large numbers, as might readily be supposed, who, on no occasion, perhaps for years, have been within any meeting-house (for religious purposes) whatever, are called together. His meeting at this place, a few days since, was attended by a congregation, many of whom were of this description. Those who usually spend the first day of the week either in fishing or hunting, attended, and were loud in their encomiums on the preacher.

He appointed his meeting at this place at eleven o'clock, but as he did not make his appearance till nearly half an hour after that time, his hearers did not go into the house till his arrival. As soon as he arrived, two Hicksite elders (one not of this meeting, but had come some miles to attend,) hastily sprung for-

ward, took him aside, and had a considerable conversation with him before they entered the house.

They are continually cautioning him not to be too bold in avowing his opinions, for the people are not all prepared to bear the worst of them, not even all those who spend their first days in hunting, fishing, &c. He strove, it is said, for some time, to avoid his peculiar notions, but all would not do; they would come out. He asserted that "we are in as good a state as Adam was before the fall;" "that we needed no atonement, no Mediator," &c. Indeed, it is difficult for him to speak half an hour without going as far as this, and even farther.

If it is suggested to any of his followers that he promulgates deistical sentiments, they get exceedingly angry. They pretend to spurn the charge with much indignation. But there is one interesting fact, that cannot have escaped their observation—that all the open and avowed deists, wherever he goes, hail him as a welcome visitor and coadjutor in the great work in which they are engaged, viz. the downfall of Christianity. In the city of New York, it has been the case for years, that when notice has been given that he expected to be at any particular meeting, it has been throughly by deists. They will then attend no meeting except deistical meetings—meetings that have been established for the express purpose of ridiculing Christianity, until he, or Thomas Wetherald, or some such preacher, comes again. These are facts too notorious to be disputed.

If there is nothing deistical in his doctrines, why do deists claim him? Why do they throng his meetings? Can it be supposed that they see nothing congenial in his doctrines? Why did Coblet speak highly of him? Why did the publishers of the last edition of Paine's Age of Reason enumerate him among the celebrated characters that supported the same system as their favourite author? Why did they make quotations from his letter to Dr. Schoemaker, his sermons, &c. to prove it? Why did one of the leading, and most intelligent men among the Hicksites in New York, openly declare that "he considered T. Paine one of the most enlightened men the world ever produced; that he could unite with him in nineteen things in twenty, and that if he were as enlightened himself, he should probably unite with him in the twentieth." And yet, with all these facts staring them in the face, his followers say "they can see no similarity between his doctrines and those of deism." "Oh," say they, "Elias Hicks believes in inspiration, and deists do not. Here is a wide difference." Yes, and so there would be, if Elias Hicks believed in inspiration in the sense that the Society always have. His inspiration is brute instinct. "We cannot," says he, "know the least thing in the world without inspiration. We cannot distinguish a tree from a man, or a man from a horse, without inspiration." Here is a specimen of Elias Hicks' inspiration. Would the deist find any difficulty in raising his imagination to a height of spirituality sufficient to comprehend such a species of inspiration?

The fact is, the deists exist in such a coadjutor as Elias Hicks. When Paine's Age of Reason first made its appearance, it brought out thousands who had lain concealed. I say brought out, for they were deists before, and all that they wanted was a leader. But that book, on the whole, has been of service, as it has been the occasion of some of the most masterly and triumphant defences of the Christian religion. Never has the triumph of any thing been more complete than that of Christianity over the evils of infidelity. But Elias Hicks has brought forward deism in a new form. He has introduced it into the midst of a Christian Society, under the guise of great spirituality. In this he is less honest, and less honourable than Paine. The latter took his stand, erected his colours, and declared himself the open foe to Christianity. But, my friend, I have no doubt that this insidious attempt to overthrow Christianity will, like all the preceding ones, prove abortive; for the church of Christ is built on that "Rock, against which the gates of hell shall never prevail."

From the preliminary essay of our correspondent, Theosnon, we should entertain no doubt of his competency to do ample justice to his subject, and fully to analyze and expose the worse than Utopian foolery of "the modern reformers."

We do not remember to have seen the change from the caterpillar-state to that of the butterfly applied more happily, and with more poetical effect, than in the stanzas we publish to-day.

The Watchman, No. 6, has been received, and is deferred to our next. The same of "Christian Condescension," & M. and V.

By mistake, "Bishop Horne on Infidelity," was in our last marked as concluded.

Say, why was man so eminently rais'd
Amid the vast creation, why ordain'd
Through life and death to dart his piercing eye,
With thoughts beyond the limits of his frame?
But that the Omnipotent might send him forth,
In sight of mortal and immortal powers;
As on a boundless theatre, to run
The great career of justice; to exalt
His generous aim to all diviner deeds,
To chase each partial purpose from his breast,
And through the tossing tide of chance and pain,
To hold his course unflinching, while the voice
Of truth and virtue up the steep ascent
Of nature, call him to his high reward,
The applauding suite of heaven.

Almside.

Virtue outbuilds the pyramids—
Her monuments shall last Egyptian's fall.

Young.

ERRATA.

In the last number, article "Colony of Liberia," page 29, col. first, fourth line from top, for *application* read *application*. Same page, third col., ninth line from top, for *extra* read *extra*.

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THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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FROM THE WESTERN LUNARY.
COMPARATIVE VALUE OF FREE AND
SLAVE LABOUR.

No. II.

(Continued from page 309.)

I may grant that, when the manager is industrious, and understands his business, the labour of a slave is as productive as that of a free man. The former, if urged by the constant presence of his master, must work, and his bodily strength may enable him to perform the labour of a free man. This seems to be proved by the many substantial planters, who have arisen from small beginnings. Still circumstances occur which must, in the end, give preference to free labour. The first is the almost absolute certainty that the slave-owner, however active and industrious himself, will rarely transmit the same qualities to his son, who, born to be waited upon, and to live in elegance, will not relish that laborious life which has been even a delight to a parent inured from infancy to hard labour and parsimony. A second circumstance, and that a most important one, is that the capital of the slave-holder is not to be exchanged, few men being so heartless as to benefit themselves by the rise and fall of this kind of property, as they would if it was vested in a different stock. The Ohio grazer avails himself of a change of value in the price of his stock. The slaveholder will rarely do so. And here a third circumstance depresses the value of the human stock. Its increase is slow, perhaps in a fourth degree less than that of horses and bees. A fourth follows naturally, that the heavy expense of negro capital half starves that which should be laid out upon other stock. Rarely will you find on the farm of a slave-holder such stock as adorns the plantations on the north-west side. A fifth, perhaps the more important, is the degradation of labour by the associating its name with that of slavery. Hence the numbers of half-taught youth who hang about our court-houses, and are mostly a burthen and dead weight to the state. Hence the indolence, and consequent extravagance of those residing on their fathers' plantations, where it is by no means uncommon to find as many white idlers as industrious negroes. Where the drones equal the working bees, the

produce must be proportionally small, and the sloth and extravagance of the rising race are usually according to the number of slaves, which is also a losing account in proportion to its increase. Hence the difficulty of introducing emancipation where the name of mechanic is a reproach, and a man is ashamed to put his son to a trade which, in a northern state, exercised the opening genius of a Franklin or of a Rittenhouse. Idle gentlemen and idle beggars are the pests of the commonwealth. This was the saying of an English bishop, as quoted by Mather, in his valuable "Essays to do Good." Yet I observe the highest toned democracy where these pests abound the most. With this consequence I have nothing to do; but the cause of the existence of these pests is certainly their living on other men's labours. Will men of this description work hard with the labouring man? Will they admit him to the table? Will they set him an example of frugality, or copy that virtue from him? By no means. They are idle gentlemen, i. e. pests of the commonwealth, and the commonwealth thrives or decays in due proportion to their number. It is the boast of the southern states that for the number of whites there is a greater proportion of good men than can be found in any other community. I believe it. And a few pages hence let these gentlemen view the picture of their country, drawn from the life, and let them resolve the question: How much of the miseries of their country is owing to such as themselves?

The personal hard labour and attention of the Ohio farmer are claimed incessantly, for he has no slaves. His children, compelled to take their full share of his industry, are likely to turn out such as himself. Hence, though at first sight the slave-holder appears on a par with him who holds none, yet, in the end, we see those countries where slavery is not permitted surpassing in wealth the states in which it is allowed, in spite of the superior value of the staples raised in the latter. We need go no farther than Ohio for a proof of this fact. There the arts thrive faster than with us in a ratio even exceeding the population. Louisville boasted its situation. But it was in the hands of slave-holders. And for this reason its merchants frequently bespeak their steam boats from Cincinnati, whence also household furniture has been furnished to Lexington. Ohio can show public works, such as would do credit to the oldest state in the Union; while we must be silent, if asked what we have done or are likely to do. That state is now engaged in a plan for establishing schools. We were so some years ago. But the difference between slavery and freedom will be shown in this also. Their schools will be established

and in full operation, while we shall be talking about ours.

We are told that in a new country we must have slaves or no produce. Ohio is a younger country than ours, yet go there, and you will find abundant crops. How many men have you on this large plantation? was asked of an Ohio farmer. Two men and three boys, including myself, who, at my age, cannot be reckoned more than a boy. Impossible! you cannot produce the crops you talk about with so few hands. By no means; I pay my neighbours for putting in, and taking off my crops. Are you not often distressed for men who will undertake this? Never, was his answer; be ready with your money, and you will never want labourers. What a saving was here made! The man who holds negroes must support their families in their loitering, wasteful, and expensive way of living, pay the physician in their sickness, be at the expense of rearing the young and supporting the old, pay the first cost, and make money to replace and insure the lives and desertion of his slaves. When hiring his neighbours he has only to see that the business is well done; their interest urging them, better than any taskmaster, to perform it as soon as possible. In a slave state you cannot hire free labour with equal ease. There is a disgrace in the name of hiring akin to that of slave. Add to this that in free states the kind of skill, the particular species of labour wanted, can be obtained when you hire, and you may procure the best workmen or labourers in the different kinds of labour. A master must do whatever he has to do by the service of slaves, as ignorant as himself of the particular article on which he wishes to employ them. This is a prodigious advantage to the hirer.

A negro population is naturally lazy, and requires, to make a profit on it, a master who will make himself a slave. His life must be a steady struggle to compel other men to make that property for himself which they have no motive to make for themselves. Nor is this the consequences of their colour. The ancients in the same situation have urged the necessity of the masters being first up and last down. Those who are curious may find this, and much more on the same subject, verified in the economies of Xenophon. The ancients, however, had an advantage over us. They were of sterner stuff. The obligations of a mild and merciful religion were unknown to them. Hence they could treat their slaves like cattle, and the Censor Cato did not consider it a derogation to his character, to recommend to the diligent and careful farmer to get rid of his old and feeble slaves, just as he would of his useless and worn out stock. 'Tis well that the

institutions of New Zealand were unknown to the long race of Alban fathers, otherwise the writers *de re rustica*, would have been very full and explicit on the subject of fattening worn out slaves. Thanks to the religion of Christ, the greatest brute, at the present day, dares not to avow sentiments similar to those laid down by one of the best men of antiquity. When you once have negroes you must continue to raise them; you cannot sell them, except by compulsion. I desire nothing more than a condition like this to render any stock whatever useless, nay injurious, to its producer. Raise any kind of stock upon your plantation, no matter what, horses, swine, hemp, cotton, (or negroes;) let the whole state join in raising the same, and you will find yourself poor indeed. Amidst piles of cotton or hemp, amidst droves of cattle, or horses, (or negroes,) you may please yourself by calculating how much you are worth, you may inflate your children's pride, and disqualify them for honest labour, by inculcating the same vanity. If you can, by running in debt, (for parsimony is a virtue seldom known to the slave owner,) avoid selling, during your life, your cotton, hemp, horses, or cattle, (or negroes,) must come to the hammer immediately after your decease, of course must fetch their worst price, while you have been paying the highest all your life for goods bought on a credit, and on which the interest has been an incessant eating cancer. Let this instance suffice to show, that it is not peculiar to negroes to ruin their masters if they are made the sole object of attention. And such they must in the nature of things become when they are accumulated. Gold and silver shared in this common destiny when Spain ruled South America, and the restrictions on trade accumulated the useless metal, and impoverished its owners to such a degree, that a regiment has been reviewed at Lima, every man of which could boast a silver hilted sword, though without a shirt to his back. 'This was no bad emblem of that superfluity in luxury, and deficiency in necessities, which presents itself in a slave state.

(To be continued.)

FOR THE FRIEND.

THE WATCHMAN, NO. 6.

"—Fongar inani
Munere—"

I usher in the following guests without ceremony.

For the Watchman.

I cannot say that my vanity was much excited by the hope of being strung up in a row, those of thy correspondents who should possess only the recommendation of having little to say; and as I could not aspire to a greater performance than "half a column at a sitting," I have rather shrunk from being placed upon thy singular string of merit—from becoming one of a phalanx of single speech essayists, to be brought upon the field in the absence of better and more efficient champions. But there was a degree of generous hardihood in the attempt to conduct a series of papers upon the plan proposed, which has aroused my emulation, and an irresistible desire to

throw myself into the lists, and battle by thy side against folly.

With a fondness for literary pursuits which ought to have carried me far toward the attainment of a qualification for usefulness, I have hitherto given the rein almost entirely to the whim of the moment, ranged carelessly through the fields of literature, without seriously attempting to gather their treasures for my part—to acquire a fixed possession of any part of the noble domain, or the habits of study and vigorous exertion in its cultivation. Years of indulgence in desultory reading have added even less to the strength of my mind than to my acquisitions of knowledge, and after a long dream of indolence, I am awakened to a sense of the loss I have sustained from the want of a fixed aim in the plan of my studies. I ask myself, for what purpose has so much latitude been given to the idle indulgence of a taste, which is worse than useless, if it require for its gratification the sacrifice of time, without enabling its possessor to benefit the Society of which he should be an active member? It is in vain that I have devoted so many hours to what I miscalled a laudable employment, if I find myself still untrained in habits of intellectual exertion, and unqualified to render back to society an equivalent for the time withdrawn from its service.

It is no consolation to me to see others on every hand equally immersed in indolence and self-indulgence, which enervate the mind, until, not infrequently, the very ambition of advancement becomes extinct, or, at best, exercises feebly to some trifling pursuit. How much of the mediocrity of talent, so often complained of, may be owing to this cause, I cannot pretend to determine; but I suspect that men have themselves to blame, if dunces obtain the ascendant, and distance them in the race by dint of greater industry and pertinacity of purpose. The general supineness which may be observed in society, affords every facility to humble talent to take the lead, when it is accompanied by a fixed purpose of advancement. And thus, while men of loftier views look with contempt upon the movements of society, which they could have directed so much better if prepared by constant exercise for ready action, a character is impressed by inferior minds upon the complexion and habits of the community, and an ignoble direction not infrequently given to their efforts.

Can it be doubted that our Society would have occupied higher and more defensible ground, if men who were capable of taking enlarged views of the interests of education, had bestowed the proper attention upon a system of general instruction for the Society at large? Is it to be supposed that our duty is performed by doling out the prescribed portion of time and money upon our schools, while the inefficiency of the plan is so lamentably evident in the too prevalent ignorance which is characteristic in many parts of the Society? Is there no negligence to be charged upon the educated men among us, that we are not better provided with teachers of the best qualifications, or with seminaries where something more may be learned than the rudiments of Latin—some higher aims be excited than the

mere performance of the *drudgery* of learning—and some elevation of thought and sentiment be imparted by the perusal of those noble efforts of the mind which are placed in the hands of the reluctant scholar?

The fact is, that every man who has been blessed with an education, and has any leisure from the toil for subsistence, is bound to devote the ability thus possessed to the benefit of his fellows. It should be made a matter of conscience to come forward, without hesitating at the exertion or the sacrifice of personal feelings it might require, to aid in the promotion of every object tending to improve the condition and prospects of society. We should then have many more hands prepared to uphold and carry forward the plans necessary for our comfort and welfare; and might hope to see our own Society, in particular, and the other classes of the community within the sphere of our exertions, better educated and possessed of more elevated and juster sentiments than at present.

The freedom from undue solicitude which springs from our moderate views of life, should enable the members of our Society to acquire the largest share of useful knowledge, and the greatest proficiency in its application to practical and salutary ends. And it should be remembered that the credit of our Society for intelligence and sound learning is confided more to its individual members, than is the case in any other; since we have no privileged class, set apart for the acquisition of knowledge and maintained at the common expense, for the protection of its interests.

That the "Watchman" may awake many who have been too long slumbering at their posts, is the hope of
RUSTICS.

Friend Watchman,

I was charmed with the style of thy last essay, and felt flattered by the compliment to our sex; but there appeared to me some inconsistency in one of thy remarks, although prompted no doubt, in part, by thy polite indulgence toward us as the softer sex. It may appear unseemly for a modest damsel like myself, to venture a criticism upon the labours of so respectable a personage as the "Watchman"; yet I feel encouraged by thy gallantry to offer my humble opinion, trusting, as I have scarce seen a score of years, and, of course, am liable to the vanities and errors of youth, that they cannot be charged to the austerity of antiquated virtue. The character of the Quaker gentlewoman is delightfully portrayed, and exhibits a standard of female excellence which all ought to aim at, but to which, alas! few attain. But I doubt whether such a woman, though richly endowed with charity, that truly Christian virtue, would sanction by a word even a semblance of a departure from parental authority, either secretly or openly; or, in the slightest particular, the infraction of, that first and most sacred of moral obligations, our duty as children. Such an idea appeared to me to be slightly presented, in representing the wearing of a curl or ribbon out of the presence of the parent, an innocent liberty. This may seem a trifle, indeed; and yet it would be a deviation from the path of strict

integrity and truth, and disrespectful to the authority which a parent has a right to exercise. I felt afraid that such remarks might have a tendency to weaken principles which should be strongly enforced. They are, however, in a great degree qualified by the propriety of the succeeding observations; and might injure only, the airy, thoughtless youth, who pause not to reason, but are ever ready to catch at the smallest encouragement to support them in their love of display.

But if the writer has been a little too liberal, from the kindness towards youth which a generous and benevolent heart always entertains,—for the feeling, at least, he has the cordial thanks of

PHOEBE.

FOR THE FRIEND.

Perhaps very few are adequate to the task of transferring into English rhyme the sublime spirit of sacred poetry. The simple grandeur of diction, precision, and boldness of metaphor, and earnestness in the expression of inspired truth, from which it derives much of its energy, become very much diminished in metrical composition. Judging from what has been "done into rhyme" by some of the old English rhymsters, one might suppose that it had been their study not to imitate, but to pervert the stately gravity and solemnity of Scripture language into ridiculous caricature. The following passage of the 137th psalm, which runs, "If I forget thee, O Jerusalem! may my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth!" has been rendered by one translator in the following manner:

"If I forget thee ever,
Then let me prosper never,
But let it cease
My tongue and jaws
To cling and cleave together."

William Slatyer published, in 1642, "The Songs of Zion, or certain Psalms of David set to strange tunes, and rendered into a strange tongue!" The tunes are, probably, long since forgotten; of the tongue we shall give a specimen from the sixth and seventh verses of the fifty-second psalm. "The righteous also shall see, and fear, and shall laugh at him: Lo! This is the man that made not God his strength, but trusted in the abundance of his riches!" which is thus put into rhyming prose:

"The righteous shall his sorrows scan,
And laugh at him, and say, behold!
What has become of this hero man
That on his riches was so bold!"

Bishop Heber, a man so eminently endowed with all the natural and acquired qualifications of poetical greatness, has not improved the poetry of the twenty-third psalm in his version. Thus commences the psalm: "The Lord is my shepherd, I shall not want: He maketh me to lie down in green pastures, he leadeth me beside the still waters." The following is the corresponding version by the bishop:

"My shepherd is the living Lord,
I therefore nothing need—
In pastures fair, nor pleasant streams,
He setteth me to feed."

The idea of secure repose under divine protection, as well as of plenty, quietude, and joy, are more forcibly and beautifully expressed in the prose translation. Addison has still further detracted from the beauty of this passage, and enfeebled its force, by useless amplification and the jingle of rhyme.

"The Lord my pasture shall prepare
And lead me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye;
My noon-day walks he shall attend,
And all my midnight hours defend."

Did time permit, we might adduce numerous additional instances of failure in transferring, unimpaired, the beauty or sublimity of sacred poetry into rhyme: our inclination, however, will not permit us entirely to dismiss the subject, without bestowing a transient notice upon the muse of a late correspondent, who has undertaken the difficult task of versifying some parts of the book of Job. We think his success quite equal to what might be affirmed of many of his predecessors in the same line, but as we intend at present, rather to point out what we consider faults, than to discover beauties, without further preface, we shall at once proceed to the "Reply of Eliphaz the Temanite" (Job chap. 4); see "The Friend," *Geo.* 20. Passing by the four first stanzas, we read the fifth:

"The breath of God destroys them and consumes,
Though loud their boast and terrible their cry;
Though like the dreadful brute their pride presumes,
Shall old and young the furious lions die."

The "dreadful brute" is not an accredited title for the lion—which it is here intended to signify; and is, moreover, *dreadfully* unpoetical when employed, as the sense of the original, to designate the "king of the forest." Lions too, it seems, are "like the dreadful brute"—i. e. like lions. Now, it requires no great stretch of the imagination to discover a resemblance between individuals of the same species; we shall not therefore think of contesting the truth of the similitude. In stanza six we have,

"A secret visitation met my sight;
Mine ear but half received it in her tent."

Now, *ken* signifies view, reach of sight: our paraphrast has, therefore, dignified the ear with a function not properly pertaining to it, viz. that of sight! The term may be used metaphorically to express mental apprehension. We may also say, that the ear is pained with hearing disagreeable news, &c.; but never by the sight of any thing, not even in the shape of a "secret visitation." Next,

"Cold fear came down, deep shuddered every limb;
Shook my whole frame and bristled all my hair,
Before my eyes a spirit seemed to swim,
And fixed it stood, a dreadful image there."

We think *stiffened* would be more poetical than *bristled*. The latter is a term which, by an easy transition, the imagination might attach to some "dreadful brute," and render it totally incompatible with the dignity of the subject. The passage in the Bible runs thus: "Then a spirit passed before my face, the hair of my flesh stood up: It stood still, but I could not discern the form thereof: an image was before

mine eyes;—there was silence—and I heard a voice saying," &c. The whole of this descriptive passage reminds us of the effect which the sudden transition of Creusa's image produced upon Æneas:

"Infelix simulacrum atque ipsius umbra Creusæ
Visa mihi ante oculos, et nota major imago—
Obstupui, steteruntque curæ, et vox faucibus hæsit—
Tunc sic ahiar," &c.—Æn. II. 772.

But to return to the paraphrase: "Before my eyes a spirit seemed to swim, And fix'd it stood, a dreadful image there." How can the author reconcile the actions of standing still and swimming at the same time? No optical illusion is implied, or he would have said—*yet fix'd it stood*. The passage in the Bible from which the couplet is taken narrates a series of consecutive events; but in our author's version, two conditions of the image are placed in such immediate conjunction with each other, that we might, if it were possible, conceive them to be simultaneous: No intervening incident is expressed, or allusion to difference of time to separate the actions of swimming and standing. Again,

"From morn to eve they live their little hour,
Then sink for ever and forgotten lie,
Doth not their *mind*, their beauty, and their power,
Decay, and unblanch'd by wisdom die?"

By what Procrustean art or poetical license is it, that a "little hour" can be extended from morn to eve? But (interpolates Burlington) doth not their mind decay and die? We answer most unequivocally, it "doth" not; and in vain do we search the 4th chapter of Job for a single doubt or interrogatory on the subject. We here introduce a paraphrase of the apparition scene in Job, struck from the harp of another bard; and we think it more poetical than any we have quoted:

"A spirit pass'd before me: I beheld
The face of immortality unveil'd—
Deep sleep came down on every eye save mine—
And there it stood,—all formless but divine:
Along my bones the creeping flesh did quake;
And as my damp hair stiffen'd, thus I spake:
Is man more just than God? is man more pure
Than He who deems e'en swallows insensate?
Creatures of clay, vain dwellers in the dust!
The moth survives you, and are ye more just?
Things of a day! you wither ere the night,
Heedless and blind to wisdom's wasted light!"

M.

—:—:—
Natural gravitation forges in high latitudes.—We owe to Wahlenberg, says Van Buch, in an interesting memoir on the temperature of springs, read to the Royal Academy of Sciences at Berlin, (published in Poggenдорff's excellent journal), the discovery of a beautiful arrangement in the economy of nature, viz. that the mean temperament of the soil and subjacent rock rises higher and higher above that of the air, the further we advance towards the north. By this means the polar situations support a number of vegetables, which otherwise would perish; nay, even life itself is thereby brought into places which every living thing would flee. Who can conceive agriculture and cultivation, in a soil where temperature is 1 degree or 2 degrees R., below the freezing point? But the temperature is actually not higher in places in which sugars are towns, and where iron is raised with activity and profit. It is the temperation of a great part of Siberia, and many inhabited valleys in Sweden.—*Edinburgh, New Philosophical Journal.*

—:—:—
Idleness is a constant sin, and labour is a duty; idleness is but the devil's home for temptation, and for unprofitable, distracting musings; labour profiteth others, and ourselves.

Baxter.

FOR THE FRIEND.

ANN DOCWRA.

(Continued from page 301.)

I shall conclude this short account with some extracts, which furnish a curious insight into the private history of many distinguished persons of that day. It is a pleasant picture of manners, that has all the vividness and freshness of existing reality—with the antique air and colouring of the days of Cromwell.

“I have something to say of some of our preachers, which F. Bugg hath abused much in print. The first two are Thomas Green and Samuel Cater, my brother G. Barnardiston's companions in his travels beyond the seas in the service of truth, to spread the gospel in foreign nations.

“F. Bugg says, that ‘Thomas Green was a poor mason, and now worth many thousands,’ but he does not say of what. If he means pounds, I believe he does not say true. T. Green hath neither house nor land that ever I heard of upon inquiry. His wife, Ellen Green, had several hundred pounds given her by some of her relations, as I heard, which she, being an ingenious industrious woman, employed in a trade, so that between twenty and thirty years she got enough to maintain them well in their old age, now they have given over trading.

“F. Bugg quarrels with T. Green for not entertaining him at his house, when he and his wife came to London. It cannot be the custom of our preachers, to entertain every one that comes to London, although they have been entertained in their travels, when they visited the meetings in the countries where they preached; if they should do so, their houses would be like inns. But F. Bugg accuses him for not keeping one of his poor brothers; there is no reason for that, for what Ellen Green got by her industry, should be spent by such an extravagant woman as his brother's wife was, by relation, what they gave him, he should be little the better for, his wife would devour it. But T. Green kept his own meat and his wife's mother many years, in meat, drink, and clothes, during their lives; and hired them a house to dwell together, and found them all other necessaries, as I have heard. I never went to London, but they always gave me entertainment, although T. Green seldom came to my house in the country, and both Thomas and his wife were very serviceable to me, in providing me lodgings, or any other thing I desired.

“Samuel Cater I have known about thirty years, he hath been a great sufferer upon the account of his religion, imprisoned many times, six years at one time, a close prisoner, for three years of the time not stirred out of the prison. F. Bugg says, that ‘he was a poor journeyman carpenter, and now a rich man, worth hundreds of pounds.’ What, then, shall an industrious man work more than forty years, and get nothing? His trade was a gainful trade, if it be wisely managed, and yet he is not a rich man; he hath a commendable house, and the lot that belongs to it, when the Fenns were taken in, at little Port in the Isle

of Ely, and two acres and a half of arable land in the fields; and this is all his visible estate that I can hear of; besides a small stock to carry on the butter trade, for he is a factor to send butter to London, although he is about seventy years of age, yet he gets his living by that trade.”

“Now I come to George Whitehead. F. Bugg hath vented his malice against him in an abundant manner, in most of his books, the cause whereof is, because he hath answered most of them, and laid him open effectually: It is hard to recount how bitterly malicious this F. Bugg hath been against him, the slanderous lies that he hath vented against him, are hard to be numbered, his own books will witness against him what I say is true; for G. Whitehead, I have not known him but by report till of late years; F. Bugg reports him a poor boy, came out of the north on foot, his father dwelt in a poor cottage not worth 50s. His education from his youth shows to the contrary, although I was not acquainted with him but of late years, yet I can say something to prove his education and learning in his youth, which is to be preferred before F. Bugg's; that was but a wool-comber: George Whitehead, when he was a young man, travelled in the service of truth, into Suffolk. I had an aunt, a person of quality, according to the world's account; she was a wise woman, and inquisitive after religion, and desired that a Quaker might be brought to her, to discourse with. G. Whitehead was brought to her, and after her discourse with him, she told me and others, that the Quakers held the same opinion that her cousin Barrow did, that was hanged for his religion in Queen Elizabeth's days, and that this Barrow was chaplain to her grandfather, Sir Nicholas Bacon: I heard my grandmother say the same thing, that Henry Barrow was her father's chaplain, and tutor to his children, whereof she was one of them; and that the bishop of London was the chief cause of his death; and said further, that he was a very religious good man; and for G. Whitehead, my aunt said, that she did believe that he was a gentleman born, or brought up under the same education with them, and called him the gentleman Quaker, always when she spoke of him.

“In page 137, F. Bugg tells a long story of Stephen Crisp, deceased, and Samuel Duncon's wife, of Norwich, deceased. I have examined the truth of this matter, and I find it to be very false, and a wicked report of Bugg's raising: He names Joseph Carver, and Thomas Buddery, both of Norwich, for his witnesses. Since I read this book Joseph Carver hath been at my house, I examined him, and he said that his wife was Samuel Duncon's sister, and that he went often to S. Duncon's house, and if there had been any thing as F. Bugg says, he should have heard something of it, which he never did; I desired him to send a letter of what Thos. Buddery could say in this case. Thos. Buddery says, in the letter he sent me, that this story is like F. Bugg's old way of belying the dead as much as the living; and says further, that Sam. Duncon's wife was well known to all neighbours, to be a sober, honest woman. This woman was lame, and

made use of a surgeon for help, and Bugg makes an evil of that also. F. Bugg, in page 33, says, that Stephen Crisp was a poor weaver at the beginning, and died a very rich man. What then if it were so? This does not conclude him a dishonest man: He married a second wife, that was a Dutch woman, that had children by a former husband: It was said that she was very rich. She died before him; and I have heard, that when she died S. C. gave all she brought to him, to her children, and did not enrich himself by her, therefore I have no reason to believe that he died a very rich man. He was a good lawyer: I have made use of his counsel, and it was very beneficial to me; but but he took no money of me for it. He was guardian to many orphans, and their estates, which he managed with much industry and honesty for the benefit of the orphans. This I have heard from divers credible persons.

“George Fox is much quoted in F. Bugg's books, for making laws for the Quakers. This I must needs say, that he was a very wise man, and a man of great courage in what he undertook, and always successful, although he had many enemies to oppose him, as well apostate Quakers as others. I never heard that he was questioned in any thing he undertook: He was an instrument in the hands of the Lord, to set up meetings in all countries in this nation, to take care of the poor amongst us, and poor ministers who travelled beyond the seas, to be relieved with such necessaries as they wanted, and this is the reason that F. Bugg calls them G. Fox's pensioners.

“F. Bugg says, that G. Fox was a poor journeyman shoemaker, and died worth abundance: I have heard that he did not die so rich as F. B. reports; but he was an adventurer at sea, and might get something considerable by that, if he used it many years: F. Bugg says, he lived in as much plenty as any knight in England: I do not believe this; I have heard this story formerly from F. Bugg. I had a desire to know how he fared: Some years before his decease, I being at London, and understanding where his lodgings was, I went about dinner time; when I went into the room where he was, I found him sitting down to dinner, his meat was upon the table, it was only a piece of very salt beef, as big as a man's fist, it was cold meat: I sat down by him until he had dined, but did not eat with him, I did like his dinner so well: He had no wine, his beer was said to have wormwood in it: I did not drink with him neither; and this is the whole bill of his fare at that time: I had heard before, by one of my brothers that was well acquainted with him, that most of his diet was salt beef when he could get it, and wormwood stamped and squeezed into his beer. After he arose from dinner, he made a short declaration to me, the substance of it was, ‘that I should not look at him, but look to the light and grace of God in my own heart, the appearance of that would teach me more than man could teach me, that would show me who were God's friends, and who were his enemies, if I were obedient to it, and did wait in silence for God's teaching.’ This was no more than what I knew before, and had had some experience of it, nevertheless I kindly received his

instructions, and so we parted. I do not intend to rehearse the whole matter of Bugg's charge against G. Fox, I will not trouble my reader with tautologies that have been answered already, but I will say something more of a new charge against G. Fox, the strangest he that ever was heard of. Page 133, "that he was, some years before his decease, like a statue or insensible image, which could scarce see or understand, being grown so corpulent in bulk as two or three men, and so dosed away his time with strong liquors and brandy, who left these words for William Rogers, John Rance, Ann Doewra and others, who have opposed his tyranny and usurpation." For W. Rogers and J. Rance, they are wholly strangers to me, A. Doewra, only I read some part of a book that W. Rogers put forth: I do not like it, there was many of F. Bugg's cavils in it against G. Fox and G. Whitehead: For my own part, I never knew any tyranny or usurpation by G. F. I did not see him for some years before his decease, yet I always observed him much when I was in his company, because his enemies made a great noise of his bulk.

"He was pretty tall of stature, and a very great boned man in my judgment, but his face was not so fat as some fat mens' faces are, by much; his hands were stiff and swelled, so that he could not well write in the latter part of his days; his limbs were stiff, I could perceive that by his rising up and sitting down, it is likely his body was swelled, I have heard him speak to that purpose; he wore loose garments all ways when I saw him, that I cannot describe his bulk, but I could perceive that he was somewhat burly, but not as F. Bugg describes him. And for his doziness and insensibility, that many hundreds can witness to the contrary; for in less than three days before his decease, he preached in the meeting in Whitehart-court, in Gracious street, he preached before a great congregation of people, and prayed also: In his declaration it is credibly reported, that he opened many weighty truths, to the refreshment of many of the hearers, with as much power and clearness, as at other times; and when he came out of the meeting, he was taken ill, and soon took his bed, and deceased on the third day following, same week."

FOR THE FRIEND.

ELIAS HICKS AND THE SOCIETY OF FRIENDS.

(Continued from page 176.)

In my former essays I gave a concise view of the proceedings of the southern district monthly meeting, and of the quarterly and yearly meeting of Philadelphia, in the case of E. Hicks, and proved by extracts from the printed sermon at Pine street as reported by Gould, and from other evidence, that the charges of unsound doctrine made in the report from the southern district were founded upon indisputable testimony. A copy of the minute of Westbury and Jericho monthly meeting, setting forth the uneasiness of his friends with the doctrines, conduct, and ministry of Elias Hicks, and requiring him to return home, was inserted in my last number, and the valuable letter from Gideon Seaman which accompanied it,

may be found in the 16th number of this volume.

As the case of Elias Hicks has been pending for some time past in the monthly meeting, I forbore to pursue the subject until it should be finally determined, and this conclusion being now come to, I propose to make a few observations on my reply to the foregoing documents, and then give a copy of the testimony issued by the monthly meeting against his antichristian principles.

Elias Hicks was at Mount Pleasant, Ohio, when he had gone to attend the yearly meeting, when the minute of Westbury and Jericho monthly meeting, and the letter of Gideon Seaman reached him. The reception of those documents seems to have awakened in his mind a tempest of conflicting feeling, to which he gave vent in the following haughty and impassioned language:—

"MOUNT PLEASANT, O., 9 mo. 8, 1823.

"My poor deluded friend, Gideon Seaman,

"My spirit mourns over thee with sorrow and regret, as also over those of my friends of Jericho and Westbury monthly meetings, who have associated together to oppose the truth; for certainly you must know from your long acquaintance with me, that the accusations which you have adopted from the orthodox yearly meeting of Philadelphia, against me, and which originated in the southern district monthly meeting of that city, were founded altogether in falsehood, and which our monthly and quarterly meetings knew to be the case, and which you who have taken up these false accusations against me, likewise knew to be the case. For have any of you in the course of your lives ever known me in word or deed to encourage children to disobey their parents? You know the order of my family; you also have known my great labour and travail for fifty years, in word and doctrine, in meetings and in the families of my friends, improving every ability dispensed to me, for the promotion of right order and discipline in the society; and for this cause only have I now, in old age, left wife and children, and my beloved friends, with every tender endearment, for the promotion of the cause of truth and righteousness in the earth—which things you also know.

"But, alas! you have left your first love, and turned away to fables and false reports; or otherwise, how could a few individuals of you, in the pride of your hearts, break through all the order and discipline of the society, and separate yourselves from the established meetings and great body of your friends, and set up separate meetings, and in your pretended authority set about persecuting your innocent friends? Surely, my friends, have you not imbibed the same spirit that actuated Saul, when on his errand to David, with letters from the chief priests? And are you not acting from the same authority of the high priests and elders of your separate and unauthorised meetings? Therefore, I believe similar language may be adopted in your case as was addressed to Saul—"Friends, friends, why persecute ye me? It is hard for you to kick against the pricks." And I will appeal to your own feelings, if this is not your real case. And I ardently desire, that you may be as honest as Saul, and not consult with flesh and blood to drive away or still these inward convictions, however small you may judge them to be, for although small, they are always sure.

"You have adopted a document from Philadelphia yearly meeting, who style themselves orthodox, will appeal to your own feelings, if this is not your real case. And I ardently desire, that you may be as honest as Saul, and not consult with flesh and blood to drive away or still these inward convictions, however small you may judge them to be, for although small, they are always sure.

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very marvellous to me how any individual member of Westbury or Jericho meeting should be so indifferently to right order, as to give the least attention to such foul and false reports; as it must eventually prove their downfall, and lay waste their reputation as members of the Society of Friends. Moreover, my communication in that meeting was taken verbatim as delivered, and published by the stenographer, and is declared by those that heard it, to be correct, except by a few individuals, my inveterate enemies, who had previously determined to oppose me at all events. And how could you feel yourselves in your folly, as consequently as to send an order for me to return immediately home, when your own common sense might have told you, that I would take no more notice of it than if it had come from any poor, ordinary person of your neighbourhood; nay, I would sooner comply with a request from such an one, than to comply with your order, for in doing this I should acknowledge the reign of anti-christ, which I desire I may be for ever preserved from.

"With love to you all, I subscribe,

"Your sincere friend, ELIAS HICKS.

"To Gideon Seaman, and others concerned."

There breathes throughout the whole of this letter a contempt for the individuals to whom it is addressed, and a spirit of self-righteousness and spiritual pride, which forcibly reminds me of the inflated address of the pharisee—"I thank thee that I am not as other men" nor even as these poor publicans who have dared to remand me home. We look in vain for the meek, lowly, and forgiving temper which the gospelinpires, and which ought more especially to distinguish those who assume to be heralds of the mercy and peace which it proclaims. The letter is proud, dictatorial, and impious—false in its assertions, illogical and unfair in its conclusions, and, like some other of his productions, manifests more passion than either good sense or good principle.

He says "the accusations" which originated "in the southern district monthly meeting," "were founded altogether in falsehood." Admitting this to be true, the "falsehood" rests with himself; for those "accusations" are "founded altogether" on his own words, preached at Pine street meeting, attested by numerous witnesses, and reported by his own stenographer. It follows, therefore, from his assertion, that he preaches falsehood, and if he will do so, he ought not to censure the southern district monthly meeting for quoting it.

In the comparison he makes between Gideon Seaman and his friends, and Saul the persecutor, placing himself in the character of the persecuted Jesus, and adopting the language addressed on that memorable occasion to Saul: "Friends, friends, why persecute ye me? It is hard for you to kick against the pricks"—there is evinced a degree of impious boldness of which we had not supposed him capable.

Elias falls into the usual boasting style of his followers, and asserts that Philadelphia yearly meeting "are but the gleanings of the society, being little more than a sixth part of the whole body of Friends that constitute that yearly meeting." If he and his followers were fully satisfied of the justice and rectitude of the cause in which they have embarked, they would have no occasion to resort to such miserable shifts to support themselves—truth, not falsehood, would be their refuge, and instead of railing and vituperation, they would

observe more strictly the decencies of good breeding when speaking of their opponents. But a bad cause may be known by the means which its advocates employ to prop its tottering fabric. So far from the Hicksites being five-sixths of those who belonged to the Society in Philadelphia yearly meeting, there are good reasons for believing they do not exceed one-half; and if "the gleanings of Society" is used to denote those persons disowned prior to the separation, the Hicksite meetings here, are fairly entitled to the appellation, as they have gleaned up a large proportion of these, without making the nicest scrutiny into the matter of disownment, or the manner of life they have since pursued.

Elias says—"and the orthodox part of the southern district monthly meeting that forwarded that complaint against me was very small, and a considerable number protested against it as being false and unfounded."

If the orthodox part of the monthly meeting, as is pleased to call them, was very small, his adherents were still more insignificant in numbers, the former counting twenty persons, and the latter eleven. The last clause of the sentence is an absolute untruth—I was present at the monthly meeting, and a careful observer of all that passed; and not a single individual "protested against" the report, nor even objected to it, "as being false and unfounded."

Again, he says—"And as that meeting was attended by a great number of Friends and others, they have in a very general manner asserted the falsehood of that report." This is an admirable specimen of the *random speeches* in which E. H. indulges himself—assertions which have in them so little probability, that no one who takes the pains to reflect upon them, would be at any loss in pronouncing them extremely apocryphal. When he speaks of "that meeting," he must allude, I suppose, to the one on first day morning, in which he preached the sermon—it was attended by a large concourse, of whom it is scarcely probable that one-fourth ever saw or heard of the report adopted by the southern district monthly meeting; and yet E. H. roundly asserts that the persons composing that large meeting, "have in a very general manner asserted the falsehood of that report." This mode of proving the falsehood of the report needs very little comment.

But the most curious part of the whole business is yet to come. After ranting so violently about "the falsehood" and "false accusations," the "fables and false and foul reports" of the southern district monthly meeting, like a man blinded by pride, passion, and self-conceit, he runs headlong into the pit which he had digged for others, and deliberately says—"Moreover, my communication in that meeting was taken *verbatim as delivered*, and published by the stenographer, and is declared by those who heard it to be correct, except by a few individuals, my inveterate enemies, who had previously determined to oppose me at all events."

This settles the matter at once, as regards the charge of falsehood, foul reports, &c. which E. H. arrays against the southern district monthly meeting; for if the reader will

turn to page 152 of this volume of "The Friend," he will find that the charges made by that meeting against E. H. are fully proved by extracts from that very printed sermon, which he declares to be "*taken verbatim as delivered*!" It appears to me, however, that Elias' memory must have improved greatly of latter time, if at a distance of nearly two years he is able to assert positively, and with truth, that a sermon of about an hour's length, and occupying 22 octavo pages, "is taken *verbatim as delivered*." It would have been wise in him to have spared this assertion, if it was his wish to preserve to his letter the appearance of *probability and truth*.

The last paragraph of the letter is worthy of particular notice. "And how could you feel yourselves, in your folly, so consequential as to send an order for me to return immediately home, when your own common sense might have told you, that *I would take no more notice of it than if it had come from any poor, ordinary person of your neighbourhood!*"

Elias Hicks calculates rightly in supposing that Gideon Seaman and his friends would make a better use of their "common sense" than his followers do, who, after all the evidence they have had of his inconsistency and disregard of the good order of Society, still follow his dictation with implicit credulity, and laud him as a peerless example of rectitude and good order. Whether it be that they are deficient in common sense, or misuse what they have, we leave for him to determine. One thing, however, is certain—any person possessing a moderate share of discernment, and capable of forming an impartial estimate of human character from actions, would have expected Elias Hicks to treat the communication of Westbury and Jericho monthly meeting precisely as he has done; with countenance and contempt. That although it emanated from a body comprising some of the most worthy and highly respected individuals in the neighbourhood, one at least of whom had been his kind and faithful friend from early manhood, his companion in religious service, and his counsellor in times of difficulty, yet, to use his own language, "he would take no more notice of it than if it had proceeded from any poor, ordinary person of the neighbourhood." The general tenor of his conduct for some years past, his high conceit of himself and his attainments, his habit of domineering over others, regardless alike of charity, decorum and discipline, all gave ample assurance that he would look with supercilious scorn on the advice of his friends. But the anticipation of such treatment neither ought to, nor did it, deter the monthly meeting from discharging its duty towards him; and if he chooses thus to proclaim his own shame, the odium falls where he invited it, on his own head.

I would request the readers of "The Friend" to read the minute of the monthly meeting, the letter of Gideon Seaman, and the reply of Elias Hicks, in connection, and contrast the language and temper of the several papers. Such a perusal will display, in more forcible colours than I can depict it, the real character of this vindictive reply.

In the 12th month last Elias Hicks returned

home, and as he had long disregarded the affectionate and brotherly counsel of his friends, again and again imparted to him during a series of years, both at home and abroad,—turned a deaf ear to persuasion and entreaty, and arrogated to himself the right to speak and act as he pleased, "unshackled by human authority" or the usages and discipline of Society, it became the incumbent duty of the monthly meeting regularly to treat with him as an offender. The necessity for this was the more imperious, because, though he had widely departed from the doctrines and discipline of Friends, and joined in the separation from their religious communion, he continued to impose himself on the public as a minister in unity with the Society, and thus involved its character in the reproach which his anti-christian notions justly merited and received. It was unreasonable that Friends should bear the odium of his infidelity; and so long as he continued "going to and fro," preaching in their name without rebuke or censure, they were necessarily implicated. Impressed with these views and with a disposition to reason the matter dispassionately, and if possible convince him of his errors, he was waited on in the regular order of Society, by the overseers, and the case transmitted to the preparative, and thence to the monthly meeting. He pertinaciously rejected the care and labours of Friends, and persisted in his unsound opinions; in consequence of which the monthly meeting issued the following testimony, disuniting him from the Society of Friends, of which he is consequently no longer a member.

The notoriety of his character and errors, and the injuries which his public preaching has occasioned the Society of Friends, rendered it proper that the testimony should be made public, after he had been allowed sufficient time to exercise his right of appeal, if he had chosen to avail himself of it. G. R.

At the meeting for sufferings, held in New-York, the 6th of the 7th month, 1829,

The monthly meeting of Westbury and Jericho, communicated to this meeting, by its minute of the 20th of the 5th month last, its apprehension, that in consequence of the great extent to which the doctrines and opinions of Elias Hicks had spread, and the reproach thereby brought upon the Society of Friends, that its testimony issued against him required further publicity.

The proposition was deliberately considered, and united with: and in order to communicate this information to our members, the clerk of this meeting was directed to furnish a copy of the said testimony of disownment to each of the quarterly, monthly and preparative meetings, within the limits of this yearly meeting.

Extracted from the minutes of said meeting,
SAMUEL PARSONS, Clerk.

The testimony of the monthly meeting of Friends of Westbury and Jericho against Elias Hicks and his doctrines.

Elias Hicks has been, for many years, in the station of a minister in our religious Society, and formerly well approved amongst us; in which character he has travelled exten-

GOSPEL MINISTRY.

There is no office in the church of Christ, the right exercise of which more intimately concerns the spiritual welfare of the members, than that of a minister. The Society of Friends believe that such only can availingly preach to the people, who have received a divine qualification from the great Minister of the sanctuary, and are moved and assisted in their labours by the sensible influences of the holy Spirit. A call to the work of the ministry necessarily pre-supposes that the individual has experienced repentance unto life—been regenerated and born again unto holiness. His practice must correspond with his preaching, and the uniform tenor of his life enforce and adorn the solemn truths which he enjoins upon his hearers. He must be able with truth to adopt, in a degree at least, the language of the beloved disciple, “that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life: that which we have seen and heard, declare we unto you; that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son, Jesus Christ.” Viewed in this light, it will readily be admitted, that the ministry of the word is an awful engagement, and neither strength of natural endowments, nor the most profound knowledge of religious truths that can be acquired by human industry, are sufficient to qualify for entering upon it. As the Society of Friends believe the Spirit of Christ to be poured out upon all mankind, so they do not limit the gift of gospel ministry to either sex, nor to any age or condition in life; being convinced, both by the testimony of holy Scripture, and the experience they have had of the Lord’s work, that “the self same Spirit divideth to every one severally as He will;” whether it be male or female, rich or poor, learned or ignorant as regards the wisdom of this world. It is only as ministers keep closely to their gifts, and exercise them under a humble and reverent sense of their dependence upon divine assistance, that they can faithfully discharge the functions of the sacred office, or really contribute to the spiritual growth of those among whom they may labour. The following extracts from some observations on this subject, made by the pious and deeply experienced John Woolman a short time previous to his decease, have appeared to me worthy of being brought into view at the present time.

“The work of the ministry being a work of divine love, I feel that the openings thereof are to be waited for in all our appointments. How deep is divine wisdom! Christ puts forth his ministers, and goeth before them; and oh! how great is the danger of departing from the pure feeling of that which leadeth safely! Christ knoweth the states of the people; and in the pure feeling of the gospel ministry, their states are opened to his servants. Christ knoweth when the fruit-bearing branches themselves have need of purging.” “I have sometimes felt a necessity to stand up, but that spirit which is of the world, hath so much pre-

ing Elias Hicks attended, gave it his countenance, and received a minute of its unity with him and his services.

In the yearly meeting of Friends in New-York in the fifth month following, he encouraged and supported a large number of those separatists in their intrusion into said meeting; many of whom had been regularly disowned from the Society; yet he manifested his full unity with them, and with their meetings; and also took an active part with his followers in their disorderly and tumultuous proceedings; and continued in connection with those of similar views, in holding a separate meeting, which they called a yearly meeting. Since that time he has travelled into Ohio, Indiana, and elsewhere, he encouraging his followers in holding meetings in different parts, in opposition to the order of our Society.

His erroneous opinions published to the world, under his own signature, and also in his printed sermons, which he has acknowledged to be generally correct, are recited and testified against, in the epistle and testimony of our last yearly meeting held in New York, and in the declarations and testimonies of the yearly meetings of Friends in Philadelphia, Virginia, North Carolina, Ohio, and Indiana; who also supported therein by the testimony of the yearly meeting of Rhode Island, and the minutes of the yearly meeting of London; hence it is evident, that Friends of all these yearly meetings remain united together in the faith and fellowship of the gospel.

For a number of years past, many of his friends have been deeply exercised on his account; and have been concerned from time to time tenderly to admonish and warn him; but he being in a confident state of mind, their admonitions have not had the desired effect; and the support which he received from many of his adherents, prevented the timely exercise of the discipline in his case, especially in the monthly and quarterly meetings of which he was a member: but the separation taking place at our last yearly meeting, and this monthly meeting being now in a situation to extend the necessary care therein, the same has been duly attended to, according to the order of our Society, to convince him of his errors; which having been in like manner rejected by him, it becomes our incumbent duty, for the clearing of truth, and our religious Society from the imputation of his unsound opinions, and the reproach thereby brought upon it, to testify and declare, that they are not, nor ever have been, the doctrines of the Society of Friends; and as we can have no unity with them, nor fellowship with him therein, we do hereby disown him, the said *Elias Hicks*, from being a member of the religious Society of Friends; desiring, nevertheless, that through the convictions produced by the operation of the holy spirit, he may be brought to a sense of his errors; and through sincere repentance, may obtain that salvation which is freely offered through our Lord and Saviour Jesus Christ.

Signed on behalf and by direction of the monthly meeting of Friends of Westbury and Jericho, held at Westbury the 29th of the 4th month, 1829.

By VALENTINE WILLETS, Clerk.

sively, and obtained great influence with the members of the Society; but for want of abiding in a state of humble watchfulness, in which, by the power of divine grace, he would have been preserved in the truth, he has become exalted in his mind, and giving way to a disposition of reasoning, has indulged in speculative opinions, asserting that we must always take things rationally; and that we are not bound to believe any thing we do not understand. Thus declining to be restricted within the limits of the Christian faith, he has refused to yield his assent to religious truths which he cannot comprehend; and has imbibed and adopted opinions at variance with some of the fundamental doctrines of the Christian religion, always believed in and maintained by the Society of Friends; denied the existence or influence of an evil spirit on the mind of man, distinct from his natural propensities; and has, in this state, entertained doubts of many of the important truths declared in the holy Scriptures; especially as relates to the fall of man, and his redemption by Christ; and, in consequence, to call in question the divine authority of a great portion of the sacred writings, and even the authenticity of some parts thereof.

He has extensively promulgated his views in conversation, in writing, and in his public communications, endeavouring to destroy a belief in the miraculous conception of our Lord and Saviour Jesus Christ, undervaluing the miracles wrought by him; and asserting that he was but a man, as liable to fall into sin, and lose his condition, as the rest of mankind; that he was on a level, and in a state of equality with them; an Israelite endued with a measure of divine grace, in common with the children of Abraham, and that the principal end of his coming was limited to the Jews.

And as he has denied the divinity of our Lord and Saviour Jesus Christ, he has totally rejected a belief in his holy offices, his propitiatory offering for the redemption of mankind; and has denied his resurrection and ascension into heaven, asserting that his body returned to the earth, where it will rest with our bodies to all eternity, and moulder into its mother dust. He has also denied his mediation and intercession with the Father as plainly set forth in holy writ.

Under the specious and captivating pretence of increased spirituality, and advancement in light and knowledge beyond our primitive Friends, and even beyond the apostles of our Lord, he has insinuated his unsound opinions into the minds of many of the members of our Society, particularly within the limits of our own yearly meeting, and that of Philadelphia; and having gradually prepared them to receive his views, he has induced great numbers to embrace them; and has at length become the leader of a sect, distinguished by his name, yet unjustly assuming the character of Friends; which first separated from the yearly meeting of Friends in Philadelphia in the 4th month, 1827, on the ground of difference in doctrine, as they state in their printed address. They held a separate meeting in that month, and in the 6th and 10th months following; and also in the 4th month, 1828; which last meet-

vailed in many, and the pure life of truth been so much pressed down, that I have gone forward, not as one travelling in a road cast up and well prepared, but as a man walking through a miry place, in which are stones here and there, safe to step on, but so situated, that one step being taken, time is necessary to see where to step next.

"Now, I find, that, in pure obedience, the mind learns contentment in appearing weak and foolish to that wisdom which is of the world; and, in those lowly labours, they who stand in a low place, rightly exercised under the cross, will find nourishment.

"The gift is pure; and while the eye is single in attending thereto, the understanding is preserved clear, self is kept out, and we rejoice in filling up that which remains of the afflictions of Christ for his body's sake, which is the church.

"The natural man loveth eloquence, and many love to hear eloquent orations; and if there is not a careful attention to the gift, men who have once laboured in the pure gospel ministry, growing weary of suffering, and ashamed of appearing weak, may kindle a fire, compass themselves about with sparks, and walk in the light, not of Christ, who is under suffering, but of that fire which they, going from the gift, have kindled; and that in hearers which is gone from the meek suffering state, into worldly wisdom, may be warmed with this fire, and speak highly of these labours. That which is of God gathers to God, and that which is of the world is owned by the world." G. H.

TO HOPE.

Delusive Hope! hence with thy syren arts,
Thy vain allurements and deceitful smiles!
No more I court thy praise, sport no more
Amid thy sunny vision, fading soon,
Too soon, alas, beneath mistletoe's blight,
In flight from childhood's thoughtless days,
Thy gilded baits pursuing, have I roved
In fruitless chase, untiring, though from far
Thy promised joys with ignis fatuus gleam.
Still mock'd my eager grasp—while still deceived
From youth to manhood's riper years, I bow'd
Thy willing votary—till, as nearer view'd,
Thy fairy visions seem'd to greet the sight
In faint reality, o'er the fair scene
Fell disappointment flung her ebony shade,
And all was deepest night—Oh! ever thus,
Thy doom'd companion is she forced to prove,
And he who idly courts thy sunny smiles,
Too oft may sink beneath her with'ring chill.
Then fare thee well! my eager steps I turn,
To truth's eternal path—and invoke
Her guardian virtue to nerve my feeble soul
With patience, virtue, fortitude, to bear
The ills of life. Affliction's chastening hand
To own submissive; yet not overwhelmed,
Nor sinking 'neath the pressure; firm to meet
With courage high—whate'er her will ordains.
But are there not in truth's divine decrees,
Deep promises of future bliss to man?
Does hope ne'er beam upon the Christian's path?
Does she not rather from this changing scene
Lifting his aching sight, repose it there,
Where endless joy and happiness supreme,
Wait on the ransom'd from the sins of time?
Then as the handmaid of the blessed truth
May I once more receive these notes to dream,
Nudged by thee, through life's untrodden paths;
But by thy aid encouraged, firm to hold
In faith and patience, my appointed course,
And when life's transitory day is o'er,
Find thy bright visions brightly realised.

6th month 21st, 1829.

Y.

FOR THE FRIEND.

Died on 7th day, the 11th inst., at his residence in Kennett township, Chester county, Pa., JOHN PARKER, in the 82d year of his age.

Few who have known John Parker will bear of his death without emotion. Their feelings may not be rent with the sharp and sudden pang which follows the premature extinction of youth in its hopes, or manhood in its maturity; they will rather be affected by a chastened yet enduring sadness; a regret not violent and impetuous, but a remembrance deeply and fondly to be cherished, while virtue allied with age claims respect and veneration. In him was witnessed a rare combination of Christian excellences: uniting to a pure and lively faith, a strict and conscientious performance; to a liberal and benign spirit, the graces and endearments of meek and humble demeanour; rigid in his interpretation of the Christian duties as applied to himself, yet to others, so tempering his reproofs with instruction, and even his severity with kindness, that those who felt the force of his admonitions were often willing to confess both their justice and their wisdom. As a preacher of the Society of Friends, he was distinguished for the simple yet affecting energy with which he promulgated the doctrines of his blessed Redeemer, and inculcated a practice correspondent to their purity.

He was possessed of warm and generous feelings, and much unfeigned good sense; his mind was sound and original; his reading solid and edifying rather than various and excursive; his disposition naturally vivacious and animated, was softened by the power of religion into a sober cheerfulness, which gave a tone to all he uttered, at once winning and instructive. It might well be supposed that to such a man the path of life would in a good degree be smoothed of its ruggedness, and pursued with a placid and even tenor; but who may claim exemption from trial? During the latter part of his life, his virtuous and well-disciplined mind beheld with pain the efforts of those who, under the pretence of Christian love and charity, were boldly asserting or privily insinuating doctrines inimical to the Christian faith. Against these, his testimony, arising from deep conviction, was, on all proper occasions, mildly but fearlessly delivered; always mingled, however, with honest and fervent desires for their escape from the snare and ultimate restoration. Such was John Parker—who, after a well-spent life, was summoned away, full of years, and "ripened for the skies."

To his connections and acquaintances, to the sick and afflicted, what consolation can be offered, or what balm imparted,—unless it be found in the remembrance that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the good things that are laid up in store for them that believe."

—, at Adams, Berkshire, Mass., JOHN URTON, aged 76 years. He had been a member among Friends from early life, and for many years in the station of an elder. But few men have acquired that reputation for

honesty and uprightness between man and man, evidently the result of his religious experience and his devotedness to the cause of his Redeemer, which he obtained throughout the circle of an extensive acquaintance. Firm in his attachment to the doctrines of the Gospel, as held by our ancient Friends, and in the support of our Christian discipline, for about fifty years he was an exemplary and useful member of East Hooisick Monthly Meeting.

After a short but severe sickness, this venerable patriarch, on the 9th of the 7th month, 1829, as a shock of corn fully ripe, was gathered to his fathers.

—, at Kennett, on the 5th inst., in the 26th year of her age, HANNAH, wife of ISAAC MEREDITH, and daughter of Enoch Lewis, of this city.

—, on the 15th inst. in the 59th year of his age, JONATHAN FELL, of this city, late President of the Lehigh Coal and Navigation Company.

THE FRIEND.

SEVENTH MONTH, 18, 1829.

We have read with deep interest a memorial of the people of Virginia, praying that provision be made in its constitution for the GRADUAL ABOLITION OF SLAVERY in that state. It seems that a convention has been called, and is to meet at Richmond, in the tenth month next, for the purpose of revising the constitution, and this memorial is addressed to that body. It originated in Augusta county, but is intended for general circulation, and a belief is expressed, that a common sentiment prevails among the citizens of friendliness to the object. Whatever may be the result, we congratulate the friends of humanity on this movement, as being at least an indication that the minds of our southern brethren are gradually preparing for a happy revolution in their views, on the subject of slavery; and we would fondly anticipate the period, as not very remote, when the noble state of Virginia, perhaps in respect to climate and soil, the fairest portion of this our highly favoured country, will be relieved from the heavy burthen which sits like an incubus upon its prosperity and happiness. We have not space at present, but for the gratification of our subscribers, we propose to copy the memorial into the next or a future number.

The length of the article "Elias Hicks and the Society of Friends," has obliged us to postpone several valuable contributions. The testimony disowning Elias Hicks, therein included, is a clear, sober, straight-forward, matter-of-fact production, in which all that is necessary to be said, is well said—is in perfect good keeping with that plainness and simplicity, becoming the people in whose behalf it is intended to speak; and it exonerates them from all further responsibility on account of those antichristian dogmas against which it protests.

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PHILADELPHIA.

FOR THE FRIEND.

AN HISTORICAL FRAGMENT.

History, it has been said, is philosophy teaching by example. One of the impressive and instructive lessons to be found in her pages, is a passage in the history of our own country. When, after the perils and disasters of the war of the revolution, the thirteen united colonies entered into a confederacy as sovereign and independent states, they soon discovered that the bond of union was too weak and fragile for the purposes of government. The laws of the Union were violated with impunity—the authority of congress despised—a general gloom and disaffection began to spread, and it became evident that the whole affairs of the country were falling into confusion.

"Our affairs," said John Jay, one of the purest and wisest patriots of the age, "seems to lead to some crisis, some revolution, something that I cannot foresee or conjecture. I am uneasy and apprehensive, more so than during the war. What I most fear," added he, "is that the better kind of people will be led, by the insecurity of property, the loss of confidence in their rulers, and want of public faith and rectitude, to consider the claims of liberty as imaginary and delusive. This state of uncertainty and fluctuation must disgust and alarm such men, and prepare their minds for almost any change that may promise them quiet and security."

In his reply to the letter containing these sentiments, General Washington observed that they entirely accorded with his own.

"What astonishing changes," he exclaims, "a few years are capable of producing! I am told that even respectable characters speak of a monarchical form of government without horror. From thinking proceeds speaking, thence to acting is often but a single step. But how irrevocable and tremendous! What a triumph for our enemies to verify their predictions! What a triumph for the advocates of despotism, to find that we are incapable of governing ourselves, and that systems founded on the basis of equal liberty are merely ideal and fallacious! Would to God that wise measures may be taken in time to avert the consequences we have but too much reason to apprehend!"

It pleased Him who governs in the affairs of men to avert this impending calamity, and to inspire the statesmen of that day with wisdom and unanimity to accomplish his purposes. A

proposal by the state of Virginia to appoint commissioners from the members of the confederacy, to consider the state of the Union, and report such measures as they might think necessary for their common interest and permanent harmony, was acceded to by nine of the states. The commissioners met at Annapolis in the ninth month, 1786, and only those from Virginia, Pennsylvania, Delaware, New Jersey, and New York attended. As there was such a partial representation, they contented themselves with drawing up an address to the states, "recommending the appointment of commissioners to meet at Philadelphia on the second Monday in May, 1787, to take into consideration the situation of the United States, to devise such further provisions as should appear to them necessary, to render the constitution of the federal government adequate to the exigencies of the Union."

In consequence of this, and the recommendation of congress, delegates were appointed from all the states of the Union except Rhode Island, and convened at the appointed time and place.

"The meeting of this august assembly," says Pitkin, "marks a new era in the political annals of the United States. Men most eminent for talents and wisdom had been selected, and were met to form a system of government for a vast empire. Such an assembling for such an object the world had never before witnessed. The result of their deliberations, on which the happiness of so many millions depended, was looked for with extreme solicitude.

"From the peculiar situation of the states, the difficulties of forming a new system of general government were indeed of no ordinary magnitude. Since the peace of 1783, political and commercial jealousies had arisen among the states, and to these were added a difference in their extent, wealth, and population, as well as in the habits, religion, and education of their inhabitants. These together presented obstacles apparently insurmountable. Nothing, indeed, but a spirit of mutual concession and compromise could have overcome these obstacles, and effected so fortunate a result."

George Washington was unanimously chosen to preside over their deliberations, which were with closed doors, and secret. After a laborious session of four months, the convention adjourned, and the happy frame of government under which we live was the work of its hands. In transmitting the new system to congress, General Washington observes:

"It is obviously impracticable in the federal government of these states, to secure all the rights of independent sovereignty to each, and yet provide for the interest and safety of all. Individuals entering into society must give up a share of liberty to preserve the rest. The magnitude of the sacrifice must depend as well on situation and circumstances, as on the object to be attained. It is at all times difficult to draw with precision the line between those rights which must be surrendered and those which

may be reserved. And on the present occasion this difficulty was increased by a difference among the several states as to their situation, extent, habits, and particular interests.

"In all our deliberations on this subject, we kept steadily in our view, that which appeared to us the greatest interest of every true American, the consolidation of our Union, in which is involved our prosperity, felicity, safety, perhaps our national existence. This important consideration, seriously & deeply impressed on our minds, led each in the convention to be less rigid in points of inferior magnitude than might have been otherwise expected. And thus, the constitution which we now present, is the result of a spirit of amity, and of that mutual deference and concession which the peculiarity of our political situation rendered indispensable.

"That it will meet the full and entire approbation of every state, is not perhaps to be expected. But each will doubtless consider, that had interest alone been consulted, the consequences might have been particularly disagreeable and injurious to others. That it is liable to as few exceptions as could have been reasonably expected, we hope and believe; that it may promote the lasting welfare of that country so dear to us all, and secure her freedom and happiness, is our most ardent wish."

The system of government which was finally agreed upon was the result of a long and patient investigation. Often it seemed as if further discussion would be fruitless, and the convention was more than once upon the point of breaking up without agreeing to any thing. The necessity of preserving the Union, and of making all subordinate interests yield to the great one of establishing a perpetual peace throughout the United States, inspired a spirit of conciliation which softened down all the asperities of conflicting interests. It is not an exaggeration to say, that no political or legislative body ever excited with greater ability, or brought to so successful an issue, so momentous a trust. It is one of the brightest pages in history, and the events of the succeeding years have enhanced the value to mankind of so glorious a triumph of pacific principles.

In one of the gloomiest periods of the French revolution, when the last, and almost the only Roman spirit of that disastrous era, lifted up the expiring voice of liberty in the senate chamber of the first consul, it was to America that his heart turned for consolation.

"Was liberty, then," exclaimed he, in the bitterness of despair, "only shown to man that he might never enjoy it? Was it necessarily offered to his desires as a fruit which he may not touch without being struck by the hand of death? Has nature, then, after making this liberty one of our most pressing wants, like a cruel step-mother refused us this blessing? No! I cannot consent to regard this good, so universally preferred to all others, as a mere phantom which all others are nothing, as a mere phantasm. My heart tells me that liberty is practicable; that its dominion is more easy and more stable than any arbitrary government or oligarchy.

"It is in the nature of your government that we

are to seek for the instability of great republics; it is because, being hastily put together in the midst of civil convulsions, enthusiasm always presides over their establishment. One only has been the work of philosophy, organized in the calm of peace; this republic subsists, full of wisdom and vigour. The United States of America present this phenomenon; and their prosperity constantly receives accessions which excite the wonder and astonishment of other nations.*

Happy, indeed, shall we be—fortunate and blessed above all other people, if we do not riotously abuse the unexampled blessings which we enjoy! Alas! “a worm is in the bud of youth!”

One of the most remarkable men in that venerable assembly was Dr. Benjamin Franklin. Washington, himself, was not more pre-eminent in his peculiar sphere of excellence than Franklin in his. His career was truly wonderful. After opposing in early life the political course of the secretary of Penn, he lived to assist, at the lapse of half a century, in the establishment of an empire, whose moral influence is already felt to the extremities of the earth. The great secret of his success in life was his strong common sense. In his philosophical pursuits, in which a single brilliant discovery has immortalized his name, he owed much of his fame to being disencumbered with other men's views. His good sense and clear head carried him directly to the point, and supplied in a great degree the want of learning. In political life he was peculiarly the man of his age and country. A plain and frugal republican; shrewd, ready written, and versatile, applause and honours neither dazzled nor perplexed him. Inbued from early life with a disgust for religious observances, like all who imbibe prejudice against them, and then superficially examine Christianity, his dislike hardened into total indifference and scepticism. He appears to have formed his scheme of life when a mere boy upon the selfish system of morals. Of this system he must be admitted to be one of the most favourable specimens. His only test of morality was utility, and this had himself and his worldly advantage for its centre.

His memoirs of his early life are accordingly written in this spirit. He passes judgment upon many of the excesses of his youth—upon licentious and depraved actions, with a single eye to their effect upon his success in life. The book for this reason is not fit to be placed in the hands of young persons, notwithstanding its great merits in some other respects. Yet the scepticism of Franklin was very different from that of our modern *free enquirers*. He was a man of enlarged and liberal views, and had a deep insight into human nature. He professed a confident trust in an overruling and particular Providence. He knew mankind too well, and had too great a regard for his species, to be willing to sap by his writings the foundations of the Christian faith. “If men are so wicked *with religion*,” said he to one who was about publishing an argument against the providence of God, “what would they be *without it*?” The advice he gave in this instance was characteristic of the man. “He that spits against the wind, spits in his own face.”

The great merit of the public career of Franklin has been scarcely noticed by his contemporaries; but he will be regarded in future ages as standing out from among the statesmen of his times—distinguished from them all by his uniform and earnest efforts in the cause of peace. We cannot at the present day appreciate the value of his services in this respect. He was too far ahead of his contemporaries, to impress them with his sentiments. But when the tide of public opinion begins to change, it will be remembered to his lasting honour, that Franklin was the first statesman who procured the surrender between two powerful states of the right of private war on the ocean. The 23d article of the treaty between Prussia and America, will at no distant day, I trust, be incorporated into the law of nations.

Dr. Franklin passed several years of the revolutionary struggle in fruitless attempts to bring about a peace. In his final negotiations with the British commissioners, he proposed to prohibit, in case of a future war, the plundering of unarmed and usefully employed people. “Why should not the law of nations,” said he, “go on improving? Ages have intervened between its several steps; but as knowledge of late increases rapidly, why should not those steps be quickened?” “Try, my friend,” is his language in another place, “what you can do in procuring for your nation the glory of being, though the greatest naval power, the first who voluntarily relinquished the advantage that power seems to give them of plundering others, and thereby impeding the mutual communications among men of the gifts of God, &c.” To the credit of our country, it must be observed, that it has not lost sight of this subject, which has more than once been brought into view by our negotiations.

The wishes of Franklin were not limited to the prevention of private war on the ocean, and plunder on land. He desired to abolish war universally, and he enforced his views in his private letters with his peculiar felicity. “I long with you,” says he, “for the return of peace on the general principles of humanity.” “I have been apt to think that there has never been nor ever will be any such thing as a *good war*, or a *bad peace*.” “It is unnecessary for me to represent to you, or you to me, the mischiefs each nation is subjected to by the war. We all see clear enough the nonsense of continuing it; the difficulty is where to find sense enough to put an end to it.” “I think with you, that your Quaker article is a good one, and that men will in time have sense enough to adopt it, but I fear that time is not yet come.” “What repeated follies,” said he to David Hartley, in allusion to the wars of France and England, “are these repeated wars! How many excellent things might have been done to promote the internal welfare of each country; what bridges, roads, canals, and other useful public works and institutions, tending to the common felicity, might have been made and established with the money and men foolishly spent during the last seven centuries, by our mad wars in doing one another mischief. Learn to be quiet and to respect each other's rights. Seek peace and ensure it.” “We

make daily great improvements in natural—there is one I wish to see in moral philosophy; the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats. When will human reason be sufficiently improved to see the advantage of this?”

Inbued with these liberal and pacific sentiments, Dr. Franklin took his seat in the convention. His advanced age—his long experience of the world—his great fame—his public services—all conspired to clothe him with influence and authority. It does not appear what were his own views of a frame of government. But at the close of some of the stormiest debates which occurred, the voice of Franklin was heard like that of Nestor, assuaging the fierceness of contending leaders, and restoring the calm of deliberation.

“It has given me great pleasure,” said he on one occasion, “to observe that till this point, the *proportion of representation*, came before us, our debates were carried on with great coolness and temper. If any thing of a contrary kind had on this occasion appeared, hope it will not be repeated for we are sent hither to *seek, not to contend* with each other; and declarations of a fixed opinion and of a determined resolution never to change it, neither enlighten nor convince us; positiveness and warmth on one side naturally beget their like on the other; and tend to create and augment discord and division in a great council, wherein harmony and union are extremely necessary, to give weight to our opinions, and render them effectual in promoting and securing the common good.”

Some of the sentiments avowed in the following speech may excite surprise as coming from the lips of Franklin. If they were merely a tribute to the feelings of a Christian assembly such as was paid by the philosophers of antiquity to their national religion—we must admit that Franklin displayed even here his characteristic sagacity. For my own part, I confess, they appear to me be sincere. I am willing to believe, that his long experience of life had persuaded his understanding and his heart, of the great truths which he so beautifully enforces. How opposite is their strain to the ribaldry of our modern infidels, who pride themselves in being of the school of Franklin!

“Mr. President—The small progress we have made, after four or five week's close attendance and continual reasonings with each other, our different sentiments on almost every question, several of the best producing a many *not as yet*, is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to feel our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics, which, having been originally formed with the seeds of wisdom, several of the best still no longer exist; and we have viewed modern states all round Europe, but find none of their constitutions suitable to our circumstances. In this situation of this assembly, groping, as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings?—In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the divine protection! Our prayers, sir, were heard;—and they were graciously answered. All of us, who were engaged in the struggle, must also have observed frequent instances of a superintending Providence in our fa-

voor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we not forgotten that powerful friend of ours, who we no longer need its assistance? I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth, that *God governs in the affairs of men!* And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the sacred writings, that "except the Lord build the house, they labour in vain that build it." I firmly believe this, and I also believe, that with his concurring aid, we shall succeed in this political building no better than the builders of Babel: we shall be divided by our little partial local interests, our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, and conquest."

At the last meeting of this august assembly, Dr. Franklin acknowledged that he did not entirely approve of the constitution:—

"But, sir," said he, "I am not sure that I shall never approve it; for having lived long, I have experienced many instances of being obliged by better information or fuller consideration, to change opinions even when on important subjects, which I thought right, but found to be otherwise. It is, therefore, that the older I grow, the more apt I am to doubt my own judgment, and to pay more respect to the judgment of others. *** When you assemble a number of men to have the advantage of their joint wisdom, you inevitably assemble with those men, all their prejudices, their passions, their errors of opinion, their partial interests, and their selfish views. From such an assembly can a perfect production be expected? It therefore astonishes me to find this system approaching so near to perfection as it does." "Thus I consent, sir, to this constitution, because I am not sure that this is not the best. The opinions I have had of its errors I sacrifice to the public good. I have never whispered a syllable of them abroad. Within these walls they were born, and here they shall die."

Such was the spirit in which these illustrious men assembled and deliberated. To use the language of president Madison, they found *difficulties not to be described* in the formation of the constitution. "Mutual deference and concession were absolutely necessary. Had they been inflexibly tenacious of their individual opinions they would never have concurred." "The state government," said Fisher Ames, using one of his rich metaphors, "is a beautiful structure. It is situated, however, on the naked beach. The Union is the dyke to fence out the flood. That dyke is broken and decayed, and if we do not repair it, when the next spring tide comes, we shall be buried in one common destruction."

Hereafter when the shadow of peace shall overspread the world, and the differences of nations be settled by amicable adjustment, the formation of this constitution will be hailed as an era in the history of mankind, as the greatest event of the eighteenth century, prodigal as that was of wonders. The influence which it sheds abroad is pure and benignant. The trophies of the warrior will perish, but the mild glory of the legislators of America will brighten throughout all future ages. *

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Knowledge is the treasure, but judgment the treasurer of a wise man. Penna.

FOR THE FRIEND.

A MIDNIGHT MEDITATION.

'Tis midnight's solemn hour! now wide unfurled
Darkness expands her mantle o'er the world!
The fire-fly's lamp has ceased its fitful gleam;
The cricket's chirp is hushed; the bodding scream
Of the gray owl is stilled; the lofty trees
Scarcely wave their summits to the falling breeze;
All nature is at rest, or seems to sleep;
'Tis thine alone, oh man! to watch and weep!
Thine 'tis to feel thy system's sad decay,
As darts the taper of thy life away!
Beneath the influence of fell disease:—
Thine 'tis to know the want of mental ease
Springing from memory of time misspent;
Of slighted blessings; against discontent
And riotous rebellion 'deest the laws
Of health, truth, heaven, to win the world's applause!

—Such was thy course, Eugenio, such thy hardened heart,
Till mercy spoke, and death unheated the dart,
Twanged his unerring bow, and drove the steel,
Too deep to be withdrawn, too wide the wound to heal;

Yet left of life a feebly glimmering ray,
Slowly to sink and gently ebb away.

—And why, how blest am I!
While myriad others lie
In agony of fever or of pain,
With parching tongue and burning eye,
Or fiercely throbbing brain;
My feeble frame, though spoiled of rest,
Is not of comfort dispossessed.
My mind awake, looks up to thee,
Father of mercy! whose blest hand I see
In all things acting for our good.
How'er thy meries be misunderstood.

—See where the waning moon
Slowly surmounts yon dark tree tops,
Her light increases steadily, and soon
The solemn night her stole of darkness drops:
Is not thy sinking soul in hours of gloom,
The electric beams of hope resplendent come,
Thus the thick clouds which sin and sorrow rear
Are changed to brightness, or swift disappear.

Hark! that shrill note proclaims approaching day;
The distant east is streaked with lines of gray;
Faint warblings from the neighbouring groves arise,
The tuneful tribes salute the brightening skies.
Peace breathes around; dim visions o'er me creep,
The weary night outwatched, thank God!
I too may sleep. G.

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The certainty that life cannot be long, and the probability that it will be much shorter than nature allows, ought to awaken every man to the active prosecution of whatever he is desirous to perform. It is true that no diligence can ascertain success; death may intercept the swiftest career, but he who is cut off in the execution of an honest undertaking, has at least the honour of falling in his rank, and has fought the battle, though he missed the victory.

Johnson.

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By taking revenge, a man is but even with his enemy; but in passing it over, he is superior.—Lord Bacon.

FROM THE WESTERN LUMINARY. COMPARATIVE VALUE OF FREE AND SLAVE LABOUR.

No. III.

(Continued from page 314.)

I knew a Virginian whose fifty years' experience gave weight to his opinion, and who repeatedly declared that he had ever made it a point not to have more than eight or nine working hands upon his plantation, a number which he believed might be managed to advantage by an industrious man. I give what exceeds that number, said he, to my children, for I know that with an increase of negroes follows a decrease of profits, at fifty negroes profit sinks to nothing, but one hundred will run you every year in debt. An assertion regularly verified at the decease of every great proprietor, when you see from one hundred to two hundred prime negroes sold to discharge the debts inevitably accumulated during the life of the deceased. Exceptions may be found. General Washington, for instance. But there are too few to notice. The generally prevalent consequences of numerous slaves, are sloth, extravagance, and insolvency, and these consequences in individuals affect proportionally the general welfare of the countries where they occur. Perhaps those consequences are not equally visible where the very valuable staples are produced. These and these only can pay for slave labour, and the barbarous traffic of slaves is necessarily carried on from Maryland and Virginia, where slave labour is daily becoming less valuable, to Louisiana and the adjacent states, where the sugar and cotton can afford slave labour. Yet even this vent seems likely to be closed, the assembly of Louisiana having forbidden the introducing of slaves for sale. May we not hence infer that they begin to find that they have enough of them already? The fall of cotton may change the value of slaves to the southward, and if the impost on sugar is as high as it is said to be, (nearly half the price,) we need only take that off, and the negro would be almost as worthless in the south as in the north. Perhaps this subject ought, if only in passing, to receive here some notice. Much has been said about the propriety of taxes and imposts which tended to raise a people of manufacturers to the north. How much more to be ensured an impost which doubles the planter's profit for the purpose of encouraging him to add to his negro slaves? I have been told of a wealthy planter whose crop this year amounts to \$100,000. If so, he receives \$50,000 of that sum from his own countrymen, who are plundered to encourage him to add to a population which is advancing with mathematical certainty to a disproportion which must in the end prove our destruction.

I might here quote Pliny, and Clumella, among the ancients; Hume, Burke, and Franklin, among the moderns in my favour. The last is very decisive; indeed he has in a few words expressed all that can be said upon this subject. "The labour of slaves can never be so cheap here in America as is the labour of working men in Great Britain. Reckon the interest on the first purchase of a slave, the insurance on his life, his clothing and diet,

expenses in his sickness, and loss of time by the same, or by his neglect, natural to a man who is not to be benefited by his own labours, the expense of a driver to keep him to work, and his pilfering from time to time, a slave being almost naturally a thief, and compare the amount with the wages of a manufacturer in England, you will see that labour is performed much cheaper there than it ever can be by negroes here."

A strong additional proof of the correctness of Franklin's opinion is derived from the consideration that all our manufactories worth notice are in the free states. There labour is cheaper, and the free man's interest is bound up with that of his employer, in which respect he differs widely from the negro, who has on several occasions, in this state, been known to set fire to the manufactories that he might escape from his employment. A free man, whose family depended upon his wages, would sooner have burnt his own cottage. Yet without manufactories you cannot have wealthy farmers. On this subject, receive the following extracts from the writings of slaveholders, residents of Virginia and Maryland.

It is acknowledged by all persons who have visited the different states of this confederacy, that the free states generally exhibit a striking superiority over the others in the value of their permanent improvements, in the cultivation of their lands, and in the industry and general competency of their inhabitants. Their superiority in pecuniary resources is also proven by the great public works they have executed, the large capital they have invested in manufactures, and the great extent of their commerce. They are therefore richer in every respect than the southern or middle states, and from whence does this superiority arise, if not from the greater productiveness of free than of slave labour? The soil and climate of the southern states are far better adapted for producing the necessaries and comforts of life, than the bleak and rocky shores of New England; and at least equal in this respect to New York or Pennsylvania. Virginia has also been settled longer than any of these, and ought therefore to be farther advanced in opulence and improvement.

It may perhaps be replied that foreign commerce and domestic manufactures have enriched the eastern and northern states. Why then should not Virginia and Maryland have equally shared the advantages of these lucrative employments? They have as fine bays, as noble rivers, and as good harbours as the other states. They produce a greater variety and abundance of commodities for exportation, and of materials for manufactures. Water power is not wanting, and capital will always flow where profits may be reasonably expected. But the character of our labouring population, especially where slaves are most numerous, is the cause why we cannot compete with the free states either in navigation or manufactures. Slave labour is too dear to come in competition with the production of free labour, without a ruinous loss to the master. The existence of slavery has also the effect of driving away many of the best of the labouring classes of the whites, and of corrupting those who re-

main, so that they are unfit for any useful employment.

But foreign commerce is not absolutely necessary to the prosperity of a state. Ohio has scarcely any foreign commerce, yet the rapid increase of population, the excellent cultivation of her land, the progress of her domestic manufactures, and the extent of her public works, now going on, announce a degree of prosperity hitherto unexampled in so young a state, and call for the admiration of all who visit that thriving and happy community. Although at so great a distance from the seaboard, she already competes with Maryland in one of her staple commodities. Her tobacco, cultivated by free labour, after being transported three hundred miles in wagons, is sold in Baltimore, and affords a better profit to the grower than is yielded to the Maryland and Virginia planters, who have a market at their own doors. This, we think, a most conclusive evidence of the greater economy of free than of slave labour, and an absolute demonstration of the moral effect of a free population in promoting private industry, public enterprize and general intelligence.

Within a few years past a number of manufactories have been established in the neighbourhood of Baltimore, which are almost entirely carried on by free labour. The circumstance of their employing free labour in a slave holding country shows that they have found it more to their interest to do so, as otherwise they could not have brought their fabrics into successful competition with those made in the eastern states. Still some kinds of domestic manufacture do not flourish there to the same degree that they do in the free states, and the only reason that can be assigned for it is the character of the population. The wages of the labourer must always be sufficient to maintain him, and in Maryland it costs him more to maintain himself than it does in New England, because slavery has introduced into her neighbourhood that want of domestic economy which always results from it, and because most articles of consumption being the produce of slave labour, are dearer than in free states. It is true that bread stuffs are cheaper, owing to the greater fitness of the soil and climate for producing them, but the poor commonly buy those articles by retail, and a pound of flour is sold as cheap in New England as in Maryland; but even supposing it to be a cent a pound dearer, this will add very little to the expense of maintaining a family, and is much more than counterbalanced by the greater cost of almost every other article of consumption. It is indeed a remarkable fact that cotton and wool raised in Virginia are transported to New England, manufactured into cotton yarn, or clothing, brought back to Virginia, and sold cheaper than the same fabrics can be made here, although large quantities of the bread stuffs used by the manufacturers are also taken from Virginia. It seems then that free labour is so much cheaper than slave labour, that they can afford to pay a profit here to the purchaser of the cotton or wool, a freight on them to New England, a commission to the merchant who buys them there, a profit to the

manufacturer, a freight back again to Virginia, and a profit to the merchant who sells them here, and still sell them cheaper than they can be manufactured by a person in Virginia, who buys the materials at his own door, and sells the fabric in his own neighbourhood.

(To be continued.)

THE FREE THINKER. NO. 2.

The object of civil government is the protection of its members from aggression, and in every free government, the individuals being parties to the compact voluntarily relinquish some lesser rights for the sake of securing the enjoyment of all the rest. The laws or rules established are to be respected and obeyed by all, and the virtuous and industrious must pay a part of their substance, that the vicious and idle may be corrected and kept in order. Every community that has yet been established, however perfect their scheme may have appeared to themselves or others, have commenced operations by deciding upon some frame of government, the adoption of some body of rules, to which all who united in the compact were to be subject. In other words, it has always been acknowledged, that members of communities must be responsible to a higher authority, or that the individuals, in their separate conditions, are answerable to the whole body for their conduct, and when guilty of infringing the laws or rules framed for the general good, must submit to whatever penalty they impose. This is equally true of every attempt made to improve the condition of human society in all countries and ages, whether merely proposed in theory or attempted in practice, from the days of Plato down to the glorious experiments of New Harmony and Nashoba. The best of human rules of action are unfortunately liable to numerous imperfections, and when framed with the utmost care, are partial in operation, and easily evaded. Consequently all human codes become encumbered with great bodies of law rendered useless for want of enforcement, and aggregations of special enactments solely applicable to solitary cases. Still the acknowledgement of the necessity of some authority or tribunal of judgment superior to that of individual will, is made by all, not excepting the *perfectibilians* who now strut so conspicuously before the public.

The use we would make of this acknowledgement, is to deduce the folly of those, who, in pretending to improve the moral condition of man, commence by endeavouring to remove from his mind all idea of responsibility for his conduct to a higher than human authority. If, in compacts relating solely to social convenience, the necessity of being secured against individual misconduct by a paramount authority, is universally felt and acted upon, how much more necessary is it that there should be some moral standard, some body of principles, superior to individual opinions and errors? and as in all civil governments it is necessary that the follies or crimes of individuals should be prevented, repressed, or punished, by adequate penalties, so in moral government it is necessary that a proper

tribunal should exist for the correction of errors and abuses. In fact, as correctness of moral motive is the best possible security for social good conduct, the propriety of an adequate moral authority or government, appears to be a necessary antecedent to every successful experiment for the advancement of social happiness. The best proof of this is, that every attempt to found a social institution without a correct moral basis, or with a mere and exclusive reference to the physical convenience of the parties concerned, has uniformly failed; and, to our minds, failure must inevitably follow every such defective arrangement.

Human laws, with all the advantages derived from the learning, science, and uprightness of their framers, have been, under all circumstances, of admitted imperfection and inadequacy. Liable to be misapplied, misunderstood, broken, or evaded, being operative by penalties inflicted upon persons and property, they are likely to be obeyed or observed no longer than the convenience of individuals may render their infraction unnecessary. As soon as it is expedient to disregard their influence, it is only to decide that the advantage to be gained is greater than the penalty to be incurred, and the question is settled. Hence, to the constitution of all human society, something superior in efficacy to human law is absolutely requisite. Mankind must have motives to correctness of thought and action which will never be inoperative—which they will never feel willing to evade, and which they cannot escape from, whatever may otherwise be their willingness. It may, then, be worth while to inquire, whether such a superior tribunal does exist: whether its authority and influence have been long known and acknowledged, and what is its real character?

Without inquiring whence such ideas were obtained, we observe among all the people of whom we have knowledge, that there is evidence of their belief in their responsibility to a higher than human power; and in most of them, their ideas of responsibility were extended beyond the mere term of existence. That, for their actions during life, they were to be rewarded or punished after death; and though their notions of such rewards and punishments were in accordance with their state of rudeness, still the general principle is clearly perceptible. Among more refined nations, we find a much greater degree of advancement in this respect; their observations of the beautiful and admirable works of nature, leading them to clearer notions of a great first cause and his attributes, also lead to juster ideas of their moral responsibility, and of the necessity of virtuous conduct, with a reference to the pleasure or service of this supreme authority. An examination of the most ancient heathen records will show, that the influence of a superhuman authority has been acknowledged and acted under, through a long lapse of ages antecedent to the promulgation of the system which was the immediate precursor of Christianity.

As to the real character of this superior authority, it is easy to infer what it must be, from what it is required to effect, without calling upon more immediate declarations which

are in our reach. It is to supply all the deficiencies of human laws, by affording motives to rectitude not to be neglected—motives which require the interference of no third person to render them effective, as they constitute the individual a continual watchman over all his thoughts and dispositions, as well as all his actions. To produce such results, they must spring from some source of infinite power and perfection, and the penalties attached to neglect, must be of a character to forbid infraction, and to punish evasion or infraction in the most terrible manner.

All sane men, who allow themselves to reason upon the objects of nature, are forced to the conclusion, that these wonders and beauties must have had an Author or Creator; the inference is equally unavoidable, that this Being must have been All-wise as well as Almighty, since all the works of nature are evidently made according to one original design, as all the subordinate parts are directly and admirably related to each other in the superior and inferior links of the chain. The infinite wisdom displayed in this great work, as clearly indicates the supreme moral perfection of the Creator, as the laws according to which he first framed and set in action the worlds still continue to operate with the same harmony and perfection they had at their inception, and will thus continue in action as long as his will permits.

When we have once found ourselves obliged to admit the existence of a Power all-wise and supremely perfect, to whom all nature is responsible for its movements and dependent upon his will, how can we find difficulty in acknowledging that his is the paramount authority to which all human society is indebted for security; his the tribunal to which we are all subject; his the laws which it is impossible to neglect or evade, without incurring penalties too dreadful to be rashly merited, commensurate with the greatness of his majesty, and the perfectness of his purity? Whence, but from such a source, can be derived those monitions of conscience which withhold us from the commission of evil when no human eye is open for our detection, and which might be concealed from man as easily as perpetrated? Whence could we obtain the feelings which would lead us to do to others as we would wish them to act towards us, in cases where our conformity to the rule is in direct opposition to our present interests? What but such a power could deter us from the gratification of our propensities at the expense of the virtue of others as well as our own?

It is a truth most unequivocal, that without the existence and acknowledgement of such a supreme authority, to which all are alike amenable, there is no such thing as absolutely right or wrong. Rejecting this authority, these become terms significant of arbitrary or conventional decisions, which may vary with the day, according to the convenience or expediency of those concerned. Without the cognizance of this great tribunal, individuals are relieved from all obligation to refrain from any infraction of human rules, provided it can be done with secrecy, or the penalty can be avoided. What restraint can be imposed,

what barrier erected against the deluge of evils that would ensue? Shall we impart knowledge? Knowledge of what? Arithmetic? Geography? Astronomy? History? Politics? Law? Medicine? So let it be: but what will all these, with all the long catalogue left unmentioned, offer, to withhold a man from fraudulent peculation, who has ample opportunity, with almost the certainty of escaping detection? Will the knowledge of any of these suggest to an individual the impropriety of pride, the miserable nature of avarice, or the baseness of sensuality? Will they guard his thoughts from viciousness, withhold his tongue from calumny, or purify his feelings relative to his social duties? Let every man's experience answer; let the history of his race repeat to him in every sentence, that to all such ends philosophy is weak and learning vain.

How, then, is society to be regenerated, perfected, and beatified upon earth, according to this new scheme? Men are to be so illuminated, we are told, as to be superior to all these imperfections, falsely called vices; they are to be so intellectually sublimed, that they will no longer feel the impulses of passion, nor be liable to prejudice; they are to be exempt from the influence of physical differences; they are to be all free and equal, all content to be of the same rank, all to labour for the common good, and none to pretend to elevate themselves above their fellows, whatever may be their peculiarity of talent. The panologist, or all-knowing philosopher, is to render equal service in the potato field with the dull blockhead whose greatest degree of illumination can scarcely be elevated to comprehend the use of the hoe he handles, or the plough he follows. Under this glorious diffusion of knowledge, there is to be no motive, no inequality, no right, no wrong. Nothing is to be true but what can be seen, smelt, heard, tasted, or felt. There is to be no responsibility, as there is to be no futurity; and man is at length to attain a degree of quiet, material enjoyment, which might well excite the envy of every herd of swine in the world. Love will have ceased to urge to exertion, because the sexes will live in all the freedom of intimacy: passion will be deprived of its power where all is offered that can be sought, as the appetite palls amidst superfluity of dainties. Industry will have lost all motive, as property is not to be acquired, and even the wonder-working knowledge itself will cease from effort, as there will be nothing left to inspire energy, or provoke to exertion. Oh! happy days! Oh! joyous hours! To feed to fatness; to loll on soft cushions or the grassy sward; to be freed from the care of children, which will belong to nobody, and of wives, which will belong to every body; to lounge about through the day talking knowledge, and to doze through the night with the glorious hope of repeating next day the pleasures of the preceding! Who is there but must regret that so many generations should necessarily pass away, before this millennium of pure sensuality and knowledge can be commenced?

It is in vain to pretend that the reform now urging upon our citizens, is to have any better

or higher result than that above stated. However the importance of knowledge be vaunted, promises of illumination and intellectual elevation held forth, and the dignity and perfection of human reason be trumpeted, nothing is to be hoped from the scheme, supposing it to be most fully successful, beyond enjoyment the most brute-like, and anticipations the most bestial.

We may now be allowed to ask, why is it that the idea of responsibility to a Supreme authority, capable of judging justly of all human feelings, motives, and actions, is so very repugnant to our modern illuminists? They stick at nothing in the way of positive and audacious assertion to diminish its probability; virtually rejecting their much boasted principle of free inquiry, in order to avoid it; and would, if possible, so blind their proselytes, as to confine their attention exclusively to objects of sense, fearing the result of every intellectual effort that might raise their thoughts from things to their Author, from effects to their causes. Hence, all the paltry tricks and subtleties they resort to for the purpose of misleading and amusing their adherents; their clamour against priestcraft and bigots, and the coarse ribaldry with which they attempt to debase every person and thing that men have been taught to regard with respect or veneration. Granting all that they can ask relative to the abuses which have been committed under the sanction of sacred names, and conceding that human depravity is exhibited in its worst colours among those who have made a traffic of holy things, still the question recurs with full force, what is the reason that these reformers are so anxious to destroy a belief, which has nothing to do with the errors of societies or individuals, and which, if well founded, is of more momentous importance to our race, than all that ever was, or will be aggregated, in the way of knowledge? Against this belief they manifest the most deadly enmity, the most rancorous hostility; vice is mere weakness; crime, simple ignorance; blasphemy, vivacity; and every sin that can be named trifling in their sight; but a belief in our responsibility to an Almighty and All-wise Judge, excites all their virulence, and awakens the very fire of their indignation. In our next we shall try to set forth the reasons of this singular animosity.

THEOSOPHER.

FOR THE FRIEND.

LONDON YEARLY MEETING.

Intelligence has been received of the satisfactory close of the late yearly meeting in London; and the friends of Christianity will learn with heartfelt pleasure, that the following important document was approved, and directed to be issued by the meeting, with great unanimity in feeling and expression. It is a plain, decided, and scriptural testimony against the anti-christian notions of Elias Hicks and his followers; and coming from the *parent* yearly meeting, from which all the others have originated, and to which, for a long course of years, they acknowledged subordination, it is certainly entitled to great respect and consideration. The *entire unity* of the Society in England, on the subject of Christian doctrine,

and the decided manner in which they have borne their testimony against the infidelity attempted to be propagated among their American brethren, are truly causes of lively gratitude to the Preserver of men; and add another strong evidence, to the already accumulated mass of proof, that *Hicksites* are not *Friends*. It is with pleasure we can now state, that *all the yearly meetings of Friends in the world*, (Ireland excepted, which may be considered as included in that of England, to which it sends representatives,) have united in raising a harmonious testimony against the doctrines of the new sect, and declaring that they cannot acknowledge them as being in communion with the religious Society of Friends. The minute of the yearly meeting is as follows, viz.

“At a yearly meeting of the religious Society of Friends, held in London by adjournments, from the 20th of the 5th month, to the 23th of the same inclusive, 1829.

“This meeting has been introduced into a feeling of much sympathy and brotherly love, for our brethren on the American continent. We have heard, with deep concern and sorrow, of the close trials to which they have been subjected, by the diffusion of anti-christian doctrines among them; and we consider it to be a duty to disclaim, and we hereby do disclaim, all connection, as a religious Society, with any meetings for the purpose of worship or discipline, which have been established, or which are upheld, by those who have embraced such anti-christian doctrines.

“And in order to prevent any misapprehension as to our views, we feel ourselves called upon at this time, to avow our belief in the inspiration and divine authority of the Old and New Testament.

“We further believe, that the promise made after the transgression of our first parents, in the consequences of whose fall, all the posterity of Adam are involved, “that the seed of the woman should bruise the head of the serpent;” and the declaration unto Abraham, “In thy seed shall all the families of the earth be blessed;” had a direct reference to the coming in the flesh of the Lord Jesus Christ. To Him also did the prophet Isaiah bear testimony, when he declared, “Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace: of the increase of his government *there shall be no end.*” And again, the same prophet spoke of Him, when he said, “Surely he hath borne our griefs and carried our sorrows: yet we had esteemed him stricken, smitten of God, and afflicted: but he was wounded for our transgressions, *he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.*” The same blessed Redeemer is emphatically denominated by the prophet Jeremiah, “*THE LORD OUR RIGHTEOUSNESS.*”

“At that period, and in that miraculous manner, which God in his perfect wisdom saw fit, the promised Messiah appeared personally

upon the earth, when “he took not on *him the nature of angels*; but he took on *him the seed of Abraham.*” He “was in all points tempted like we are, yet without sin.” “Having finished the work which was given him to do,” “he gave himself for us, an offering and a sacrifice to God.” “He tasted death for every man.” “He is the propitiation for our sins; and not for ours only, but also for the sins of the world.” “We have redemption through his blood, even the forgiveness of sins.” “He passed into the heavens;” and “being the brightness of the glory of God, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;” and ever lives to make intercession for us.

“It is by the Lord Jesus Christ that the world will be judged in righteousness.” “He is the Mediator of the new covenant;” “the image of the invisible God, the first born of every creature; for by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all things, and by Him all things consist.” “In Him dwelleth all the fulness of the Godhead bodily;” and to Him did the evangelist bear testimony when he said, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not any thing made that was made. In Him was life; and the life was the light of men.” “He was the true light which lighteth every man that cometh into the world.”

“Our blessed Lord himself spoke of his perpetual dominion and power in his church, when he said, “My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life.” And when describing the spiritual food which he bestoweth on the true believers, He declared, “I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.” He spoke also of his saving grace, bestowed on those who come in faith unto Him, when he said, “Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.”

“Our religious Society, from its earliest establishment to the present day, has received these most important doctrines of Holy Scripture in their plain and obvious acceptation; and we do not acknowledge as in fellowship with us, as a Christian community, any body of religious professors which does not thus accept them, or which openly receives or accredits as ministers, those who attempt to invalidate any of these doctrines, which we esteem as essential parts of the Christian religion.”

* Gen. iii. 15. † Gen. xxviii. 14. ‡ Isaiah ix. 6, 7. § Isaiah liii. 4, 5. || Jer. xxiii. 6.

— † Heb. ii. 16. ‡ Heb. iv. 15. † John xvii. 4. † Ephes. v. 2. || Heb. iv. 9. † John ii. 2. ** Col. i. 14. † Heb. iv. 4. † Heb. i. 3. † Heb. vi. 25. † Acts xv. 31. † Heb. xii. 24. †† Col. i. 15, 17. †† Col. ii. 9. ††† John i. 4, 9. †††† John x. 27, 28. ††††† John vi. 35. †††††† John iv. 14.

"It is the earnest desire of this meeting, that all who profess our name, may so live and so walk before God, as that they may know these sacred truths to be blessed to them individually. We desire that, as the mere profession of sound Christian doctrine will not avail to the salvation of the soul, all may attain to a living efficacious faith, which, through the power of the Holy Ghost, "bringeth forth fruit unto holiness; the end whereof is everlasting life through Jesus Christ our Lord."* "Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."†

Signed in, by order, and on behalf of the meeting aforesaid, by

JOSIAH FORSTER, Clerk

* Rom. vi. 22. † Rev. v. 13.

FOR THE FRIEND.

CHRISTIAN CONDESCENSION.

The importance of maintaining brotherly love, and that respect which is due to the sentiments of each other, is impressively inculcated in the subsequent remarks of Stephen Crisp, which contain a beautiful description of a religious society, properly organized under the government and direction of the Head of the church. We have always professed, that the sensible guidance of the holy Spirit was essential to the performance of every act, characterized by the solemn title of religious duty. The Great Shepherd putteth forth his own sheep, and goeth before them. They know his voice, and they follow him, and the voice of a stranger they will not follow. How safe to be thus led by him; and to experience this state of safety, we must not only know, but faithfully obey his voice. Can there be any jar or confusion amongst a people thus disciplined and thus obedient? Every one would keep his rank in righteousness, and being subject to him in whom are hid all the treasures of wisdom and knowledge, nothing would be lacking to the complete performance of his divine will. Heavenly harmony and unity would naturally subsist amongst these followers of the Prince of Peace. Ephraim would not envy Judah, nor Judah rear Ephraim. The strong would cheerfully bear the burdens of the weak, and the younger and inexperienced would treat with due deference the judgment of their elders in the truth. Humility and condescension would be learned in this school, and while we were engaged in doing the Lord's work, we should be promoting our own advancement in the way of salvation. We cannot but hope, however discouraging the signs of the times may often appear, that the Lord is at work in the hearts of many, to prepare them, like the stones of the temple, to be built up a spiritual house, an holy priesthood to offer acceptable sacrifices to him through Jesus Christ. May we all give ourselves up to his divine government, and he will not fail to perfect the work to the praise and glory of his grace, and to the comfort and enlargement of his church. M.

"And all you, dear friends, upon whom the Lord hath laid a care for his honour, and for

the prosperity of the truth, and gathered you into the good order of the gospel, to meet together to manage the affairs thereof; take heed that ye have a single eye to the Lord; to do the Lord's business in the leadings of his spirit, which is but one, and brings all that are given up to be governed by it, to be of one mind and heart, at least, in the general purpose and service of those meetings. Although, through the diversity of exercises, and the several degrees of growth among the brethren, every one may not see or understand alike in every matter, at the first propounding of it; yet this makes no breach of the unity, nor hinders the brotherly kindness, but puts you often upon an exercise and an inward travelling, to feel the pure, peaceable wisdom that is from above, to open among you, and every one's ear is open to it, in whomsoever it speaks; and thereby a sense of life is given in the meeting, to which all that are of a simple and tender mind, join and agree. But if any among you be contrary minded in the management of some outward affair, relating to the truth, this doth not presently break the unity that ye have in Christ, nor should weaken the brotherly love, so long as he keeps waiting for an understanding from God, to be gathered into the same sense with you, and walks with you according to the law of charity. Such an one ought to be borne with and cherished, and the supplications of your souls will go up to God for him, that God may reveal it to him, if it be his will, that so no difference may be in understanding, so far as is necessary for the good of the church, *no more than there is in matters of faith and obedience to God.* For, my friends, it is not absolute necessity that every member of the church should have the same measure of understanding in all things; for then where were the duty of the strong bearing with the weak? then where were the brother of low degree? where would be any submitting to them that are set over others in the Lord! which all tend to the preserving unity in the church, notwithstanding the different measures and different growths of the members thereof. For as the spirits of the prophets are subject to the prophets, so are the spirits of all that are kept in a true subjection to the spirit of life in themselves, kept in the same subjection to the sense of life given by the same spirit in the church; and by this means we come to know the one Master, even Christ, and have no room for other masters, in the matter of our obedience to God. And while every one keeps in this true subjection, the sweet concord is known, and the oil is not only upon Aaron's head, but it reacheth the skirts of his garment also; and things are kept sweet and savoury, and ye love one another, from the greatest to the least in sincerity, and as the apostle saith without dissimulation. And this love excludes all *whisperings* of evil things, all backbiting, grudgings and murmurings, and keeps Friends' minds clear one toward another, waiting for every opportunity to do each other good and to preserve each other's reputation, and their hearts are comforted at the sight of one another. And in all their affairs, both relating to the church and to the world, they will be watchful over their own spirits, and

keep in the Lord's power, over that nature and ground in themselves, that would be apt to take an offence, or construe any word or action, to a worse sense than the simplicity thereof, or the intention of the other concerned will allow of."

"And whereas it may often fall out, that among a great many, some may have a different apprehension of a matter from the rest of their brethren, (especially in outward or temporal things, there ought to be a Christian liberty, maintained for such to express their sense, with freedom of mind, or else they will go away burdened; whereas if they speak their minds freely, and a friendly and Christian conference be admitted thereupon, they may be eased, and oftentimes the different apprehension of such a one comes to be wholly removed, and his understanding opened to see as the rest see; for the danger in society doth not lie so much in this, that some few may have a differing apprehension in some things from the general sense, as it doth in this; namely, when such that so differ, do suffer themselves to be led out of the bond of charity, and labour to impose their private sense upon the rest of their brethren, and to be offended and angry if it be not received; this is the seed of sedition and strife that hath grown up in too many to their own hurt.

"And therefore, my dear friends, beware of it, and seek not to drive a matter on in fierceness or in anger, nor to take offence into your minds at any time, because what seems to be clear to you is not presently received; but let all things in the church be propounded with an awful reverence of Him that is the head and life of it, who hath said, 'where two or three are met in my name, I will be in the midst of them;' and so he is, *and may be felt by all who keep in his spirit.*"

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FOR THE FRIEND.

"PIETY PROMOTED, in brief biographical memoirs of some of the religious Society of Friends, commonly called Quakers. The eleventh part. By Josiah Forster. London. Harvey and Darton. 1829. 12mo. pp. 434."

We have looked over the narratives contained in this volume with much interest and instruction, and are glad to learn that an American edition is about to be issued from the press of T. Kite. There is no description of reading, the sacred volume excepted, which produces a more powerful or salutary impression on the mind, than the history of the closing days of those, who, through the mercy of God in Christ Jesus, have had an interest in the Saviour, and enjoyed, in their dying hours, a hope full of immortality and eternal life. It is cheerful to contemplate the calm and steadfast trust, the peace and tranquility which crown the evening of a life spent in dedication to the Lord's service; to see the hoary pilgrim gently descending into the valley of the shadow of death, supported and cheered by the presence of his Redeemer; and it is no less animating to behold the youthful Christian, when summoned from earth to heaven, meeting death with a humble and confiding hope in Him who died for us, and rose again. We

can look back with gratitude to seasons of early childhood, when the public reading in the family of these memorials of departed worth, has humbled and contrited our spirits; raised sincere and fervent desires after holiness, and strengthened our feeble resolutions to endeavour, through divine assistance, to walk in the path of self-denial and obedience. Some of these moments of divine visitation have left an impression which death only can obliterate, and which, we trust, will continue to influence our course through life to its latest periods.

If parents were more frequent in the practice of collecting their families, and reading aloud to them in the sacred writings, or other works of a serious character, especially "the dying sayings" of those who have fallen asleep in Jesus, we believe they would find it to produce a most happy effect on the susceptible minds of their children. And were these labours of love accompanied by an example corresponding with the high and solemn duties attached to the parental relation, the task of educating their offspring would be greatly lightened, and a delightful change produced in the character of the children of Friends.

It is with regret and sorrow we express our conviction, that the subject of a guarded religious education is still greatly neglected within the precincts of our Society. We do not mean to say that there is not, on the part of many parents, a disposition to select the best schools for their children, and to give them all the advantages for literary instruction within their power, though even here there is room for improvement; but as regards domestic discipline, Christian education at home, and what may be termed family devotion, there is a lamentable deficiency. Precepts, however excellent in themselves, and though frequently and solemnly repeated, have little influence on the youthful mind, where the more powerful and convincing language of example directly contradicts them. Parents may give wholesome advice to their children, and press them in the most earnest manner, to walk in the paths of virtue, but unless they enforce their advice by a life of holiness and heavenly-mindedness, themselves walking circumspectly and in the fear of the Lord, they have little ground to hope that their lessons will be successfully taught.

We earnestly desire that this momentous subject may claim the serious attention of the members of our Society; that the destitute and neglected condition of too many of our young people may be duly considered, and means taken to introduce the rising generation into an earlier acquaintance with the great truths of Christian redemption, and the evidences of that holy religion on which alone their hopes for eternity can securely rest. Our readers will excuse us for this digression. The perusal of the volume under notice, has awakened associations of a pleasing and solemn character, connected with the great duty of parents towards their children; and excited our strongest sympathies for those who are the unhappy subjects of a culpable neglect.

Among the instructive accounts which the eleventh part of "Piety Promoted" contains,

those of Deborah Darby, Thomas Colley, John Hall, Mary Pryor, and Mary Natel, will be particularly acceptable to the American reader, as each of these Friends made a religious visit to this country; and during their stay amongst us, engaged the affectionate interest and good wishes of many of their acquaintances.

Our attention was most particularly attracted by the memorials respecting Jane Shipley, Robert Searles, Priscilla Gurney, Mary Hornbury, Mary Dudley, Tabitha Lowe, Ann Crowley, and Ruiter Sholl. We do not intend by pointing out these, to detract from the merit of the others, but only to notice such as appeared to convey the most instruction.

The volume appears to be deficient in what are termed "dying sayings," and in this respect is somewhat different from the earlier volumes of "Piety Promoted;" yet we would recommend it as well as those which precede it, to the perusal of every member of our religious Society.

R. G.

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Faith is not only a means of obeying, but a principal act of obedience; it is not only a useful foundation; it is not only as an altar, on which to sacrifice, but it is a sacrifice itself, and perhaps of all, the greatest. It is a submission of our understandings, an oblation of our idolised reason to God, which he requires so indispensably, that our whole will and affections, though seemingly a larger sacrifice, will not without it be received at our hands.

Young.

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If evils come not, then our fears are vain;
And if they do, fear but augments the pain.
Sir Thomas More.

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There are two things, in which men in other things wise enough, do usually miscarry; in putting off the making of their wills and their repentance, till it be too late.

Tillotson.

THE FRIEND.

SEVENTH MONTH, 25, 1829.

We must be grossly misled by our judgment, if that which we have made the leading article in our present number, be not possessed of interest enough, in the estimation of our readers, fully to compensate for its length. Analogies may exist between thing and thing, sufficiently distinct from each other in the outline, but in which there are striking coincidences or points of resemblance, whence important inferences may be deduced. Thus, the past and the present, every thing within the compass of human knowledge, may be rendered tributary to purposes of instruction; and it is for the wise and the discerning—those who are skillful in marking the signs of the times, to derive admonitory lessons for the government of themselves and others, and to apply them beneficially to the exigencies of the day.

We have again been compelled to defer several articles for want of room. Among these is the continuation of "Colony of Liberia," which, as we expected, increases in interest as it proceeds. This shall have a place in our next. Likewise the reply to the strictures on some small pieces, with the signature of Burlington Chester. Criticism, when conducted in the spirit of conciliation, may not only be made subservient to agreeable entertainment, but to the promotion of correct taste in literature. It must, however, be limited; and, with the insertion of the article now announced, the controversy is to cease. Nevertheless, we shall hope to have further contributions from both the writers.

A more detailed account of the late John Parker, than that we published last week, has been prepared, and will also appear in our next.

The first number of the fourth volume of that highly valuable publication, "The Religious Magazine," has been received, from which we copy the following notice:

"The plan and execution of this magazine have been universally approved, and it has been acknowledged to be far cheaper, in proportion to the quantity of matter, than any other work of the kind. But it has been said that few persons can command sufficient time to read so much, and that the great mass of the religious community cannot readily pay six dollars a year.

"It has, therefore, been determined to commence a new series, in January, 1830. The size of the numbers to be so much lessened, that twelve may be bound in one volume, and the price to be four dollars, payable at the end of the year, or three dollars if paid in advance.

"Persons paying \$15 in advance, shall receive six copies.

"As it is not intended to print a large surplus number, it is requested that orders may be sent as early as possible. The present subscribers generally, and particularly editors of religious papers and magazines, are respectfully requested to make this advertisement known, and to use their influence to procure subscribers, and to forward their names to the publishers at Philadelphia. The present change of size and price removes every objection that has been made to the work, and the publishers hope that it may now circulate in every county of the United States.

"Persons who have paid \$6 for 1829, will be entitled to receive the work until June, 1830. Those who have not paid for any part of 1829, will be expected to pay for the first volume of that year, at the rate of \$6 per annum, i. e. \$3 for the numbers from January to June inclusive.

"The three volumes, already published, may be had, very handsomely bound, at three dollars each."

E. LITTELL AND BROTHER.

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. II.

SEVENTH DAY, EIGHTH MONTH, 1, 1829.

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PHILADELPHIA.

FOR THE FRIEND.

COLONY OF LIBERIA.

(Continued from page 299.)

Having given a brief notice of the origin and object of the American Colonization Society, the location and name of the colony founded by it, with some account of the soil, productions, and climate of Liberia, I purpose now to bring into view the present condition of the colony; to be followed by a statement of facts and arguments to show the practicability of the scheme of colonization, and its advantages both to the United States and Africa.

The number of colonists at Liberia at this time is probably about sixteen hundred. Of these, a large majority, nearly twelve hundred, are free. From the instructions of the society, about two hundred and fifty were then slaves, but have been liberated since, many of them for the express purpose of being sent to the colony; the remainder are *re-captured Africans*, who, though at liberty to return to their native place, have chosen to remain at Liberia, and participate in the cares and comforts of civilized life.

A primary means in the plan of colonization being to enable the colony to support itself by its own resources as soon as possible, the attention of the emigrants was early directed to the cultivation of the soil, and the prosecution of trade.

Several thousands of acres, it would appear from the data before me, are in the tenure of different individuals, and under partial cultivation. In 1826, according to the managers' report, two hundred and twenty-four farms of from five to ten acres each, had been allotted to such of the colonists as desired to pursue agriculture. As a large accession has been made to the population of the colony since that period, most of whom, by their previous habits, were better qualified to execute the labours of the farmer than to conduct trade, and the excellence of the soil within the purchase on St. Paul's river has become better known, a proportionate increase of cultivators of the earth, it is inferred, has also taken place. In the first year of the colony, considerable inconvenience was experienced by this class of emigrants from ignorance of the method of tillage

best adapted to the nature of the soil and the climate. Numerous animals, too, for which the neighbouring forests and thickets furnished a protection, committed great destruction of the crops often when the hopes of the farmer were brightest. A primary concern of every settler, moreover, must have been the erection of suitable buildings as a defence against the inclemency of the weather. But these various impediments, it is presumed, are not now felt with much severity; and the day is probably not distant, if, indeed, it has not arrived already, when the lights of experience, a more dense population, and the exemption from pressing wants, giving ability to the farmer to devote more time to the actual cultivation of the soil, will supply the colony with a sufficiency of the products of Liberia to sustain, not its present and native population merely, but to meet the wants of a gradual, yet numerous and ceaseless emigration.*

The colony, however, is not necessarily dependent for agricultural productions on the direct manual efforts of its inhabitants. A friendly intercourse is maintained with the natives, who, though little skilled in the arts of husbandry, such is the fertility of the soil, are able to contribute various kinds of food for the support of the colonists.

Indeed, a very valuable trade is carried on by the colonists with the natives, by which not only provisions for home consumption, but many articles for exportation, are obtained at a very cheap rate. The extraordinary prosperity of the colony is in a great measure ascribed to the zeal and intelligence with which this branch of industry has been prosecuted. Gold, ivory, tortoise shell, dye woods, hides, and wax, may be particularly indicated as articles of exportation.

The extent of the trade which is carried on between Liberia and different portions of the United States, is much greater than seems generally known. "Between the 1st of January and the 15th of July, 1826," we are informed by the managers' report of 1827, "no less than fifteen vessels touched at Monrovia, and purchased the produce of the country to the amount, according to the best probable estimate, of \$13,960 African value. The exporters of this produce realize on the sale of the goods given in barter for it, a profit of \$21,990,

* Speaking of the capability of the colony to support its growing population, it may be added, that native labourers may be employed at the wages of five or six dollars per month, and even a less sum.

† It has been already mentioned, that palm oil, an excellent succedaneum for butter and lard in culinary purposes, may be had at twenty cents per gallon of the natives. Rice of the best quality may be bought for one dollar per bushel. The price of fine cattle varies from three to six dollars per head.

and on the freight, of \$8,736, making a total profit of \$30,776." "A gentleman in Portland has commenced a regular trade with the colony, and for his last cargo landed in Liberia, amounting to \$6000, he received payment in the course of ten days!" A mercantile house in Baltimore, it is believed, is also engaged in the commerce of the colony, and several vessels sail from Philadelphia, and perhaps other ports, with the like destination.

The situation of Cape Mount gives it peculiar advantages for trade. This has been secured to the colonists, as has been previously stated, and is valued at \$50,000 annually. Of the general activity and importance of the *coasting* trade, some idea may be formed from the fact, that four small schooners sailed from *Monrovia, under the flag of the colony*, in the early part of the last year; and others, most of which had been built and fitted out at the same port, were about to engage in that trade.

I have already hinted at the *land* traffic with the native tribes of the interior. To facilitate and augment this, "*Boatswain*, a powerful chief, has engaged to open a *trade road* from his own residence, about one hundred miles distant, but from the nearest part of the old route, not more than fifty. Beyond the residence of *Boatswain* the roads are open, and for aught that is known, a free communication to the great cities of Central Africa. *Boatswain Town* itself contains, it is ascertained by very recent exploring, or rather trading parties, more than one thousand houses, and probably five or six thousand inhabitants; and the country within twenty miles of it, nearer to Liberia, is said to be "open and well cultivated, with many cattle, and some horses." Already have the colonists commenced a traffic with *Boatswain's* tribe of natives, which will redound, no doubt, to mutual advantage. And here, as illustrative of the commercial spirit of the colonists, it may be added, that a company has been formed, and subscriptions to the amount of one thousand dollars been made, with a pledge on the part of the stockholders, to augment their subscriptions to four thousand dollars, if so much shall be needed, for the purpose of removing obstructions to the navigation of the *Montserado* river.

The avidity with which many of the colonists pursue the various branches of *trade*, which the position of Liberia offers to their enterprise, has excited an apprehension in the minds of the managers of the Society, that the claims of agriculture are not duly appreciated. I am not disposed to enter upon a *politico-economico logomachy*, so fruitless of late years of distorted facts and inconclusive arguments, or I might hazard a dissent to what appears to be the managers' doctrines on this subject. With

due deference, however, I may be permitted to say, that while the condition of Liberia will authorise such enlivening statements as the following extract from a late report made to the Society, no one who knows human nature will feel much surprise, and few, I should think, experience much regret, at the preference evinced by the colonists for her "of the golden zone which encircles the universe." "By means of this trade," say the managers in the report just alluded to, "the managers are informed that many of the colonists have, in the course of three or four years, acquired property to the amount of several thousand dollars each; and that there exists throughout the settlements an abundance, not only of the necessaries, but of the comforts, and not a few of the luxuries of life." The great advantages of this traffic are manifest, from the fact, that the colonial agent estimates the annual net profits of a small schooner, employed by him in conveying articles for barter to several factories established under the authority of the colony to the leeward of Monrovia, and bringing in return the supplies accumulated in exchange for these articles, at \$4,700, a sum nearly adequate to defray the expenses of the whole organization for the public service both for the United States agency and the colonial government."

Taking in combination the whole evidence which has been exhibited on the subject of the trade of Liberia, it is not difficult to receive with liberal fulness, what otherwise might be regarded as extravagant hyperbole, the subjoined allegation of the colonists in their address—"Seldom is our harbour clear of European and American vessels, and the bustle and thronging of our streets show something already of the activity of the smaller sea ports of the United States."

Very favourable testimony to the moral and religious character of the colonists is borne by the agents of the Society, and by other persons who have visited the settlement. It is not pretended that their moral condition is incapable of melioration, or that the conduct of every one at all times is unexceptionably correct. But taking the whole number of emigrants together—viewing them as a community, the Christian, it is believed, will find at Liberia as little to condemn as in any portion of the world. They have erected two or three buildings for divine worship. Four years past, they had two schools on the first day of the week, and two more of the same kind have since been opened for the instruction of the native children. "By their fruits shall ye know them."

In regard to literary education, considering the general destitution in this particular of the adult colonists at the period of their emigration, much ought not to have been expected, yet even in this department something has been done. The annual appropriation for the support of schools, voluntarily made by them, is fourteen hundred dollars. Three daily schools were established prior to 1826. A Lancasterian school has been organized since, and at the last report was in successful operation. But the managers of the Society deplore the want of competent teachers. For though

every child in the colony has the benefit of the schools, yet instruction in the simplest branches of education only can be imparted by the teachers. There is, however, much reason to believe, from the humane efforts which have been made, and are making in several parts of the United States, particularly in the establishment of the *Kosciusko school*, and the *African Mission School Society*, that "the time is near when better means of education shall be enjoyed, when men of colour shall be prepared in this country to conduct the schools of the colony with enlightened minds and entire success."*

In concluding these remarks on the present condition of the colony, it may be thought not wholly irrelevant to glance at their political regulations. The constitution of Liberia is comprised in ten articles, the most important of which are the following:

"Art. I. All persons born within the limits of the territory held by the American Colonization Society in Liberia, in Africa, or removing there to reside, shall be free, and entitled to all such rights and privileges as are enjoyed by the citizens of the United States.

"Art. III. The Society's agent shall compose a Board to determine all questions relative to the government of the settlement; shall decide all disputes between individuals, and shall exercise all judicial powers, except such as they shall delegate to justices of the peace.

"Art. V. There shall be no slavery in the settlement.

"Art. VI. The common law, as in force and modified in the United States, and applicable to the situation of the people, shall be in force in the settlement."

Besides the articles of the constitution above mentioned, the "Plan for the Civil Government of Liberia," and the Code of Laws, contain some provisions which deserve notice. But a particular consideration of these would require more space than is consistent with the design of the present sketch. It may be stated in a few words, that the various offices in the government, such as vice-agent, council men, justices of the peace, clerks of the court, and many others, are filled by election of the colonists, or appointment of the colonial agent, from the colonized emigrants themselves. The foundation is thus laid of a republic, which, at some period, it is hoped, will exist at Liberia, to dispense the rich blessings of civil and religious liberty.

(To be continued.)

* By donations from various sources, particularly from the students of Yale College, and some liberal minded citizens of Boston, the colony possesses a library consisting of twelve hundred volumes systematically arranged in glazed cases, with appropriate hangings. The books are substantially covered, and accurately labelled. The library is fitted up so as to answer the purpose of a reading room, and it is intended to make it a museum of all the natural curiosities of Africa which can be procured.

Peterborough, more famed for wit than religion, when he lodged with Fenelon at Cambrai, was so charmed with his piety and virtue, that he exclaimed at parting, "If I stay here any longer, I shall become a Christian in spite of myself."

From Simpson's Plea.

FROM THE WESTERN LUNARY.
COMPARATIVE VALUE OF FREE AND
SLAVE LABOUR.

No. IV.

(Continued from page 314.)

In Cecil, Baltimore, Frederick, and Washington counties of Maryland, manufacturing establishments are numerous and respectable, the population is increasing, the farmers have large barns, and well filled granaries, with markets at their doors for the chief part of their surplus products, including eggs, butter, vegetables; the hundred good things which the good farmer and prudent housewife collect and save; and in many cases they alone, because of the adjoining market, sell for more money in a year, than the whole surplus crops of wheat and corn raised on a plantation cultivated by eight or ten slaves, who eat much, waste more, and work little. The whole crop of Maryland tobacco may average annually \$1,500,000, and this is below the clear product of labour employed in the factories of Baltimore alone, without including the employment of mechanics properly so called.

Thus aided by some foreign commerce and navigation, and a large home trade, there is collected and maintained in one small spot, more than one sixth part of the population, and a market created for the products of the farmers, daily extending in the quantity required, and prices given, and increasing as our manufactures prosper, and their attendant population increases. Maryland, without interfering with other pursuits, might subsist more than two millions of sheep, and the produce of these would compensate any loss caused by ceasing to cultivate tobacco, and advance the price of lands, as well as add to the general wealth of the state. Real property, of every description, except in the Districts spoken of, has exceedingly declined in value, and indeed in some places is almost without price. If slave labour was ever profitable with us, it is so no longer; it does not yield more than 3 or 4 per cent for the capital employed, if even that. This is clearly proven by the export of slaves to the more southern states, a cruel practice, and which we hope may be arrested by the introduction of new articles of agriculture, such as the breeding of sheep, the cultivation of flax and cotton, and the rearing of the silk worm. These would afford employment to many thousand manufacturers, who, in their turn, would call upon the farmers for supplies. The prosperity of the one class would ensure that of the other.

If any further evidence were wanting to prove the greater advantages of free labour, it would be abundantly furnished by the greater affluence of those parts of the upper counties of Virginia whose slaves are least numerous, and by the general independence of those industrious families, and religious societies, who have, for a length of time, depended upon voluntary labour.

An inhabitant of Virginia, on visiting the northern and eastern states, is forcibly struck with the contrast they exhibit to his own. We can travel but a few miles, in New England, without passing a flourishing town, or a beautiful village, where the mansions of the

rich are surrounded by the neat and comfortable dwellings of the poor, and where every house appears to be the abode of content, and every countenance wears the smile of cheerfulness. From almost every eminence that he ascends, he can see the village spires shooting up in all directions around him, and almost every stream that he crosses affords power to some extensive manufactory. In the western part of New York he will be still more astonished to behold the works that have been accomplished, within a few years, by the industry and enterprise of a free population. Their well cultivated fields, their populous towns, and their prosperous villages, have sprung up with a rapidity that seems the work of enchantment, and they are still proceeding with a pace accelerated by the experience of success. After witnessing these scenes, let the Virginian return to his own state, a state peculiarly dear to all persons from the remembrance of her former greatness, and what will be his reflections on viewing its general appearance! In those parts of the state where slaves are most numerous, he beholds almost all her towns stationary, or in a state of decay. He sees large tracts of land ruined by cultivation, and thrown into common. The smiling village, and well clad population of the north, are replaced by the lolly, frequently decayed, mansion of the planter, accompanied by hovel, crowded by ragged negroes and mulattoes, the whole bearing the marks of oppression and suffering, in which the half starved cattle and domestic animals partake. Villages, after passing Susquehanna, there are none. Is there any inhabitant of the south who will pronounce this picture over drawn? or is there any citizen of Virginia who will attribute the evils it presents to any other cause than the character of our population? Let him look to our languishing agriculture, our deserted farms, our decayed fortunes, our decreasing population; let him cast up his profit and loss account for the last fifteen or twenty years, and then let him say whether the labour of the slave is not a curse on the land wherein it is expended.

The above are the sentiments of residents of Virginia and Maryland; and I acknowledge, with pleasure, my obligations to gentlemen, whose candour and intelligence do them equal honour.

Perhaps the manufacture of potash may serve to illustrate, if not decide the question on the comparative value of labour. This is a considerable article in the northern exports. But the consumption of the immense forests, annually destroyed in the southern states, adds nothing to the wealth of the proprietor, because the population is of a very different character from that formed in the north, where freedom is inseparably attended by frugality. This was the reason given by Matthew Lyon, a competent judge, from long residence in the northern, as well as the southern states.

I think that we may safely infer, from the preceding particulars, that, under ordinary circumstances, the labour of freemen is cheaper than that of slaves. It may not be amiss to recapitulate those particulars, perhaps to add some in addition.

If slave labour were cheaper than free la-

bour, we should naturally expect that, in a state where slavery was allowed, land would be more valuable in the districts where that system prevailed, and that in two adjoining states, in one of which slavery was allowed, and in the other prohibited, land would be least valuable in the latter. The contrary is notoriously the fact. Maryland, though a slave state, has but few slaves in its upper, or western part, and this part is more broken by hills and rocks, and is not so fertile as the southern and eastern parts; and these last have the advantage of being situated upon the navigable rivers that flow into the Chesapeake, by which produce can be conveyed to market at one third of the average expense of that sent from the upper end of the state. Yet, with all these advantages of soil, situation, and climate, the land within the slave district will not average half as much per acre as that in the upper district, where the soil is cultivated by freemen. This may be still more strikingly illustrated by the comparative value of land within the states of Virginia and Pennsylvania, one lying on the south and the other on the north side of Maryland; one a slave, the other a free state. In Virginia, land of the same natural and local advantages, will not sell for as high a price by one third as the same description of land will command in Pennsylvania.

If slave labour were cheaper than free labour, we might fairly infer, that where slavery existed free labour would be reduced by competition to a level with slave labour, and not slave labour to a level with that of free men; and that of two adjoining states, in one of which slavery was allowed, in the other prohibited, labour would be higher in that where slavery was proscribed. Experience proves the reverse. In Russia the hire of slaves is higher than that of freemen, except they live in a place where competition brings them to a level. In the cities of that empire the competition of free labourers is greater, hence the hire of slaves is less than in the interior, where slave labour has less competition. In the towns of Virginia slave labour is much higher than among the freemen of Pennsylvania.

If slave labour were cheaper than free labour, we should certainly find it employed in the cultivation of those articles in which competition had brought down profits to the lowest point. Instead of this we find it done away when brought into competition with free labour. Accordingly, the cultivation of indigo by slaves has been abandoned in Carolina, and the price of cotton reduced one half since these articles have had to compete in the European markets with the productions of free labour from the East Indies, which, in spite of a transportation of triple the distance, and a duty of 10 per cent, threatens the ruin of the West India planters. In the slave states potash has never been produced, altogether a valuable export in a free state. The experience of ancient and modern times shows, that as frugality becomes more indispensable, slavery declines, and free labour takes its place. The wasteful expenses of slavery can be borne by the rich staples of the southern countries; but in the northern where no staples exist, where, to use a coarse mode of speaking, they are obliged

to make every edge cut, slavery is supplanted by the rigid economy of poor free men. 'Tis remarkable that in Britain one of the first lessons impressed upon children is an almost superstitious care not to waste bread. 'You'll live to want it,' is the severe reproof of a parent to a child if he throws away bread. In America nothing shocks a new comer more than the shameful waste of bread made by our negroes. But the master must find it, is the negro's apology. It would not be so if himself was obliged to pay for it. G. C.

(To be continued.)

To the Editor of "The Friend."

The writer of some small pieces with the signature of Burlington Chester, will take leave to offer a few remarks upon an article signed M. in "The Friend" of the 18th; which bestows on him the unusual and flattering distinction of reviewing a single poetical fragment of his production. He does not know why, out of the numerous Hebrew melodies and other similar productions in this journal, his piece should have been peculiarly selected for this honour; but hopes that its delinquencies will be pardoned in consideration of its indolent and unpretending purpose; which was merely to give a little pleasure, by presenting some passages of Job in a new dress. To be dull, is a small injury to the community, at least when compared with the dissemination of error; and he craves the mercy of the powerful in wit, on the ground of the venial nature of the offence.

A critical reviewer is a person who undertakes to instruct both the author and the public: he shows the one how to write, and the other how to judge. The office, by its very nature, invests him who occupies it with a temporary superiority, to which the writer is obliged to succumb, as to the legitimate representative of the literary community. From the fact of his having assumed the task, it is presumed that the critic is endued with all the due qualifications.

Let those teach others who themselves excel, And censure freely who have written well.

To this authority, then, I shall make no objections; but endeavour to submit to the critical rod with becoming humility. Yet, in applying the instruction bestowed upon me, I wish to be excused for stating a few difficulties. I hope the better to command attention from having been led, by the nature of the discussion, to make a few quotations; thus relieving the tedium of my own composition by extracts taken from those who possess greater powers of attraction. In so doing, I beg to be excused from the charge of pedantry, as the critic has set the example, and has even ventured on Latin, giving us a description of what he calls "the sudden transition of Creusa's image" in the words of Virgil. It should also be recollected that I am not allowed to diminish the apparent egotism by the employment of the critical "we;" which royal mode of speech does not, however, in this instance, signify any body of editors, but an individual reader of "The Friend," who is dissatisfied with the production of another reader of "The Friend."

On my first attentive perusal of the comments alluded to, the impression received was one of doubt, whether, on the whole, they were intended to ascribe praise or blame. We are here told that "very few are adequate to the task of versifying the scripture," that versifying Job, in particular, is "a difficult task," and that my "success is quite equal to what might be affirmed of many of my predecessors in the same line." I will not do him the injustice to suppose that he means to describe, as being "in the same line," the "this here man's" "strange tunes," and "strange tongues and jaws," with which his research has supplied him. The predecessors alluded to must then be Addison and Bishop Heber, together with Prior, Cowper, Newton, Pope, and many others. He proceeds to state that his selections from my stanzas were guided rather by a wish "to point out faults than to discover beauties;" and, finally, after extracting a few of the more defective passages, he copies one of the most magnificent pieces in Byron, a poet celebrated for his sublimity, and adds that he actually "thinks it more poetical than any he has quoted." That is, in the execution of "a difficult task," to which "very few are adequate," it is his opinion that my "success is quite equal to that of many of my predecessors," including, by name, Addison and Bishop Heber; but, to speak candidly, one of Byron's very finest productions "is more poetical" than those of my stanzas which he has selected as being faulty.

With such a high character as this I certainly ought to be more than satisfied; and still more when we find him strongly stigmatizing Addison. By what strange and unimagined aberration of taste does he regard as largely "detracting from the beauty of the original" that exquisite little hymn, and deservedly popular favourite, the lines by Addison beginning,

"The Lord my pasture shall prepare," &c.?

As the reviewer, however, perseveres in his design of "pointing out faults rather than beauties," this benevolent labour, perhaps, calls for a detailed reply.

"The dreadful brute" is not an accredited title for the lion." We are to infer, then, that it is wrong to employ any other phrases than such as are "accredited" by previous usage! Any attempt at novelty or originality of diction is thus in itself a fault. But it is "dreadfully unpoetical." Here all discussion comes at once to a full stop. It is a settled point that "there is no disputing about tastes." There is, then, no test but the practice of good writers; and I incline to think I may possibly have been guilty of the imprudent boldness of employing a new collocation of those two words. Certainly the words themselves have been used in fine poetry by writers of high standing. It would be endless to multiply citations for "dreadful;" and, indeed, nearly as endless for "brute."

"What may this mean? Language of man pronounced
By tongue of brute!"

MILTON.

"To judgment he proceeded in th' accurs'd
Serpent, though brute."

"From brutes what men, from men what angels
know." POPE.

"The low-brow'd brute, th' imperial race of man.
&c. &c. &c."

M. would prefer the expression "king of the forest," which he characterizes as "the sense of the original." I do not set up for an Hebraist; but I believe this idea of the lion's royalty is no where to be found in the book of Job; and with all proper submission, I presume to imagine it hackneyed and tiresome from its million repetitions by so many writers. His majesty's dominions did not, I apprehend, include the behemoth, the rhinoceros, or the other large animals mentioned in the book of which we are treating. The lion, here, as in various other places in the Scriptures, is metaphorically used for strength and ferocity, and, as expressed in verse 6th, for "them that plough iniquity and sow wickedness;" very "kingly" qualities, no doubt, as some of us republicans are apt to think, but not commonly "accredited" as such. The reader will judge how far the phrase objected to is applicable to those qualities. The critic, too, has discovered, as he informs us at some length, that my verses make "lions" like "lions." I will leave this remark to any candid English scholar; as the verses alluded to very plainly say that "they that sow wickedness" are like lions. Perhaps, indeed, the critic has been misled by the accidental misplacement of a semicolon in the types.

"Ken," according to the critic, means to see, and is inapplicable to the ear. In an old fashioned book called Johnson's Dictionary, he will find that "ken" also signifies to know; not as he expresses it, metaphorically, but by plain derivation from the Anglo-Saxon and German, "kennu" to know. In fact, it is sufficiently evident that the other meaning is the metaphorical one.

Again, "we," it seems, prefer "stiffened" to "bristled hair." *De gustibus non est disputandum.* Matter of taste again. "Bristled" reminds the critic of a wild boar;—a "brute" he does not think poetical and dignified; in which he disagrees with nearly every poet who has written on subjects admitting the mention of one, from Homer down to Sir Walter Scott. This word "bristled," however, and even the above application of it, he ought to acknowledge as being "accredited."

"Stood Theodore, surpris'd, in deadly fright,
With chatt'ring teeth and bristled hair upright."
DRYDEN.

"My hair so bristles with unmanly fears."—*Ibid.*

"Be it ounce, or cat, or bear,
Fard, or boar with bristled hair."
SHAKESPEARE.

"Doth dogged war bristle his angry crest."—*Id.*

"Which makes him plume himself, and bristle up
The crest of youth against your majesty."—*Id.*

Next follows a beautiful quotation from Virgil; of which M. is reminded by "the whole of this descriptive passage." If this apply to my versification, it is indeed flattering, though ra-

ther beyond my digestion: if it refer to the original, the connection it has with the subject is equally beyond my ken. If, however, I must presume to judge, he is right in inserting the extract. One always receives pleasure from reading Virgil.

In order to comprehend the next objection, it is necessary that the reader should excuse the extraction of two of my own lines.

"Before my eyes a spirit seemed to swim,
And fix'd it stood, a dreadful image, there."

These convey to the reviewer, as he takes a whole paragraph to inform us, the ideas of standing still and swimming at the same time! Why, then, does he not criticise the author of Job; who says, immediately after, "there was silence, and I heard a voice?" Upon the principle adopted by the critic, here are silence and a voice at the same time. It is then described as something strange that the space between morn and eve should be called a "little hour." This use of the word hour is so extremely common that I am surprised to find it proscribed. But I let this pass, to come to the next and heaviest charge against my rhymes: one which obviously goes to affect my personal character, and which, unless treated with contempt, could at no time, and least at the present, be allowed to pass unnoticed.

This is indeed a grave and severe one. If it mean any thing, it amounts to accusing me of *denying a future state of existence*, "interpolating" the denial into a paraphrase of Job, and disseminating it by the somewhat singular means of the columns of "The Friend." The objectionable lines are,

"Doth not their mind, their beauty, and their pow'r
Decey, and, amillun'd by wisdom, die?"

"It doth not," says the critic; and arraigns me as though I had said it did.

To this I reply, first, that this passage occurs in a speech of Eliphaz, the Temanite; who is not represented as speaking by divine authority; but who is one of those subsequently reprimanded for folly, and stated to have been objects of the wrath of the Lord, because they had not spoken of him the thing that is right, ch. xlii. v. 7, 8.

Secondly, there is no allusion to a future state of existence in this passage, which speaks on the contrary, of perishing for ever.

The language of Eliphaz's spirit is, "they perish for ever without any regarding it. Doth not their excellency which is in them go away?" They die, even without wisdom."

Do these words profess to characterize the Christian's creed? Can that whose soul survives eternally be said to perish for ever? When "there is joy in the presence of the angels of God over one sinner that repenteth," can such be said to perish without any regarding it? Can the just be said to die without wisdom? Is not the mind of men a part of their excellency which is in them? and can that be said to go away, which remains with the separated soul? Those that seek for the truths of the Christian religion in times and places where it has not pleased the Almighty to reveal them, have no right to visit their disappointment upon their fellows.

Thirdly, that the *mind decays* in protracted sickness and old age, though denied by M., is a remark frequent in the mouth of almost every one, without any inference being drawn that a future state of existence is thereby called in question; and, if we use the term, as is very frequently done, to express the mind as forming a part of our present existence in this world, it may, in this sense, be correctly said to decay and die.

Nevertheless, as I do suppose that some others might follow the critic in his misconception, and as the subject is one in which no uncertainty should be allowed, I now declare that the word "mind" was adopted without due consideration of the inferences that might be drawn from it; and that it is my wish, were such a piece worth correction, that the lines may read,

"Doth not their pride, their beauty, and their pow'r
Decay, and, unthink'd by wisdom, die?"

M. then winds up by copying the well-known and beautiful paraphrase, by Byron, of what he calls "*the apparition seen in Job*." (I did not know that Job was a play.) There is, no doubt, great disadvantage to my piece from thus placing it in immediate comparison with one of the first small productions of the age: how far this is generous, is another question. I never was so silly as to set my fragments in competition with the successful productions of distinguished masters; and it was enough if they were such as to give pleasure in the perusal. Versifications of Scripture may be both pleasing and useful, though not superior in sublimity to the prose translation. They remind those who have the most studied the Bible of fine and beautiful passages; while they serve to attract the minds of youth to the sacred volume. They have furnished this stimulus to myself. If the reviewer had attentively compared my paraphrase with that by Byron, with which recollecting production he seems, by his manner of extracting it, to fancy me unacquainted, he would have found that one of my greatest difficulties arose from the necessity of a perpetual effort to avoid repeating the phrases used by the celebrated bard. In thus escaping plagiarism and reiteration, I have been tolerably successful; though my language is, no doubt, the less "accredited" from this cause. He might also have noticed that Byron's piece only imitates a part of what I attempted; and gains that conciseness of energy for which this and so many of his other pieces are remarkable, a conciseness greater than that of the Scripture, at the expense of leaving out more than half of the verses he actually selected. Thus much to show that there was room for another imitation, notwithstanding the existence of that by Byron.

While on the subject of Lord Byron, a first rate authority in poetry, though not exactly so in Biblical interpretation, I may remark, that his opinion is directly against the affectation of sneering at "the jingle of rhyme." "Good workmen never quarrel with their tools," quotes the poet himself on this subject; and he expatiates upon it in his celebrated letter to Bowles on the poetical character of Pope. I do not see how M. can, consistently with his express-

ed opinion, so much admire a versification of Job, which was not only set to the jingle of rhyme, but to that of a piano-forte too. The fact is, this habit of railing against rhyme in poetry is a cast-off fashion in literature, just gone out of vogue; and I am sorry to see any among Friends taking it up, as some of our young men follow in the rear of the fashions in certain humbler particulars. The best English poetry is written in rhyme; and the intrinsic beauty of the former will always keep its legitimate ornaments in popularity, leaving those who now rail against them a minority of old fashioned error in the midst of a rising generation, who are returning to the better taste of their original models.

A critic might, without being more verbal and minute than M. has been, detect various holes and flaws in even the beautiful and admired piece which he cites in my disparagement. Such a task, however, I eschew; wishing to guide myself by those rules, given by great masters in the art of criticism, which M. has, no doubt, sufficiently studied and puts habitually into action. And, as he has quoted Virgil, merely for his beauty, I will venture on extracting a passage or two from high authority, for the sake of their usefulness and applicability.

"Uti plura nitent in carmine, non ego
Offendar macula." paucis

"Whoever thinks a faultless piece to see,
Thinks what ne'er was, nor is, nor e'er shall be."

"In ev'ry work regard the writer's end;
Since no one can compass more than they intend."

"Sunt delicta tamen quibus ignovisse velimus."

"Neglect the rules each verbal critic lays;
For not to know some tridles, is a praise."

FOR THE FRIEND.

THE MORAVIANS.

We have always entertained a cordial respect for this people. Their character, ever since they settled their unique, and now flourishing and beautiful village upon the banks of the Lehigh and Manockisse, has been distinguished by great integrity of purpose; and it has not failed to elevate them still more in our esteem, that we remember how generously they seconded the efforts of our forefathers, almost a century ago, in the noble struggle to shield the Indian natives from the first stroke which avarice and injustice then meditated against the aborigines upon this soil. The history of the Moravians in Pennsylvania, associates many honourable and grateful recollections, and would prove a fruitful theme for commemoration. Our present design, however, is not to attempt such a tribute, but merely to furnish a few extracts from the letters of some of their missions in another hemisphere. And here we would take leave to remark, that, among the various classes of religious labourers in this field, we have no where observed the single mindedness, and patience, and pious devotion, which these gentle, and unpretending votaries of Christianity, have manifested.

The excerpts which follow, are derived from the last number of "*The United Brethren's Missionary Intelligencer*," and we think them eminently calculated to sustain the estimate formed of the virtues and services of the brotherhood.

"Labrador, *Nain*, Aug. 30th, 1829.

"What has not the Lord done for this nation for nearly sixty years? O might none remain behind, to whom the precious gospel of a crucified Saviour is brought, and experience that the blood of Christ cleanseth from all sin, and brings the sinner nigh to God. Of this we have seen many encouraging proofs in the years past, but of late more cause to rejoice than ever those which we witnessed during the last autumn, when an infectious disorder was brought hither from the south, and spread so fast, that in the space of four weeks, upwards of 150 of the members of our congregation lay ill. The situation of these poor people was deplorable in the extreme. In such cases every thing is wanting; nor could the patients assist each other. In many parts, all the families lay in a helpless state, nor could any one give the least aid even as much as a drop of water. Those who had recovered a little, walked about like shadows. We were employed early and late, in preparing medicines, visiting and nursing the sick, and all our spare time was occupied in making coffins, and burying the dead. On some days we had two or three funerals, and you may conceive what we felt during such an accumulation of distress. Our stock of medicine was all expended, and at one time we feared we should lose the majority of our congregation. But the Lord heard our sighs and prayers, and gave us to experience His marvellous help, when the distress was at its height. For, on the 1st October, when yet thirty patients lay ill, they were at once enabled, without help, to sit up on their beds. We cannot express what our hearts felt, when we afterwards met our congregation to render thanks for his mercy, which our dear brethren may easily conceive: for, in such trials, faith is sometimes weak. Our greatest comfort was the state of mind of the twenty-one persons who departed this life, one seeming more desirous than the other to depart and be with Christ. They all declared that they rejoiced at the prospect of soon seeing His face to face, who by sufferings and death had redeemed them from the power of sin and the fear of death. In watching the departure of many, we felt indeed as if Heaven was opening to them.

"Parents were removed from the embraces of their children, and departed with joy, as did many children out of the arms of their parents. Thus the Lord gathered in a rich harvest. Many of the patients expressed sorrow at being left behind. This melancholy scene, therefore, afforded subjects for praise and thanksgiving. Here we reaped the fruits of the tears of our predecessors. Who would have expected this fifty years ago, when no European durst show his face without being unmercifully murdered, not to speak of the human sacrifices offered up by the heathen Esquimaux, to appease evil spirits? Here is, in truth, made manifest the power of the Word of the Cross, among the most benighted nations.

"Though we were continually tending the sick, it pleased the Lord to preserve our own health."

"South Africa, May 21, 1828.

"Mr. Dundas, civil commissioner of Grahamstadt, intended to accompany us into the Tanbookie country, but not being able to join us before the 29th, we were obliged to remain stationary on the frontier. Here we had frequent opportunities, on Sundays, to preach to the colonists living in these parts, who willingly attended our services. Being on the 23d, 24th, and 25th, on the borders of the Tanbookies' country, we were visited by many of them, who expressed their joy, that we had come to make them acquainted with the [Scriptures.] Schellea, a captain, and an old man called Baba, were present at our evening service, and stayed with us during the night. Their conversation with us was affecting; the latter, who had been with us two days before, said, he had not

been able to sleep, but continually thought of the words he heard from us. When he took leave, he put his hand upon his breast and said, "I feel such sweetness in my heart, that I cannot describe it. O pray for me, that I also may have the favour to become acquainted with the Saviour."

Bowana being of the same persuasion, and Mr. Dundas did not arrive, and Bowana's first wife had sent us word, that we might enter the Tamboukie country, we passed the frontier and travelled to the Oskraal river; the place which Bowana had mentioned to the brethren Hallebeck and Fritsch as the most convenient, being near his own dwelling. But as this river runs very shallow, and two colonists were waiting to take us to the mouth of the Fritsch and I accompanied them to that place. Here we examined the situation, with a view to determine how the water might be used for irrigation, for which we found this a much more eligible place, and as Bowana's dwelling was only three hours' ride from hence, and he had returned home, brother Fritsch and I rode thither on the 18th, to confer with him about the site of the mission. In the beginning he seemed to insist upon our remaining on the Oskraal river, till he could come and see for himself, but when we represented to him that we wished to settle on the Klippplatz river, on account of the water, he yielded; but only on condition that we should first repair his bullocks' kraal, which was surrounded by thornbushes, and in a dilapidated state.

"We felt thankful to the Lord, that he had disposed of the heart of the man in favour of us in this matter, and thus take a weight off our minds. Having, according to his wish, repaired the kraal, with the help of our Hottentots, we set out on the 20th to the place of our future dwelling. Our first object was to make a bullocks' kraal, to bring our cattle into safety, and to preserve them against the number of ravenous beasts, which infest this country, lions being the most numerous. The man had also desired us as much, while we were spending the night at the Oskraal, and twelve of them in a troop were seen by one of our people, who was going to shoot hartebeests on the plains.

"In the night between the 9th and 10th of June, we were very much disturbed by lions. By the traces it appeared that probably a company of ten had approached within about a dozen yards of our tent, and taken possession of our dogs in pieces, without doing more damage.

"We were very glad to be able to quit our tent, which hardly sheltered us against the wind and cold. The cold is here so great, that the water which is thrown out early in the morning, is immediately frozen. I think that the climate is healthy. We are all at present quite well. It appears that it does not rain here in winter, which is well for us during the creation of our houses. All our attendants from June have also provided themselves with shelter. On the 15th, we bought the first sheep at from two to four six dollars a-piece, as up to this time we had lived upon the meat of hartebeests and guons, with rice and peaches, in place of vegetables. We have neither wine nor brandy; we give our people a little coffee early for breakfast, &c.

"As we could not reach home that evening, and did not venture to travel by night, on account of the lions, we were obliged to put up in a Tamboukie kraal, and to lodge near one of their huts. These are shaped like a beehive. We sat at a fire, and were visited by two women of the family, to whom the kraal belonged. These, after the manner of their nation, immediately begged a present. My Tamboukie guide made them desist, and as I did not understand him, my interpreter (after the women had left us) related, that the guide who has often attended our evening worship, had reproved the women for begging, telling them, that he had come out of love to them, to make them acquainted with the Scriptures, and show them how they might be happy here and hereafter; that therefore, instead of begging, they should ask to be taught. This gave me great pleasure, and renewed hopes, that perhaps the man may be the first among the Tamboukies, who turns with his heart to our Saviour; for I truly believe, that we have not been sent hither in vain, but that from among this nation He will gather a reward for the

travail of His soul. As yet, indeed, it is a matter of faith. We are always glad to see them visit us. They generally desire to hear us address them. I felt as Elias Benkes, a soldier, and member of the congregation at Enon, did, when he had been present at our first address to the Tamboukies on the frontier; he said: 'This meeting was to me the most important of any; I shed tears of thankfulness, when I saw such a proof that our Lord desires nothing, but to see us mean. These are people against whom I fought when I was in the army, and who desired to kill us. Now I sit with them at this meeting, and they appear more thankful and attentive to hear the word of God than I do.' We are glad to be able to say, that they give us pleasure. They join us in best wishes and prayers that the gospel may reach the hearts of the Tamboukies, and that they may come to their old places, and visit us often. Our interpreter, Daniel, who is by birth a Tamboukie, but has lived many years as a member of the congregation, in one of our settlements, said, 'What amazing my nation be converted to Christ, I shall rejoice: I pray daily that He may give me such a companion among my countrymen.'

"Remember us in your prayers, and with cordial salutation to all our brethren and friends,
I remain, &c. &c.

JOHN LEMMERT."

"Greenland, June 3th, 1823.

"The work of the Lord and His spirit among the Greenlanders is manifest; many of the young people are convinced of their lost state by nature, and ask how they must do to be saved. Those who desire to walk in the Christian way, and to be true, and truth, walk worthy of their vocation, and show forth the praises of Him who hath called them out of darkness into His marvellous light, proving that they are under the influence of the Spirit of Christ. We are particularly encouraged when we visit the sick and dying, and perceive their unshaken faith in the atonement of Jesus, and their hope and assurance of eternal life in His presence. In those who die, therefore, meet death with a firmness and cheerfulness, which bespeak their having found true rest for their souls, not founded upon the pretended courage of the unbelieving philosopher, but upon having Christ in them the hope of glory. There are, indeed, some among our people, who, by their indifference and coldness, give us pain and grief. We consider that this congregation has now existed for sixty-six years, and consists almost entirely of such as were born here, and baptized as children, but who, without true regeneration of heart, cannot be deemed children of God, but remain only Christians in name, we need not wonder that there are a few among them still ignorant of their lost state by nature, and that a small crop of unstable fruit is still to be seen. We are saved, through faith, and that not of ourselves. We must, therefore, have much patience with them, and are the more disposed to exercise it, when we consider the patience and long suffering of our Saviour shown towards ourselves.

"The present summer-season is cold and dry, and we shall obtain but little grass for our sheep and goats, and but a small crop of potatoes for our gardens. The Greenlanders, however, are glad of such weather, as favourable to the reindeer hunt, in which they have been uncommonly successful. Many a hunter has shot from forty to sixty, and one of them ninety-six of these creatures. As they cannot bring home so much meat, and hardly get a shilling a-piece for the skin, such destruction made among the reindeer is no advantage to them, and we are not set against it, as unadvisedly diminishing their number; but, like other sportsmen, they are not to be restrained.

"In winter, the severest cold was on the 12th of March, when Reaumur's thermometer fell to 23 degrees below 0. At present, while I am writing, a snow-storm rages, the temperature being as low as 12 degrees. Our Greenlanders had an ample supply of provisions, having caught many seals; and the season was healthy. A few old persons and some children departed this life.

"For several years now one has lost his life at sea, which every humane person will be glad to hear; for

the loss of a father or provider of a family is truly deplorable, in a country where there is no fixed property, but every one lives from hand to mouth. If a widow has children, she will not easily get another husband. In other respects, this little nation may be called a happy one, compared with many other nations of the earth, and would be still more so, if they knew to economize their resources. One evil is, however, on the increase, nor was it wise to accustom them to prefer European articles to their usual food. There are many who will carry their last seal-skin, which they want for clothing, to market, to purchase coffee, sugar, groats, peas, and be ready, and it is well they cannot obtain any strong drink, for the world would be their ruin. But the directors at Copenhagen have wisely prohibited the introduction of all spirits. Among our own people, we endeavour to promote a prudent use of all the above-mentioned articles, and to represent the necessity of providing themselves with their own food, and not to lose their dexterity in acquiring it.

"In autumn, last year, Brother Popp and I experienced a particular preservation of our lives. We went out in the woman's boat to cut grass, and, on our return, stopped at a place, about an hour's row from Lichtenfels, to complete our cargo. Here we succeeded so well, that we might have got home in good time, if a strong contrary wind from the north had not prevented our putting off immediately, but as the wind generally blows from the east, and most of the party were of opinion that we might venture to set out, all representations of the danger of so doing were in vain, and the desire to be with their families prevailed. But we soon found reason sufficient to repent of our rashness. As night approached, instead of falling, the wind rose to a perfect storm, the sea ran mountains high, and the wild waves breaking upon the neighbouring rocks, as we endeavoured to get to the shore, the light we could discover, which, however, made our dangerous situation the more frightful. Gladly would we have returned, but that was not possible. We now made several attempts to find protection, by putting into some bay, but as they were all choked with drift-ice, whenever we approached, the boat was dashed by the wind, the waves against the rocks flew so violently, that we feared every moment it would be cut to pieces. We, therefore, could do nothing, but keep rowing in open water, and cast ourselves upon the mercy of a compassionate God. Our female rowers had lost all courage, and proposed to cease, exclaiming that their feet never more would touch dry land; with difficulty we prevailed upon them to persevere, exhorting them to trust in the Lord. Having combated for seven hours the fury and resistance of the wild ocean, we at length succeeded in gaining some smooth water, behind a promontory, where we waited till it grew calmer, and arrived about sun-rise at our home. All our people were astonished at the mercy of God in saving us during this dreadful night, spent in a frail skin-boat, amidst such waves as threatened our destruction, to overwhelm us. I cannot say that I deplored to be depended upon Him, who has noted my days in his book, and he comforted my heart; but I felt at the same time, that it is difficult to maintain confidence in God, with the same freedom, when we have brought distress upon ourselves by following our own devices.

"Soame Jenyns, by some means had been warped aside into the paths of infidelity, and continued in this state of mind several years. Finding his spirit, however, not at rest, he was induced to examine the grounds upon which his unbelief was founded. He discovered his error; was led to believe in the Saviour of mankind, and wrote a small treatise in the defence of the gospel, entitled, 'A view of the internal Evidences of Christianity;' a work worthy the perusal of every man who wishes to understand the excellency of the religion of Jesus Christ."

From Simpson's Plea.

FOR THE FRIEND.

VACILLANCY OF HICKSISM.

(Continued from page 204.)

We stated in our last that the Hicksites disclaim the charge that unsound doctrines are the cause of their separation, and now wish to appear to be very orthodox. On looking into Cockburn's review, we find he says,—“Whatever the peculiar views of the Orthodox brethren may be on particular doctrinal subjects, no exception has been taken against them on this account—the point at issue was the assumption and exercise of undue power. Controverted opinions have been left by Friends [Hicksites] to stand or fall by their own merit. NOTHING NEW HAS BEEN ADOPTED BY THEM.” “The charge of unsoundness against Friends [the Hicksites] so perseveringly persisted in by the Orthodox leaders, is without any real foundation: for the Yearly Meeting [of Hicksites] in its public character has made no declaration whatever on controverted doctrinal points, and it is believed that the generality of the members are averse to controversial speculations.” That is, because the Hicksite yearly meeting have made no declaration on doctrinal points in its collective character, therefore the charge that the Hicksites held and disseminated unsound doctrines is without any real foundation. Singular logic indeed! However those who constitute this meeting may propagate antichristian doctrines in their individual capacity, they are to be esteemed quite orthodox until they are proved to be otherwise by some act of a public nature. But why not declare themselves openly in their public character? They have been “perseveringly” charged with unsoundness on “particular doctrinal points,” and if the charge is unfounded, why do they not refute it and declare their sentiments explicitly upon those points? The fact is, they are afraid to meet the subject fairly and ingeniously. They must either as a body contradict the doctrines which their active members have been publishing and circulating with the greatest industry for six or seven years, or avow principles which would prove unequivocally that they have apostatised from the faith of the gospel, and are no longer deserving the name of Quakers. After consulting and doing their utmost to revolutionise the Society with their libertine sentiments, they would now fain conceal their deformity from the public eye. But we shall bring into view some of their pamphlet and newspaper essays, in order to remind them of the real character and tendency of those opinions which they have disseminated among the people, for the purpose of laying waste the doctrines of Christianity, and a just regard for the Holy Scriptures.

George Withy arrived in this country in 1821. On commencing his tour, he was made deeply sensible that a cloud of darkness was impending the Society; that the spirit of unbelief was striving to lead away the members from their ancient faith, and he found himself called upon to open and enforce especially the fundamental doctrines of Christianity. He used great plainness of speech, and those who were secretly cleaving to the licentious principles which have since exploded into a schism, quickly discovered

that his ministry struck directly at the rotten foundation of their scheme. Just before leaving the country in 1822, he penned a farewell address to Friends in N. America, in which he clearly describes the anti-christian spirit, and sets forth the doctrines which the Hicksites oppose. This was forwarded to, and approved by the meeting for sufferings of Philadelphia. The character of the essay was soon noised abroad, and by the time it was issued from the press, many were prepared to resist its distribution as far as they could with any decency at that period. In some of the monthly meetings, objection was made by the Hicksites to appoint a committee to distribute it—such Friends as wished to have it might call for it—and some thought it ought not to be spread without first subjecting it to an examination in the meeting—a mere pretext for delay. The pamphlet was committed to the flames in one or more instances, and otherwise destroyed, and various means were used to prejudice Friends against it—but “the assumption and exercise of undue power” was never alleged respecting the publication of the work. A sufficient objection was found in its repugnancy to the doctrines of the disaffected members. And in New York a pamphlet was issued, designed as a reply, entitled “The Antitypical Essay in two parts, containing a reply to the farewell address of G. Withy to the Society of Friends in North America, in relation to tradition and religious speculation, the divinity of Christ, and the doctrine of satisfaction; all of which is examined, answered, and explained.” The writer does not give his name, but it is familiar to us. We heard of the work being read with approbation in a large company on Long Island about the time of one of the quarterly meetings.

Whether any “exception has been taken” to the doctrinal views of Friends, the reader will be enabled to decide by comparing the two essays, extracts from which we shall present for his examination.

On page second, G. W. says,

“My mind hath been often deeply tried while my lot hath been east in this land, under the painful consideration, that there are many in our day, who are soaring with airy notions far above the simplicity of the truth as it is in Jesus, and who are endeavouring to climb up some other way than that in which the wayfarer men though fools (as to this world's wisdom) shall not err. But it remains a truth, that ‘he that is earth not by the door to the shield, but climbeth up some other way, the same is a thief and a robber.’ There is no way to the Father but by the Son, nor is there any knowledge of the Father but through the Son, agreeably to our Lord's declaration, ‘I am the way, and the truth, and the life, no man cometh unto the Father but by me.’ This can never be comprehended by the carnal mind which is enmity against God; and no marvel that those who are in this state are inquiring with one formerly, ‘how can these things be?’

“Those who have been truly awakened to a sense of their need of a Saviour—those who have been convinced of the necessity of repentance from their works, before they can be brought into a capacity to serve the living God, will be constrained to walk in deep humility before him, and be enabled frequently to pray, Lord, increase my faith, and the things I know not teach thou me. Here all high notions of ourselves and of our attainments will be brought low, and laid down at the feet of Jesus. When the mind is brought into this prepared state, the mystery

of redeeming love will be so clearly understood, that the carnal inquiry, ‘Is not this the carpenter, the son of Mary, the brother of James, of Joseph, and of Juda, and Simon, and are not his sisters here with us?’ will be heard no more; but, in reverent amazement, we shall be led to admire the goodness of Him ‘who so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.’ We shall then feel and know that ‘God is in Christ reconciling the world unto himself;’ and that beautiful description given of him by the apostle Paul in his epistle to the Philippians, will prove an unending source of consolation, when the poor mind may be tossed with tempests and not comforted, and is under the discouraging prospect that there are many in our day who are endeavouring to invalidate the truths of the gospel, and who are denying the divinity of Jesus, Son of God. The apostle, speaking of him, says, ‘Who, being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name, which is above every name; that, at the name of Jesus, every knee should bow, of things in heaven and things in earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.’ Earnest, indeed, is the solicitude of my soul that we, in an especial manner, as a religious Society, may remain unmoved in these ancient doctrines of the gospel, and be enabled to ‘hold fast the profession of our faith without wavering.’

Here we have a view of the well founded concern of G. Withy in relation to the speculative disposition, which rejects all restraint, and plunges into the labyrinths of scepticism, reckless of all its consequences. The necessity of repentance and regeneration is maintained, in order to understand the mystery of redemption through Jesus Christ. The Hicksites admit that he began well, and ran well for a time, but not undervaluing the holy Scriptures, and the sufferings and death of Christ as they do, he “fell into the fatal snare” of orthodoxy, and did not return with that honour which they would have conferred upon him had he fallen in with their delusive schemes. The following extracts explain their views:

On page nine, G. Withy's opponent says,

“His first services were proof positive that he did not come empty handed, but like the true prophet that was sent to proclaim against those idolaters at Bethel, he held forth a bold, dignified testimony. And had he kept his eye single to his own gift and proper business, he would no doubt have returned to his own place honourable to himself, and to the comfort and satisfaction of his friends. But, sorrowful to relate, like the prophet above alluded to, he was drawn aside; he ate and drank with idolaters, (those who bow to the name of Jesus) who always lie in wait to deceive, and finding this ‘dear friend’ tangled with tradition, and somewhat eclipsed under the veil of *external testimony*, [the holy Scriptures] he was approached on this weak side, the vision of such men being dim, their fears are easily excited with frightful imaginary *ghosts and images* that are never visible in the day time, or when under the influence of *perfect gospel* light. And thus he was drawn into this *fatal snare*, to his own wounding and that of many of his friends.”

So much for the Hicksites' opinion of G. W.'s discernment and firmness, and now for their opinion of his doctrine.

Page fourteen, the antitypical essayist says,

“The writer of the address, among the sentiments

I oppose, no doubt conceives he is strongly entrenched, makes a quotation from Paul in Philippians, which he observes will afford an unfulfilling source of consolation when the mind is tossed with tempest, and not comforted, and is under the discouraging prospect, that there are many in our day, who are endeavouring to invalidate the truths of the gospel, and who are denying the divinity of the Son of God. I would now inquire, if the Friend's Redeemer is the Lord, as observed in his third paper, why does he not thoroughly plead his cause, and exert rest to his land, and, as he says, despatch the land of Babylon? Now, I feel inclined to inform this tossed Friend, from a degree of experience, and not by speculation, that any man that relieth on the testimony of any man as an unfulfilling source of consolation, is himself in Babylon, and in this state will never enjoy that which God hath prepared for those that know and obey him. And, thus, many by relying on external testimony [the holy Scriptures], are believing in, and worshipping an image [the Lord Jesus] instead of the one only true God, and although the spirit of God compels them to feel that they are not saved in time, but tossed, and not comforted, in this Gentile state, yet they profess to have a firm hope, and their images will save them at some future period, or, at least, in eternity; some say all, others a part, and thus they speculate about that which they know not, nevertheless, are great professional believers in the Scriptures, yea, verily, that they are the word of God. We must not be wise above what is written, and what does it all amount to in this carnal state, but a mere delusion of the serpent?"

This is an attempt to invalidate the holy Scriptures, and to ridicule the idea of salvation by Jesus Christ either in time or eternity. The quotation alluded to distinctly characterises our blessed Saviour, and the term "image" can be designed to relate to no other but him.

In his comments upon the passage in Philippians quoted by G. W., our opposer says—

"To conclude on this head, we may discover in his [Jesus Christ's] last form or manifestation, he was made a God unto the Israelites by surpassing their present state, in the same sense that Moses was made a God unto Pharaoh, doing those things before their eyes that no power short of Almighty power could do; and, therefore, by this Almighty power that wrought with him and in him, in bearing witness to the truth, in that sense he was equal to God in relation to all these testimonies, which, being clothed with full powers, he was commanded to bear; therefore he called it not robbery to be equal with God in that sense." According to this argument, there is no distinction between Moses and our Lord—they are placed upon a perfect equality. The Son of God was no more God to the Israelites than Moses was to Pharaoh—it would not have been robbing the Almighty of his honour for Moses to have considered himself equal with God any more than for our Lord Jesus Christ. If these sentiments are not intended to destroy a belief in the divinity of the Son of God, we do not understand their meaning."

Page twenty-two, he says—

"We discover the force of tradition, when once an absurd opinion obtain, how difficult to remove; the beast that had received a deadly wound by Christ and his apostles, soon after began again to increase in strength, and about three hundred years after Christ, antichrist began to sway his iron sceptre; but he must advocate God's cause, and make out a creed from Scripture, and to this image, which they set up, all must bow, say they, 'at the feet of Jesus,' [see quotation from G. W.] From scripture they plainly observed different dispensations, out of which they manufacture a trinity; they make one from Moses, that is a God of justice; one from Jesus Christ, that is a God of mercy; and out of the Holy Ghost they make a third, and, to finish the image, they clapped on a head to make one of the three."

The reader will remark, that bowing at the feet of Jesus is here made synonymous with bowing to an image; still referring to the Scripture declaration, page thirty, he says—

"And as they were to have dominion over the earth by subduing it, these self-assumed lords of God's creation suppose they have a right to take it by storm, before they subdue their own carnal, earthly nature; and thus they lord it over God's heritage. And this false, earthly, beastly image of God's power, not being able to succeed in establishing their authority, aid is called in from surrounding agents, whereby they form a trinity, co-equal in authority, although subordinate in power, to bear the image and true likeness of their supposed triunitarian, threefold God; and thus organized, all are called upon, both small and great, to receive the mark of this beastly image, and bow down and worship it. For thus saith the Lord, say they, to the name of Jesus every knee shall bow, and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father; for although he was begotten of the Father, and made Lord in time, yet he was also the eternal co-equal God from all eternity—so saith antichrist."

It is too plain to be misapprehended or denied, that the eternal divinity of our Lord, and his oneness with the Father, is a doctrine attributed by this opposer, to antichrist; and bowing to the name of Jesus, is impiously made synonymous with receiving the mark of the beastly image, and worshipping it. The Society of Friends never held the doctrine which teaches that there are three distinct and separate persons in the Deity; but we are shocked with the terms used by this writer in reference to the great Almighty Being, terms not only in the highest degree irreverent, but blasphemous. G. W.'s address contains no such doctrine; the essay can therefore be viewed in no other light than a direct attack upon the Scripture text quoted by this Friend to maintain the divinity of the Son of God, which, he truly says, many in our day are denying. The term "wretch" was used by Voltaire; this writer has chosen the words "image," "beastly image," to characterize the Lord of life and glory. We can assure our readers that we have no fondness for staining the pages of "The Friend" with such horrible sentiments, but, inasmuch as the Hicksites, after giving them circulation, now declare that the charge of their unsoundness is without any foundation, and are still endeavouring to draw others into the same delusions with themselves, we feel bound to bring their deeds to the light—deeds of darkness in which they have gloried, but would now deny. We do not doubt that many of them are now "averse to controversial speculations." They have joined themselves to a people whose principles are of the most mischievous tendency. The libertine and the infidel give them the right hand of fellowship, rejoicing to find that a sect, from such a Society as the Quakers, avow sentiments so congenial with their habits and inclinations. This must be grating to some of the better part; and they are averse to every exposure of the deistical doctrines of their most violent and daring leaders and their followers. And, moreover, we cannot doubt that they do feel in their cooler and clearer intervals, that all is not right; that they are now fumbling in a far country, separated

from the heavenly Father's love; and we sincerely hope, that when they may again hear the voice of the true Shepherd calling upon them to forsake all, and come out from amongst a people who have denied his name, they may promptly obey. N.

THE FRIEND.

EIGHTH MONTH, 1, 1829.

We have occasion again to ask the indulgence of correspondents, in being under the necessity to postpone several articles, and among them the notes supplementary to the account of J. P.

It may be seasonable at this time to revive an intimation formerly given, that early, authentic accounts of deaths among Friends is desirable, and we have reason to believe will be generally acceptable to our readers. It is therefore hoped, that Friends, in the several quarterly and monthly meetings, will bestow the requisite attention.

At the same time, we believe it right to press upon all who may have any concern in furnishing such accounts, the expediency of rendering them as concise as may be. If any thing beyond a bare notice is ever attempted, it should be strictly confined to what may benefit survivors, never descending into mere panegyric, and always with due care by no means to encroach upon the province of monthly meetings, in reference to the preparing of memorials. Having been thus explicit, there can be no just cause of complaint, if hereafter, we shall deem it, not only our privilege, but our duty, to curtail them of their exuberances.

DIED.

On second day, the 27th ult. in the 35th year of his age, ELLIS H. YARNALL. He possessed an understanding of unusual strength and clearness, which was improved by judicious cultivation, and extensive observation of the world. A pulmonary affection under which he laboured during the last nine or ten years of his life, withdrew him from that active participation in affairs for which his abilities qualified him, concentrated his affections within the circle of his family and a few intimate friends, and turned his thoughts towards the preparation for the last and solemn scene.

Conscious of his approaching end, he was enabled to meet it with Christian resignation and composure; having a humble but well grounded hope of salvation through the merits and mediation of a crucified Redeemer, and, we doubt not, is gathered with the general assembly and church of the first born in glory of his principles, and the sincerity of his attachments, will long bear in affectionate remembrance his quiet and unostentatious worth, and the tranquility which a steadfast faith in his Saviour diffused over the closing scene.

THE FRIEND.

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PHILADELPHIA.

FOR THE FRIEND.

THE WATCHMAN, NO. 7.

It is a common remark that families are often as strongly distinguished one from another as individuals. Whether this is owing to hereditary varieties in the physical or mental structure, similar to those we observe in animals, or whether it be merely the result of education, I shall not undertake to pronounce. Metaphysics is not my province, and I make the reflection simply as an observer of life and manners. It most frequently happens that an individual discovers some quality or virtue in himself, for which he takes credit. In like manner, I have noticed that the members of almost every family, pride themselves on some family trait. Some members thereof have been remarkable for a certain virtue or advantage, to the possession of a degree of which they all claim a right. It is curious to observe the influence of this feeling. Upon more generous natures, it operates as an incentive to imitation—it inspires a contempt for coarse and degrading pursuits—it often rouses faculties that had otherwise been dormant, and when it fixes upon an honourable and virtuous distinction, it sometimes proves a safe-guard through the slippery paths of youth. Yet its influence in these respects is treacherous and unstable, as it appeals only to the applause of others. We see men of very fair standing in society, who are much respected among their acquaintances, yet who possess no higher motives to upright conduct, than the reflection of what the world will say, and the feeling that it is beneath the character of their family to act otherwise. Such a principle of action cannot be admitted to be an adequate restraint or motive. The heathens themselves soared higher; and we find upon examination, that the men who are thus influenced, live in the habitual indulgence of such vices as are not prohibited by their scanty code of morals. It is the Christian faith alone, and the sense of an All-seeing eye, too pure to behold iniquity, that is an ever-present and effectual protection from the indulgence of secret sins.

Yet the feeling of which I speak is a useful element in a fine and generous disposition; adding strength to resolutions that spring from

a higher and better source, and heightening that grace and ingenuousness which constitute the chief loveliness of youth. The fame of honourable and virtuous ancestors—the instinctive respect of mankind for all that is connected with distinguished worth, cannot be considered by the most rigid moralist as beneath consideration. But where the feeling which they naturally inspire passes the bounds of modesty, and disposes us to look with scorn upon others, it becomes the source of one of the most contemptible of follies. I know of few objects more ludicrous, and yet more pitiable, than a man of worthless or trifling character bolstering himself up with the reputation of his ancestors, and looking contemptuously on all who do not take rank in his estimation of hereditary importance. In feudal Europe, where estates and records descend as family inheritances for many centuries, the favoured mortals who enjoy them may find some excuse for this pride in extrinsic merit. But, in America, where wealth is as fleeting as a shadow—where family distinctions are like the multitudinous waves of the sea, equal in height, and perpetually perishing, what can be more absurd! The man of frugality, industry, and good conduct, raises himself from poverty to independence; his children possess all the advantages of education—all the polish which literature can give to the highest born; they take rank by their merit—succeed to the highest honours of the republic, and become a portion of the ephemeral nobility of the day. To success succeeds indolence—the next generation wastes the fortune accumulated by the preceding, and consoles itself with dreams of family greatness. Another race succeeds, and if the spell of the delusion is broken, begins again, and often not till then, the restoration of its fortunes. Such is the happy effect of our republican institutions, and of the equal inheritance of property. They diffuse a vigour throughout the sphere of private life, which prevents stagnation in the most remote recesses.

I have often remarked the influence of this false pride in places of public resort. A truly well bred man is plain, unobtrusive—friendly and courteous with strangers; neither shunning nor officiously seeking their conversation.

Your gentlemen of the bygone generations, is, I think, upon the whole, quite as offensive as the upstart of to-day. There is, to be sure, a difference in the mode of display. The former seeks in the latter a sort of foil, against which his own imagined merits shine most brightly. The one loud, voluble, and bustling; the other stately, scornful, and imperious; and he is all this just in proportion as the other makes himself conspicuous.

I was much amused by the illustration of

these general remarks, which a short residence in a remote village once afforded me. It was an old settlement, and the freighted galley of commerce had swept by, agitating its quiet happiness, as the reeds on the banks of the Karitan are shaken in the wake of the steam boat. I soon found that this secluded place was the centre of a high and mighty aristocracy. There was an honest shopkeeper whose great grandfather had unfortunately been out in Braddock's defeat, and whose family from that time forward became puissant warriors at the fireside. Nothing of the kind could be more magnificent than George Washington's reminiscences of family glory. He knew all the points of honour, and all the phrases in the military hand book. His admiring townsmen had made him a captain in the militia, and four times in the year did George strut out as brave as a turkey cock, at the head of the half ragged and half drunken militia of the town of ——. He was a stout patriot in the opinion of the village—a brave collector of militia fines, and used to boast of having imprisoned more Quakers than any officer in the county. Had he never heard of his great grandfather, or had he been named plain Timothy or Peter, he might have passed along as an honest, civil citizen, who was well to do in the world, and brought up his children respectably. But instead of this, his imaginary dignity converted him into a half-gentleman, and a whole politician; he became great in tavern debates and county meetings, and died as thousands are dying around me, of the most fatal pestilence on earth—intemperance.

Another of these village lordlings was descended, on the female side, from the original justice of peace, and being, by right of inheritance, a lawyer, was both fog and pedant. He prided himself on his illustrious birth, and could associate with none whose great grandfather was not at least a doctor, or an idle man, in the primitive days of ——. The scorn with which he regarded the new comers, who were driving a brisk trade in the town, was ineffable. It is true, that his father was himself a Frenchman, and that, on his own doctrine, he was but half ennobled. This did not in the least abate the acrimony of his contempt; and sooner than buy a pair of shoes of one of these interlopers, he would purchase it at a distant village. I recollect many who thus decked themselves in ornaments robbed from the dead, and whose dignity was valued in a coin that would only circulate in their own little coterie. In a large city, the unavoidable intercourse with men would have rubbed off these asperities, and relaxed this pasteboard dignity. As I saw it, it was an unamiable and repulsive pride, which

only tormented the possessor with unattainable dreams, and hopes continually disappointed.

I do not love to look upon the dark side of our nature, and shall therefore conclude this paper, which carries in it, I hope, a useful moral, with advertising to a trait, which I have sometimes known to distinguish families, and which deserves to be universally cultivated as one of the most amiable and endearing in the whole circle of private virtues. I mean the invaluable attachment of brothers and sisters, and of those descendants of a common ancestor, whose infancy and childhood have passed away under the ancestral roof. This affectionate interest in each other's welfare, is one of the firmest supports in adversity, one of the most delightful embellishments of prosperity, of which our condition in this life is susceptible. How often have I seen a band of brothers, sustaining each other in misfortune, and sharing to the needy among them, the blessings with which Providence had enriched the others; protecting him from the cold scorn of the world, and soothing and inspiring him with new hope and energy in his deepest affliction!

The most touching exhibition of this virtue, is afforded by the softer sex. Dependant upon ours for support, I have often witnessed that dependance to be cruelly disappointed—the chief means of subsistence destroyed, and what was worse, the confiding affection of a woman's heart sternly cast away. Yet, all this selfishness and ingratitude could not wear out the deep lines of early love. I have seen the injured sister share the scanty wreck of her estate with the author of her misfortunes, and this without a murmur or a reproach. Again and again have I seen her lend a helping hand to a selfish and unworthy object, and amidst all her griefs and disappointments, never publish a complaint, or expose even the ingratitude of heartless villainy.

A more pleasing, and a happier aspect, is exhibited in the strong love of sisters for each other. In families where these affections are cherished, I have seen this love supply the place, and become as strong, almost, as the feeling of maternity. I have seen it survive the rude shock, and the separation of the world, drawing together, in the decline of life, those whom it had not allowed even oceans and distant climes to dissever. And I have seen it meet with its most appropriate reward, in the filial affection of those in whom this love was an inheritance, which they repaid to the last lingering survivor of the cherished group, by every patient attention “to smooth the bed of death.”—

“Explore the thought, explain the asking eye,
And keep awhile one sister from the sky.”

—:—

Is it bigotry to believe the sublime truths of the gospel, with full assurance of faith? I glory in such bigotry; I would not part with it for a thousand worlds; I congratulate the man who is possessed of it; for amidst all the vicissitudes and calamities of the present state, that man enjoys an inexhaustible fund of consolation, of which it is not in the power of fortune to deprive him.

Simpson's Plea.

FROM THE WESTERN LUMINARY.
COMPARATIVE VALUE OF FREE AND
SLAVE LABOUR.

No. V.

(Concluded from page 331.)

Give a slave partial freedom by permitting him to work for himself on paying you a weekly sum,—that slave will do it readily. He will earn enough to support himself and pay you. If free, he could work for less than he does by the exact sum for which he hires himself from you. Task-work is something of this kind. Bid a slave do his usual day's work, and pay him for the surplus, you'll find his productive power increases beyond expectation. It is not uncommon to find this in those states where the staple is less valuable. Tobacco, cotton, rice, hemp. The latter, in the breaking part, can hardly be forced, even by hard driving, but is generally effected by allowing something to the slaves for the quantity surpassing a day's work.

In Russia and in Poland, where freedom has been granted, the masters have found the good effects of it in the increased value of their estates. The nobles of Richard the Second prevailed on their masters to rescind the grant of liberty which their villains had extorted. They little thought that their posterity would receive fifty-fold incomes from the rent paid by free tenants. In Virginia the Quakers are at least as comfortably situated as their fellow citizens, some of whom I have heard indignantly observing that the Quakers had gained by emancipation, that they had no longer to support the idle and infirm, and that they hired none but the best and most industrious.

We are asked, why, if the labour of slaves is unproductive, do not their masters set them at liberty? Because their masters call them property, and to part with what they value at 5, 10, or 5000 dollars, would be a grievous hardship to the individual, however beneficial to the state. The conversion of villains into freemen was as warmly opposed by the barons of old time, as that of slaves at the present day can be. Yet I think no sober man will compare the beggarly and brutal mob that followed Wat Tyler, with the inhabitants at present inhabiting the counties adjacent to London. Another reason is, because dominion flatters the human mind. Many would struggle hard to retain or obtain power, who, perhaps, would not make a bad use of it. I have heard a man, by no means of a cruel disposition, declare that negroes would never be well governed till the masters had the power of life and death. Individuals, like states, cling to power. Genoa half ruined herself by endeavouring to hold Corsica in subjection. Britain did the same by America, which, as the event has proved, is now more valuable to Britain than when she was made a part of the empire. To be waited upon is likewise very pleasing, as well to those who have not, as to those who have been used to it. In this country we often see a young man, whose exertions have been handsomely rewarded by gain, proceed immediately to vest it in negroes, although certain that the advantages accruing from that kind of stock will never equal those he has experienced when

his property was differently employed. Indolence, as well as property and power, has its charms. In Ohio I have heard a wealthy man bitterly lament his inability to have negroes, and talk in the most feeling manner of the hardships of his situation. This sort of feeling is seldom expressed by the poorer class of citizens, who, happily, have the right of election in their own hands, otherwise slavery would soon be introduced there. Some individuals may urge better motives for not emancipating immediately.

We are sometimes told that these people enjoy more real freedom than they would, if at liberty, and the reason given is, because they would then be obliged to work harder, and to experience those cares and sorrows attending the maintenance of their families, with which they are now entirely unacquainted. If anxious cares and incessant thought constitute a slave, the master is such, for his mind is ever restless. Yet no master would change conditions with his slave. Every commander, if he does his duty, is exposed to incessant toils, wounds and death. Yet I believe it would not be easy to find one, who would relinquish his dangerous and awful duty, for the easy task of his pampered domestic, whose hardest exertion consists in brushing his master's coat. Freedom is the reward of labour, and the indolent wealthy man will soon find the sheriff master not only of his property, but of his person. Make a free man of the slave, the mere motives may perhaps double his bodily, and increase his mental labour a thousand fold; but it would be a strange inference, that he was therefore, a greater slave than when under a master. But these topics are not peculiar to America. In every land of slaves like causes have like effects. In Russia, as in America, you are often told that the condition of the slave is as good, or better, than that of the labourer in England. Both Russian and American slave owners may be right, if labour constitutes slavery. But the glory of freedom is to enable the human creature to perform bodily as well as mental miracles, while slavery sinks him to a state in which he becomes an object of pity and contempt to active and intelligent freemen. The resemblances presented in slave countries, however distant in climate and institutions, form a curious subject of observation.

In the West Indies, America, and Russia—wealth is estimated by the number of slaves.

In the same countries the slave is allowed no peculium—a right which existed in pagan Rome, but for which we, *Christians*, have not even a name.

In the same countries, murder of slaves almost certainly unpunished—marriage equally slighted—the oath of a slave not allowed against a freeman—desperation sometimes has fearful results for the master—prisons are filled with this class.

In Russia—A few cities enjoy the pleasures of existence, and exhibit palaces, because whole provinces lie desolate, or contain only wretched hovels, in which you would expect to find beasts rather than men.

In America—No towns at small intervals, between which and the adjacent country, a

profitable exchange is carried on, but one or two great towns, remarkable for show and display, while the rest of the country is destitute of manufactures, the only means of fixing decent towns. It would be difficult to furnish a stronger exemplification of the maxim—that like causes produce like effects.

I ask my reader's pardon for this digression, and will detain him no longer from my conclusion.

It appears from experience that the raising of slaves is a losing business, since it never yet was followed as a profession or trade. From the calculation the expense of a slave seems to exceed that of a freeman. From the constitution of human nature, as delineated by the wisest men of different ages, and of different nations, the same inference follows. The same inferences are drawn from manufactures as from agriculture, from the comparative value of land in the free and slave states, from the rigid economy of the former, and the childish luxury of the latter. It has appeared that slave labour has never been able to compete with free labour on equal terms, and that wherever economy becomes necessary, slavery has disappeared, and been replaced by voluntary labour, which, while it made the human creature more productive, rendered him more frugal. With these considerations, I leave the decision of the question to the reader. G. C.

The following is the Memorial to which allusion was made in our paper of the 18th ult.

MEMORIAL.

To the honourable convention of Virginia, to be held in Richmond, in October, 1829.

Seeing that the people of this commonwealth have deemed it necessary to reform our existing constitution of government, to supply its defects, and to remove a number of evils which were thought to press heavily upon the community, and that the petitioners of Augusta County, cannot but congratulate ourselves and the public on the selection of so many of our highly distinguished citizens for the performance of these solemn and interesting duties. Distinguished as you have been for gravity, prudence, and wisdom, we cheerfully accord to you our confidence, in the important and arduous station to which you are called; and trust that you will employ your wisdom and prudence in that way which will redound most to our common welfare.

There have been many topics of reform anticipated and discussed among the people. We do not mean to meddle with any of them, or to express any opinion on their merits. Our purpose is respectfully to call your attention to another subject, which we deem of paramount importance; and respecting which, if nothing be done, we apprehend that your other labours must prove comparatively nugatory.—We ask your attention to the existing slavery of the negroes in our state, and to some constitutional provision for a system of emancipation.

It is objected, indeed, that our proposals will require alarm to our brethren, who are slaveholders on a larger scale than we of the west; and that they are even already alarmed at the anticipated power of the west to impose unlimited taxes on this species of property. To this latter objection we answer, that we are willing to see you provide any requisite guarantee against an undue exercise of such power, that thus far our proposals require no alarm to be quieted. We wish for nothing that is unfair. To the former objection we say that, in a political view, we esteem slavery an evil greater than the aggregate of all the other evils which beset us; and that we are perfectly willing to bear our proportion of the burden of removing it. We ask farther, what is the evil of any such alarm as our

proposition may possibly excite in minds unnecessarily jealous, compared with that of the fatal catastrophe which ultimately awaits our country, and the general depravation of manners which slavery has already produced, and is producing? These are the sufficient answers to the objections mentioned above.

In laying this subject before you, we are not insensible to its magnitude or its difficulties. We are aware, too, of the rooted prejudices which we encounter, growing out of old habits and present real or supposed interest. Nor are we indifferent to those imputations of enthusiasm and rashness which will probably be cast upon us in a limited number. But we know that no great good was ever achieved without strenuous efforts; and that such efforts have always been subjected to reproachful imputations.—We must, therefore, patiently submit to them; considering them, in our turn, as the ebullitions of heedless passion or uncompromising selfishness. The awful weight of the subject forbids any approach to it in the spirit of levity; and we feel assured that we approach it with as much caution as those observe who turn away and refuse to look it in the face. But we should esteem it moral and political cowardice in us to remain silent on a subject so deeply interesting to us in all our domestic and political concerns, and which intermingles itself with every interest and concern of life; productive, perhaps, of a few transient benefits, but certainly of an infinity of evils, now pressing upon us, and portending general desolation in future.

We waive, at present, the considerations of religion and humanity which belong to this momentous subject, and present as a naked question of political wisdom and safety. While we believe that the public morals and general prosperity, which it is the province of government to a great extent to protect and cherish, are deplorably injured by slavery, we proceed to affirm that it is our own experience and observation confirming the facts and deductions of political economists, that the labour of slaves is vast—low productive, and that intermingles itself with every interest and concern of life; and that it therefore requires a larger space to furnish subsistence for a given number of the former than of the latter; that the employment of the former necessarily excludes the employment of the latter; that, hence, our population, white and black, averages but about seventeen, when it ought, and would, under the same mode of cultivation, to average, at least sixty to the square mile; that the association and management of slaves form a source of endless vexation and misery within the house, and of waste and ruin on the farm; that the youth of the country are growing up with a contempt of steady industry, as a low, servile thing, which contempt induces idleness, and all its attendant evils, vice, and lawlessness; that the waste of the product of the land, nay of the land itself, is bringing poverty upon all its inhabitants; that this poverty and the sparseness of our population, either prevent the institution of schools through the country, or keep them in the most languid and inefficient condition; and that the same causes most obviously paralyse all our schemes for the benefit of the slave in the interior of the country. These things are incessantly pressing themselves upon our feelings and observation; and it would be easy to enlarge the melancholy catalogue. But there are other considerations claiming our attention.

It is conceded, on all hands, that Virginia is in a state of moral and political retrocession among the States of the confederacy. Not in this considered at, when to the foregoing considerations it be added that half of our population is estimated, in the political scale, at but three-fifths of its actual weight. We are often upbraided by a comparison of our condition with that of New York and Ohio, to which all the other states which are exempted from the bondage of the slave may be compared.

With shame we feel ourselves constrained to bow to the humiliating comparison. We view our beloved state, blessed by the God of nature with a variety of useful and lovely capabilities unsurpassed by those of any other country on the globe; we view it not merely as stationary, while her sister states are advancing, but as positively declining. It is peculiarly the province of such statesmen as compose

your honourable body, to detect the causes of the national calamity and degradation, and to provide and apply the remedy. That the causes heretofore frequently assigned are the true ones, we do not believe. If they have any effect, as possibly they may, it must be extremely small and partial. We humbly suggest to be held in the gift of a portion of the soil, which, with gigantic strides, is gaining ground amongst us, is, in truth, the great, efficient cause of the multiplied evils which we all deplore. We cannot conceive that there is any other cause sufficiently operative to paralyse the energies of a people so magnanimous, to neutralize the blessings of Providence, to blot out the gift of a portion of the soil, its climate, its minerals and its waters; and to annul the manifold advantages of our republican freedom and geographical position.

If Virginia has already fallen from her high estate, and if we have assigned the true cause of her fall; it is with the utmost anxiety that we look to the future, to the fatal termination of the scene. As we value our domestic happiness, as our hearts yearn for the prosperity of our offspring, as we pray for the guardian care of the Almighty over our country, we earnestly enquire what shall be done to avert the impending ruin? The efficient cause of our calamities is vigorously increasing in magnitude and potency, while we wake and while we sleep. The outlets for draining off a portion of the wretched population of slaves, are fast closing against us. In the mean time our white people are removing in multitudes, to distant regions; and those who remain seem destined to become martyrs to their love of Virginia, exposed to foreign enemies, to civil feuds, and to domestic insurrections, without the physical ability indispensable to the preservation. We, therefore, also reduce ourselves to the necessity of invoking aid from the North and the West? We will not press this appalling topic any farther; but with intense solicitude recommend it to the serious consideration of your honourable body. We feel assured that in addressing men of such enlarged and liberal views, as we confidently ascribe to you, we need not dwell long on the necessity of dilating further upon this mournful and most interesting subject. We deem it prudent, too, not to push this memorial into greater detail; and therefore we desire, only adding our impotent prayer that you may devise some constitutional provision, the fruit of which shall be the extermination, in due time, of the slavery which threatens our destruction all that we hold dear and valuable as a people.

All which is respectfully submitted.

FOR THE FRIEND.

BIBLICAL ILLUSTRATIONS.

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come.” Gen. xlix. 10.

This prophecy, the learned and pious Abbe Plache observes, has been much misunderstood, on account of the idea of a regal sceptre being attached to the word sceptre, as it stands in our translation; but the Hebrew word *shaiet* means merely a rod or wand; this, when borne by a king, was the ensign of royalty; when carried by a magistrate, it was the badge of magisterial dignity; when borne before one or more of the tribes, it pointed out the person who carried it as the father of that tribe; and it is highly probable that the staves of the several tribes were, in some way, distinguished from each other; since there is no other word by which to express a tribe than the word *shaiet*, a staff; thus the sacred penmen write the *staff* of Dan, the *staff* of Levi, when they would express the tribe of Dan, the tribe of Levi, having no other word for the purpose.

The word which is translated lawgiver pri-

marily means to *delineate*, to *define*, and to *determine*; hence it signifies a *scribe*, a *portrayer*, and, as determining between right and wrong, a *judge*. In the prophecy before us it means a scribe or register, whose office it was to determine of what tribe, and of what particular branch or family of that tribe, any individual was a member. And thus considered, the true meaning of the prophecy is, that Judah should retain its staff and its genealogists till Shiloh come. This rendering of the prediction is verified by its accomplishment; for, long before the coming of Shiloh, all the tribes of Israel, Judah excepted, had lost their sceptres, and become one indiscriminate mass; but when the promised seed did appear, the tribe to which his virgin mother belonged was easily ascertained, because that tribe still remained distinct, and in the possession of its staff and genealogies.—*Biblical Researches by Thomas Stackhouse.*

THE HAPPY SPIRIT.

By MARIA JANE JEWELRY.

"Weep not, my mother, weep not, I am blest,
But must leave heaven if I return to thee;
For I am where the weepers are to rest,
The wicked cease from troubling—Come to me!"
Old Epitaph.

"Why do ye weep?—to know that just
No longer dim is my soul;
To know that I am rendered just—
A victor at heaven's goal?
Or weep ye that I weep no more—
That sorrow's living reign is o'er?"

Father—art thou a man of tears,
Because thy child is free
From earthly strife and human fears,
Expressive ev'rywhere?
Nay, triumph that thou had'st the love
The rest, that I have found above.

My mother, weep not—tears will hide
My glory from thy view;
If thou hadst taught me guile, or pride,
Then tears of blood were due;
But thy fond lips spoke truths divine:
Rejoice, that now their need is mine.

Sister, sweet sister, leave my tomb,
Thy loved one is not there,
Nor will its planted flow'rets bloom
Whilst wept on by despair;
I dwell in blissful scenes of light:
Rejoice, that thou didst aid my flight.

Let faith's resplendent sun arise,
And scatter from each soul
The clouds that veil its native skies,
The mists that round it roll:
Rejoice that I have found a home,
Whence never more my feet will roam.

Tears for the dead who die in sin,
And tears for living crime:
Tears when the conscience wakes within
First in expiring time;
Tears for the lost—but heaven's own voice
Says for the Christian dead—"Rejoice."

—:—
In all things preserve integrity, the consciousness of thy own uprightness will alleviate the toil of business, and soften the harshness of ill success and disappointment, and give thee a humble confidence before God, when the ingratitude of man, or the iniquity of the times, may rob thee of other due reward.—*Paley.*

FOR THE FRIEND.

At a time when pecuniary difficulties are pressing heavily upon many of our fellow citizens, and some of the members of our own Society, by an undue extension of their business, have become involved in much perplexity and distress, it may not be amiss to call the attention of the readers of "The Friend" to the sentiments and practice of our worthy predecessors on the subject of merchandising.

The early Quakers were remarkable for their moderation and stern probity. One of the earliest testimonies they bore to the world was against excessive trading and extravagant living; and so scrupulously did they adhere to it, that their example soon became proverbial. Being redeemed from the love of this world, and the desire after its riches and honours, and having their affections set on heaven and heavenly things, they realized the truth of the Scripture saying, "Godliness with contentment is great gain; having the promise of the life that now is, and of that which is to come."

A plain, simple mode of living, free from the burden of great expense, and yet supplying the real comforts of life, not only yielded them more substantial enjoyment than could be derived from mimicking the vain show and costly fashions of the world; but afforded them a larger portion of time to devote to works of mercy and benevolence, and to the promotion of the cause of Christ—a cause which was dearer to them than any of the transitory delights which earth can bestow.

They felt that they were "strangers and pilgrims on earth;" that this was not their home, nor the place of their rest; that they were mere passengers through time to eternity, "seeking another and a better country, that is, an heavenly;" and the great business of their lives was, to prepare for death. They, therefore, studiously avoided encumbering themselves unnecessarily with the cares of the world, or launching out into great business, lest it should hinder them from that close and humble attention to the voice of Christ Jesus, the heavenly Shepherd, which ever characterizes the sheep of his fold.

Impressed with an awful sense of their accountability, and aware that a want of faithfulness in "the unrighteous mammon" must preclude them from the possession of "true riches," they were extremely circumspect and watchful in all their dealings—never to overreach or take advantage of any man; not to use any unfair or dishonourable means to promote their own interests, nor to jeopardise the property of another with a view to increase their own; but by a lowly, humble, and upright conduct in the management of their outward concerns, to give clear and convincing evidence that they were governed by an inward principle of justice, far superior to public opinion, or that loose estimate of honesty, which the force of competition in trade has introduced and sanctioned. Hence it became proverbial that "a Quaker's word was as good as his bond;" and well it might be, for they were conscientiously scrupulous against running into debt beyond their means for paying, and when their word was once passed, they felt the obligation to fulfil it as imperative, as though it

had been accompanied by all the formality of legal security. To an ardent love and strict observance of truth in all their dealings, they joined a manner of life so moderate and self-denying, that they had no occasion to incur heavy responsibilities, or to embark in a great trade, in order to support it; and while they enjoyed a competency of those outward blessings which a benevolent Creator has so bountifully provided for his creatures, they were free from the toil, anxiety, and temptations, and bitter disappointment, which are generally attendant upon a large business.

These striking traits in the character of our primitive Friends are too little discernible in the conduct and appearance of their successors. A fondness for expensive customs, luxurious living, and conformity to the manners of the world, has gained the ascendancy over many who profess the self-denying religion of Fox, Barclay, and Penn; and the consequent loss of expense to which they are subjected, induces them to grasp at larger business, until the energies of mind and body are absorbed in the pursuit, and life made a scene of hurry, anxiety, and toil.

If we survey the spacious houses, the rich furniture, the apparel, and equipage of not a few of the members of our Society, professing a religion which strictly enjoins mortification and simplicity, we shall find them exhibiting a degree of costly magnificence and fashionable splendour, scarcely surpassed by the most devoted worshippers of mammon; and might almost be induced to suppose, that, by some unaccountable perversion, they understood the apostle to say, "Be conformed to this world," instead of "Be not conformed, but be transformed, by the renewing of your minds."

In the present imperfect state of civil society, it is obvious that wealth confers influence and power upon its possessors. Men are dazzled by its glitter, and pay a sort of homage to the splendid exterior which generally distinguishes its possessor. Overlooking the intrinsic value of wealth—the slender and uncertain tenure by which it is held, we are too apt to consider the accumulation of earthly treasure as a principal concern of life; forgetting, that, in a little while, we shall be summoned to a country whither we cannot transport it, and that earthly possessions will only add another item to the solemn reckoning for our temporal stewardship, which we shall have to settle with Him "whose the earth is, and all the fulness thereof."

While contemplating the sad declension from ancient simplicity and uprightness, which is apparent among us, it is refreshing to recur to the example of such a man as John Woolman, and observe how much the influence of Divine Grace accomplished in him. There are few persons whose lives exhibit greater purity and consistency than his; or whose biography may be studied to greater advantage. His works should be read frequently and seriously by every Friend who wishes to attain the true enjoyment of life, or to contribute his share toward removing the reproach which the unfaithfulness and earthly-mindedness of too many nominal professors have brought upon our high and holy religion. The same blessed

Spirit which influenced and regulated his conduct, and produced fruits so consonant with the example and precepts of Jesus Christ, is as sufficient now and as freely offered for our acceptance, as it was then. Happy will it be for those who listen to its sacred instructions, and walk in the self-denying path which is cast up for the righteous.

The following extracts are taken from an essay, entitled "Considerations on Pure Wisdom and Human Policy:"—

"To have our trust settled in the Lord, and not to seek after nor desire outward treasures, any further than his Holy Spirit leads us therein, is a happy state; as saith the prophet, 'Blessed is the man that trusteth in the Lord, and whose hope the Lord is.' Pure wisdom leads people into lowliness of mind, in which they learn resignation to the Divine will, and contentment in suffering for His cause, when they cannot keep a clear conscience without suffering.

"In this pure wisdom, the mind is attentive to the root and original spring of motions and desires; and, as we know 'the Lord to be our refuge,' and find no safety but in humbly walking before Him, we feel an holy engagement that every desire which leads therefrom may be brought to judgment. While we proceed in this precious way, and find ardent longings for a full deliverance from every thing which defiles, all prospects of gain that are not consistent with the wisdom which is from above, are considered as snares; and an inward concern is felt that we may live under the cross, and faithfully attend to that Holy Spirit which is sufficient to preserve out of them.

"When I have considered that saying of Christ, 'Lay not up treasures upon earth,' his omnipotence hath often occurred to my mind. While we believe that he is every where present with his people, and that perfect goodness, wisdom, and power, are united in Him, how comfortable is the consideration! Our wants may be great, but his power is greater. We may be oppressed and despised, but He is able to turn our patient sufferings into profit to ourselves and to the advancement of his work on earth. His people, who feel the power of his cross to crucify all that is selfish in them, who are engaged in outward concerns from a conviction that it is their duty, and resign themselves and their treasures to Him: these feel that it is dangerous to give way to that in us which craves riches and greatness in this world.

"As the heart truly contrite earnestly desires to 'know Christ and the fellowship of his sufferings,' so far as the Lord for gracious ends may lead into them; as such feel that it is their interest to put their trust in God, and to seek no gain but that which He, by his Holy Spirit, lends into: so, on the contrary, they who do not reverently wait for this Divine Teacher, and are not humbly concerned, according to their measure, 'to fill up that which is behind of the afflictions of Christ,' in patiently suffering for the promoting of righteousness in the earth, but have an eye toward the power of men and the outward advantage of wealth; these are often attentive to those employments which appear profitable,

even though the gains arise from such trade or business as proceeds from the workings of that Spirit which is estranged from the self-denying life of a humble, contrite Christian.

"While I write on this subject, I feel my mind tenderly affected towards those honestly-disposed persons, who have been brought up in employments attended with these difficulties. To such I may say, in the feeling of our heavenly Father's love, and number myself with you, O that our eyes may be single to the Lord! May we reverently wait on him for strength to lay aside all unnecessary expense of every kind, and learn contentment in a plain, simple life. May we, in lowliness, submit to the leadings of his Spirit, and enter upon any outward employ which He graciously points out to us; and then, whatever difficulties arise in consequence of our faithfulness, I trust they will work for our good."

(To be continued.)

DEISM.

From *Mis. Repository*, No. 9, Vol. II.

The followers of Elias Hicks often complain, that we charge the doctrines they hold with being deistical. But if it is made to appear, that those who openly profess deism, claim the sentiments of Elias Hicks, as in accordance with their own, Elias and his party should do one of two things—either admit this agreement between them and the deists, or show the difference.

It cannot have escaped the notice of every impartial observer, that professed deists are generally admirers of Elias Hicks, wherever they have had an opportunity of becoming acquainted with his doctrines. I state this as a fact of common notoriety. Every individual may make his own observations in regard to the case, and draw his own conclusion, how far the circle of his acquaintance will justify the general remark.

Be this as it may, there is one fact, which ought to be made known to those who have embraced the sentiments of Elias Hicks, as being in accordance with the doctrines of the Christian religion.

It will be admitted on all hands that T. Paine was a deist, and as such, an enemy to all the peculiar doctrines of the gospel. It is also a fact, which no man of candour can deny, that the gross, absurd, and obscene manner, in which Paine treated the subject, with some seasonable exposures, particularly Watson's masterly Apology for the Bible, rendered his writings unpopular, even among deists. During the period in which deism, in the habiliments of Paine, shrunk from public detestation, unitarianism gained increased attention, Hicksism (to use a new term) succeeded in popular applause—and deism, in the disgusting garb of Paine, again rose out of the dark recesses in which it had lain for years.

In the year 1824 the deistical writings of Paine were published in London, by R. Carlisle, entitled, "The Theological Works of Thomas Paine," containing both parts of his *Age of Reason*, and many other pieces which had never before appeared in print. The whole, including the introduction by the pub-

lisher, makes an octavo volume of 427 pages. In the introduction, above mentioned, p. viii. the publisher and advocate of Paine's works, says: "As the opinions of great and good men, provided they have no interest to uphold superstition, ought to have weight on the minds of those less informed, I shall here subjoin the brief sentiments of a few celebrated characters, in support of Mr. Paine's infidelity." Among these celebrated characters is Elias Hicks. And I venture to say, without the fear of contradiction, that the quotations made from Elias Hicks, so far as the particular doctrines of Christianity are concerned, are more boldly and decidedly "in support of Paine's infidelity," than *any other* of the quotations which this publisher has selected from the whole host of deistical writers.

In page 14, of the Introduction, he says: "Elias Hicks, a celebrated Quaker preacher, at New York, in a letter to the Rev. Dr. Shoemaker, dated 3rd mo 31, 1823, speaking of the atonement, and those who believe in it, writes, 'Surely, is it possible that any rational being, that has any right sense of justice and mercy, would be willing to accept forgiveness of his sins on such terms?—Would he not rather go forward, and offer himself wholly up, to suffer all the penalties due to his crimes, rather than the innocent should suffer?' Nay, was he so hardy as to acknowledge a willingness to be saved through such a medium, would it not prove that he stood in opposition to every principle of justice and honesty, of mercy, and love, and show himself a poor selfish creature unworthy of notice?" Towards the conclusion of his letter, he says, 'I may now recommend thee to shake off all traditional views that thou hast imbibed from external evidence, and turn thy mind to the light within, as the *only true teacher*; and wait patiently for its instructions, and it will teach thee more than men or books can do, and lead thee to a clearer sense of what thou desirest to know, than I have words clearly to convey to thee.'

"In his discourses, the following sentiments have been noted and published:

"That the death of Jesus Christ was no more to us than the death of any other good man; that he merely performed his part on earth as a faithful son, just as any other good man had done; that he [E. H.] did not believe any thing contained in the Scriptures, merely because it was in them; that although the miracles might have been a proof to those who saw them, yet they could be no proof to us who did not see them. Is it possible,' said he, 'that there is any person so ignorant and superstitious as to believe there ever was on earth such a place as the garden of Eden, or that Adam and Eve were really put into it, and turned out of it for eating an apple? My friends, it is all an allegory.'

"Mr. Hicks, I understand, is far advanced in life, and is a great favourite as a preacher, not only among his own sect, but with others of different denominations. He is said to be a man of the strictest morals. His doctrine is void of trifling peculiarities and disgusting hypocrisy, the greatest impediment to human improvement. It is plain, honest, common

sense, such as one would suppose would be adopted by all people, not burdened with an expensive priesthood. Hired priests, no doubt, consider themselves in a measure bound to deal out to their hearers a great deal of school divinity, consisting of perplexing metaphysics, in order to convince them that they get the worth of their money. Plain morality would not command a high price among those who are in search of mysteries, miracles, and spiritual nonentities."

The reader will please to take notice, that in the quoted paragraph, a man who was not only an avowed deist, and an open enemy to the Christian religion, but in the very act of preparing for publication one of the grossest, and basest attacks on that religion which the world ever saw, not only avails himself of the sentiments of E. Hicks, to give greater effect to that attack, but he directly recommends the adoption of Hicks's doctrines! "His doctrine," says he, "is void of trifling puerilities, and disgusting hypercity." And to what, I would ask, did he apply these epithets? Plainly, to those principles and practices which distinguish Christianity from deism. He goes on to say, E. H.'s doctrine "is plain, honest, common sense, such as one would suppose would be adopted by all people not burdened with an expensive priesthood."

Will it now be said, that the doctrines of E. Hicks are not deistical? Will it be pretended that the publisher of T. Paine's Works did not know what was deism? Or that he would recommend the adoption of E. Hicks's doctrines, if he did not know that they were substantially the same with those which the writings of Paine were to promote? While he lavishes the most abusive epithets on the patriarchs, prophets, and apostles, and represents the religion held forth in the Bible, as a system of fraud, imposition, absurdity, and almost every thing that is shocking to the mind, he considers the doctrine of E. H. as "plain, honest, common sense."

The publisher has made very brief quotations from E. H. "in support of Paine's infidelity." But they are amply sufficient to show a substantial agreement between them. It may, however, be acceptable to the reader, to be a little further informed of the points on which E. H. and T. Paine agree, and some on which they do not agree.

They agree, in the main, that the transgression of our first parents does not affect us; that there never was such a place as the garden of Eden:—that there is no devil, as a distinct being. They agree, in the character they give of Jesus Christ, and the nature of his death, including the doctrine of the atonement. They do not appear to disagree in regard to the Scriptures. For though the deist may abuse them in gross terms, yet he evidently was pleased with the manner in which E. H. handles the subject. Nor do they differ respecting the light within, as they appear to understand it. For E. Hicks clearly brings it down to mean no more than the light of reason. The reader, no doubt, has observed that the deist makes a quotation on this very point, with marked approbation.

There are, however, some points of differ-

ence. The deist quotes from E. H. openly, and gives him credit for it. E. H. quotes from Paine, and does not acknowledge it.

(To be continued.)

DIED.

On first day morning, the 12th ultimo, at his residence in Chester County, Penn., JOHN PARKER, aged about eighty-one years.

Few who knew this venerable patriarch, can hear of his death without lively emotion; for although he had attained the full measure of days ordinarily allotted to man, yet so great were his virtues, such the benignity and sweetness of his temper, that his loss cannot fail to be deeply felt by all those who love to contemplate old age adorned by the brightest of the Christian graces.

John Parker belonged to the class of ancient and honourable men who have long stood in the foremost ranks in our religious Society, and his character was so distinguished by many strong and excellent traits, and so extensively known throughout our yearly meetings, that we may be excused, if on the present occasion, we should transcend the limits usually allotted to obituary notices.

He was born in Wilmington, Del., in the year 1748, and had a birthright in the Society of Friends, but, by the death of his father, he lost, at an early age, the advantages of paternal monition and restraint.

Possessed by nature a lively imagination, and yielding to his unsubdued will, he deviated in some measure from the simplicity of our profession, and turned aside from the way of the cross, though favoured with preservation from gross or reproachful vices.

On arriving at manhood, he emigrated to the west, and spent some time in Georgia. Shortly after his return, he married, and settled near the spot where he passed the remainder of his days.

About this time, it pleased the Lord, in the riches of his mercy, to visit the mind of our dear friend, both mediately, and immediately with the powerful influences of his holy Spirit, bringing his strong will into subjection to the cross of Christ, and sanctifying him by the Master's service the talents with which he was endowed.

About his twenty-eighth year, he believed himself called to the solemn office of a gospel minister. This was a most trying and humbling dispensation. He felt (he said) so poor, so little, so rude and uneducated in the way of religion, that he could hardly esteem it *use of so mean an instrument for the promotion of his holy cause.* But he yielded to the heavenly vision. His first sermon consisted of but four words; and small as was the offering, he said it brought with it the reward of peace. Continuing in faith and patience, he grew in grace, in due time was acknowledged as a minister in the Society of Friends, and for fifty years was a faithful and powerful preacher of the gospel of Jesus Christ our Lord. In the conversation above alluded to, he said, "I sometimes think I have done very little for the Master's cause; but I can say this, that I have endeavoured steadfastly to preach to the people, Christ and him crucified."

He was a man of an original cast of character—of considerable natural abilities, and of a remarkably cheerful temper, and, as before hinted, of a lively imagination, which gave a peculiar charm to his conversation. His ministry was remarkable for great earnestness and fervency; his voice loud, clear, and melodious—his manner solemn and impressive, and oftentimes he would take up some familiar example drawn from the common business and occurrences of life, and with a peculiar happiness and originality of illustration, apply it to the great concerns of religion and salvation.

He was well read in the holy Scriptures, for which he entertained through life the highest veneration and esteem; hence, in his discourses, he largely used the language of the sacred volume, for doctrine, reproof, and instruction. Another remarkable trait in his ministry, was the profound veneration with

which he spoke of the blessed Saviour of men. With him Christ was all in all; it was in and through him alone, that he taught the people to hope for salvation; it was by, and through the Lamb of God, that he preached forgiveness and the remission of sins; he spoke of the Redeemer with the deep feeling of one who had known and tasted of the good word of life—of one who knew that he was not following cunningly devised fables, when he declared the power and coming of the Lord Jesus Christ.

He sometimes made visits into the various parts of our yearly meeting, yet his ministry was chiefly confined to his own and a few adjacent meetings. Whether he was known and beloved for the life and conduct, no less than his doctrine and precept, illustrating the excellency of what he preached.

Although his literary education was limited, he had acquired a considerable fund of information; and had read the works of many of the most approved writers of the old English school, which, joined to his familiar and unassuming manners, made him a most agreeable companion. In his liveliest conversation, however, he was cautious not to overstep the bounds of serious decorum, and oftentimes would find means of instructing the young by casual and apparently trivial incidents.

Beginning life with moderate fortune, and having to support a family, he was by a large measure working, diligently and cheerfully with his own hands to provide things necessary and honest in the sight of all men, till a late period of life; but, in pursuing his temporal avocations, he was careful to show forth a Christian example, not permitting the pursuit of worldly things to interfere with his religious duty.

He was kind and hospitable. His house was always open to his friends, and his welcome distinguished for that frankness and cordiality which flow from a truly benevolent heart.

It was not, however, in the exercise of the social virtues, nor yet as a steady example of well doing, that our friend fulfilled the injunctions of the second commandment.

In the day of trouble—in the hour of affliction—in the chamber of sickness—by the bed of death, his character appeared in its most endearing aspect. When, any one was afflicted in body or in mind—was there mourning in any house or family, it was to John Parker that the sufferers looked as to the kind father, as to the faithful minister of consolation.

Although a rigid inquisitor over himself, he was singularly benevolent and charitable towards others. Ingenuous and without guile, he seemed loth to believe that any who professed religion could be hollow and insincere. He was disposed to make every allowance for the weakness of human nature, which the most liberal charity could require. Nothing seemed to be more cordial to his heart, than to live in love and good fellowship with all men. When, therefore, that disorganizing spirit, which so fearfully prevails in our religious Society, first began its ravages, this ancient servant of Christ heard of its progress with anxiety and pain; and, till the day of his death, his righteous spirit was grieved and borne down, in beholding the desolations which abounded.

In the earlier stages of the controversy, some of the discontented, knowing his benignity and the unspuriousness of his temper, endeavoured by artful means to entangle our friend in suffering and persecution sustained on their part, to excite his feelings and enlist him in their cause. Speaking upon this subject to a friend, he declared his full belief, that most of the success that the leaders of the party had met with, was attributable to the usurping use of artifice and deception. Expressing himself in his usual familiar Society, he said, "This serpent was like a serpent in the grass, biting our heels before we knew it."

This faithful watchman, however, was not to be driven from his post: he had too long rested his hopes upon the Lamb of God, to have hope in any other name. The voice of the stranger was not to be mistaken, by his experienced ear, for the voice of the Shepherd.

Painful, indeed, was the prospect of so extensive a

defection; especially, as he said he found that many more were leaving the church, than he had at first expected, in consequence of a dereliction from the Christian faith; but he saw that the cause of religion was at stake; that the doctrines and discipline of the Society must be maintained, even at the sacrifice of personal considerations; and he met the crisis with that firmness and integrity, which he had always manifested, when the call from his Master was to service or suffering.

As soon as it was perceived that his allegiance to the Redeemer was unshaken, and that he was zealously and personally labouring, at his advanced age, to maintain the discipline and order of the Society, against all offenders, however numerous or formidable; and that he was not only able to remember the Lord, but that he had become imbecile and superannuated; that he had changed his doctrine and mode of preaching; some of his auditors mistaking changes in themselves for mutation in him.

But, however deeply affected with these and other evidences of a bitter and slanderous spirit, he was not to be deterred in the honest discharge of apprehensive duty. He was not to be discouraged by a tired—whistle life and strength permitted, he was always to be found at his post.

During the last winter, our beloved friend was severely attacked with a catarrh; a disease from the effects of which he never fully recovered. He was anxious, however, to join in public worship, that he might attend one meeting; frequently going out for this purpose, when the doctor's health was so much diminished against the exposure. A short time previous to our last yearly meeting, he paid a visit to his friends in Philadelphia and New Jersey, attending meetings as they occurred; in most of which, he was acceptably engaged in public testimony, and evinced a freshness and greenness, very animating and encouraging to the members of the church. He was present at the yearly meeting, bearing his part in the labour and exercise; but he was impressed with a belief that this would be the last of these annual solemnities he should attend; and the event realized his expectations. On his return home, his bodily debility increased, though his mind seemed rather to brighten as his strength diminished; continuing to visit his friends, to exercise his mind, and to take part in the exercises of the discipline, almost to the last.

About two weeks before his decease, the writer of this notice paid him a visit, and was struck with the conviction that his end was drawing nigh. His respiration, on the least exertion, was painfully laborious; and, even when sitting still, he at intervals experienced much oppression, yet his mind seemed possessed of its wonted cheerfulness and serenity. His conversation was mostly upon religious subjects, in the course of which it was interesting to observe the clearness and strength of his judgment, and that deep, prying humility, which was so marked a trait in his character. In this conversation, advertising to some remarks previously made by one present, he said, "With respect to those who remember the time in my youth, when I first fully gave in my name to serve the Lord. I was broken down and deeply contrited, and, in this lowly state, experienced inexpressible peace and sweetness of feeling. A renewal of this precious feeling I have felt at various subsequent periods;" and then, with emotion, added, "and I think I have felt a measure of it now, in my old age." With respect to those who remember the leaders of the party which had seceded from Friends, he said "he was fully convinced that the ground of their departure was a radical, long-cherished, unsoundness in the Christian faith; that they had rejected the doctrines of the Divinity and mediation of Jesus Christ; and that, however they might deny the charge, as he believed they had, he remembered the deists." That, for such, they had been beguiled and misled by those leaders, he felt much sympathy and great anxiety; he feared that by evil communication their faith would gradually become undermined. He seemed to be peculiarly impressed with the awfulness of a denial of Christ. "The Divinity and the mediation of Christ," he said, "form the foundation stone of the Christian religion. All that is built upon any other foundation than this, will be found to be built on the sand." He, moreover, stated his firm conviction, that the new society which

had been formed by the followers of Elias Hicks, would come to naught. "It has no foundation," were his emphatic words, "and therefore it cannot stand." He gave it as his opinion, that the want of true humility, and the pride and arrogance of the human heart, had been the means of estranging many from the paths of peace. With regard to Elias Hicks, he said, he believed that he had been a misguided man. Early in the course of his life, he and other faithful friends, and that he had always thought it right himself to take such counsel, and had found safety in it.

On the following fourth day, the writer of this notice was present at the meeting of which the decease was a member, and heard him deliver his last sermon. Early in the course of the address, he pressed the following words in allusion to the gathering of the manna, "those who gathered much had nothing to spare, and those who gathered little had no lack. Abundance was not surfeiting, and a little was satisfying." Soon after he sat down, one of the followers of Elias Hicks, who had been disowned, arose, and, alluding to what J. F. had said, urged that the cause of the disowning was not, as he, however, was evidently to lay waste the character and authority of the Holy Scriptures; inculcating the idea that, although it might be well sometimes to read the lives and experiences of good men of former times, yet that, as we became more spiritually minded, we should feel the necessity of reading these more in the present. He, moreover, expressed his hope that they would less attend to the reading, as we came near the close of life. Several other remarks were made of a similar tendency.

Soon after the conclusion of this discourse, John Parker arose, though labouring at the time under much difficulty of breathing, and, in an able and very feeling manner, vindicated the Scriptures and the holy Scriptures, which he had just been reading.

After quoting the text, "whatsoever was written aforetime, was written for our learning, that we, through patience and comfort of the Scriptures, might have hope," this he explained to be the hope of eternal life through Jesus Christ; that the doctrines of the Scriptures with regard to Christianity were to be read and believed, and that if we do not advance in religious experience, and above all, as we drew near the solemn close of life, we should, if we really were members of the church of Christ, increasingly desire to read and meditate upon the promises and consolations of the sacred volume. His discourse was closed with these words:—"What better can I say in conclusion concerning these blessed writings, than to use the words of a very learned and pious man, 'They have God for their author, salvation for their end, and truth, without any mixture of error, for their matter.'"

On the same day, he said to a friend, with much calmness and sweetness, "This world has lost its charms for me;" "I have no wish to continue a moment longer in it, were it might be that I could do some good to the Master's cause." He then expressed the unity and love which he felt towards his friends in Philadelphia who had kept the faith during recent trials in the Society; indeed, says he, "I feel united to the people of God every where." After this, he attended a preparative meeting, and took some part in the business, but his respiration was so bad, "I have not much comfort here; my only hope is in Christ, and in his mediation and intercession, his countenance seemed to bear the signs of his speedy dissolution.

On the writer's remarking to him after meeting, that he seemed ill and scarcely fit to be from home, he remarked, with his usual serenity, "I am almost worn out, but I believe it to be my duty to attend meetings as to be here breath."

From this period he was mostly confined to the house, suffering much from difficult respiration, and gradually decreasing in strength, though he continued calm and cheerful. On the day of Kennet monthly meeting, he expressed his concern for Friends, and his desire to have been present with them once more in that capacity, but presently added, "I have not much comfort here; my only hope is in Christ, and in his mediation and intercession with the Father, for my being received in the end."

On fifth day morning, feeling himself growing worse, he had his family called together, and, sitting on

the bed, took a solemn farewell of them all, saying, "I am going soon, and must bid you farewell," after which he appeared in earnest, fervent supplication to the throne of grace, and spoke at some length, using these emphatic words: "I know that my Redeemer liveth; and because he liveth, I shall live also. He is the intercessor with the Father for our sins; for we have all sinned, and come short of the glory of God." On sixth day morning, he desired the New Testament to be handed to him, but finding his eyesight too weak to bear the exertion of reading, he handed the book to one of his family, desiring her to read aloud. In reply to the question, whether he wished to hear any particular part? he answered, No, it is all good; and so clear were his faculties, and so close the attention that he bestowed during the reading, that he supplied what he recollected of a text which was accidentally missed in a particular text. On the following morning, he lost the power of speech, though he seemed possessed of his understanding, and much engaged in mental supplication almost till the last. His strength continued gradually to lessen until first day morning about seven o'clock, when he quietly and sweetly breathed his last.

Such was John Parker. We have beheld him in life; diligent in business, fervent in spirit, devoting himself with alacrity to the service of God and the good of mankind—cheerful, patient, humble—the faithful friend, the Christian imitator, the revered patriarch. We have seen his sun set in brightness, his death full of hope of immortality and eternal life, through the merits and intercession of that blessed Redeemer, the consolations of whose gospel he had himself administered at many a closing scene. Whilst we admire his virtues and revere his memory, let us not forget who and what it was that made him such. What he was, he was by the grace of God—to this grace he rendered the praise and glory of its own work.

Z.

THE FRIEND.

EIGHTH MONTH, 8, 1829.

An intimate and highly intelligent friend has suggested to us that the remarks of a correspondent in our thirty-ninth number, on the subject of slavery, were of rather too soothing and flattering a tendency. We do not think our correspondent had any intention to chill the benevolence of our readers. We should regret exceedingly to be made the instruments of any such design, for we are persuaded that the true friends of humanity can never rest till slavery in all its shapes is banished from the soil of freedom. The suggestion of our friend has set us to thinking on the subject, and we throw out to our readers the thoughts which have occurred to us in regard to the course of conduct required by justice and humanity towards the unfortunate Africans. In this, as in all other respects, the duties of citizens are modified by the nature of the government under which they live. The commonwealths which constitute this great nation, were independent and sovereign states. A sense of mutual advantage induced them to create a common head to which they entrusted the conduct of their common interests, reserving, at the same time, the sovereignty in their local and territorial spheres. This happy organization limits and defines our duties and our rights. As citizens of Pennsylvania, we have the right to remonstrate and to act in whatever is subject to the authority and control of our own state. As citizens of the United States, we possess

the same right in relation to all matters delegated to the care of the general government. But in regard to the local concerns—the undelimited powers of the other states, we are as much foreigners as the Europeans. We possess absolutely no right to interfere with them other than that which the poet so well expresses—*Homo sum—nihil humanum a me alienum puto*. Let us, then, apply these plain and undeniable principles to the case before us. While slavery existed in Pennsylvania, it was our right as freemen, and our duty as Christians, to expostulate, to appeal, to agitate the public mind; to leave no loyal and pacific means untried to banish so fatal an institution from our soil. While the foreign slave trade was prosecuted under the sanction of the United States, the same rights and duties existed. *In all those points which come within the sphere of the general government, we still claim the privilege of interference.*

But let us discriminate between the promptings of benevolent feeling and those of sound discretion—between the acts which a man is called upon to perform by his conscience and his Maker, and those to which his fellow citizens can compel him as a matter of legal obligation under the social compact. None will deny that it is the most horrible injustice to tear the African from his native land, and consign him to hopeless bondage upon a distant shore. The injustice is renewed with every generation that is born in slavery, nor can the utmost duration of this state of society efface the iniquity of the bondage. Yet, while we assert this, we are free to admit that the case, politically and legally considered, is modified. The individual that is born in slavery is reared and educated in infancy, and is nursed in sickness and age by his master. However it may be abused by wicked and tyrannical men, there is protection afforded; mutual dependence exists to a certain extent, and the condition of hereditary slavery is not, as all history proves, necessarily incompatible with a degree of social happiness, nor incapable of being softened down into a modified liberty.

Upon this subject, as upon all others, the precepts of the gospel furnish the safest rule of conduct. They are the only maxims which can maintain the peace, while they work out and establish the freedom of nations. To the master they teach the iniquity of slavery. They point out the degradation into which his condition of bondage has plunged the slave. They inculcate the duties not merely of justice and emancipation, but of mercy, by instruction in the arts of life and the truths of religion. To the slave they teach that resignation in his allotment which controls the fierce impulses of revenge, and while they urge him to use every pacific and Christian means of obtaining the great boon, forbid him to resort to violence and bloodshed in the attempt. *"Thus Providence is served:"* the gentle and healing influences of the gospel are powerful to confound oppression—to unlock the prison gate, and let the captive go free, beyond the capacity of the bloodiest revolution or the fiercest war that the world ever witnessed. It therefore becomes the members of our religious Society to keep these great principles stead-

fastly in view. While we omit no occasion of portraying to the slave holders the evils which slavery brings in its train, let us conduct ourselves not only as the disciples of a peaceable religion, but as the citizens of a commonwealth of nations bound by a written charter, and which holds equally sacred the powers that have been reserved, and those which have been delegated.

We do not suppose these views to be new to our readers; but we behold despotic power and enormous injustice constantly existing in our land—embodied in the statute book—the private inheritance of a large portion of our fellow citizens, and we are apt to feel a vague sense of moral dereliction in sitting quietly down beside such a state of things. The instinctive impulse of a benevolent mind is to be doing something to lessen the evil, and the danger to benevolence is, that it overstep the limits of the written compact which is in this case unquestionably the test of morality. Any other principles than these lead inevitably to resistance, to bloodshed, to revolution. Nor let any one suppose, that the sphere of action, as thus limited, is not wide enough to occupy the exertions of the best and wisest among us.

The task of enlightening a nation—of awakening its moral sense from the lethargy of self-interest and self-indulgence—of bringing home to the bosoms of men, a proper apprehension of the hideous, though perhaps distant danger, and calamity, and ruin, is worthy of the most exalted talents.

The case of the fugitive slave is almost the only one in which we come into direct collision with the master. Our laws respect the legal claim, and yet wisely throw the whole burden of proving the property upon the master, on the supposition that every man is free till he can be proved to be a slave. Upon this supposition we must act, and no fugitive negro should therefore ever be surrendered without the clearest proof. But where this is made out, we must, however reluctantly, submit to the laws, and either relinquish the unfortunate slave or purchase his freedom. This is the course prescribed by strict morality under our social compact.

At the same time, there are questions which occur for the consideration of the general government, strictly within the sphere of its powers, and upon which it ought to act in conformity with its boasted fundamental principle, that all men are born free and equal. Upon all such occasions it becomes us to exert ourselves on behalf of freedom, humanity, and religion.

There is at this moment one such question in agitation, and the public mind is as lethargic respecting the issue, as if it were a mere matter of revenue that involved no moral considerations. We allude to the resolution of Charles Miner to prohibit slavery within the District of Columbia. The very interesting argument by which he supported his motion is to be found on our pages. It needs no further comment of ours, but we cannot refrain from expressing our honest pride that the proposition came from Pennsylvania, nor from paying a passing tribute of admiration to the

moral courage and fine spirit with which our amiable fellow countryman undertook and sustained his course.

The abolition of slavery at the seat of the general government is required by every moral and political consideration. Every true patriot should exert himself until it is accomplished. The free states should speak, as with the voice of one man, their determination to achieve it. Let there be a general and united effort throughout the country to circulate petitions to congress to fulfil this great national obligation. If early and strenuous endeavours are used, we do not despair of seeing a law passed in the course of a few sessions to prohibit the introduction, and provide for the future emancipation of slaves within the District. Let the attempt be made at once, and renewed from year to year, until the end is accomplished.

The support of his fellow citizens is due to the individual who has so nobly, from his own private sense of duty, agitated this subject in the legislature. It is due, in a far higher degree, to sound policy, to humanity, and to religion.

Several months ago, there appeared in *Elisha Bates's Miscellaneous Repository*, an article, showing the accordance of the doctrines of *Elias Hicks* with the precepts of *T. Paine*. (At the suggestion of a respectable friend at a distance, we have inserted the first part of it to-day, and propose to give the conclusion next week. The accordance is fully made out, and to those of our readers who do not see the *Repository*, the article will prove interesting.)

In the account of correspondents to New York yearly meeting, in number thirty-seven, for Leray monthly meeting, (incorrectly printed *Leroy*.) the statement should be *Daniel Child, Leray, Jefferson County, New York*. For Cornwall monthly meeting, it should be *Jabez Greene, Canterbury, Orange County, New York*. Also, the name of the correspondent for Rochester monthly meeting, should be *read, Mead Atwater*.

There is no proof of the existence of God and the truth of Christianity, so consolatory as the experimental and heartfelt knowledge of God and of his Son *Jesus Christ*. Indeed, all other proofs without this, are to little purpose, and this is independent of every other argument; for though it cannot with propriety be adduced for the conviction of unbelievers, it is calculated to yield more satisfaction to our bosoms, than the most laboured arguments that reach the understanding only. Poor people whose minds have taken a religious turn, usually rest their salvation upon this experimental conviction alone. *Simpson's Plea*.

Five things are requisite to a good officer. Ability, clean hands, despatch, patience, and impartiality.

Penn.

THE FRIEND.

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PHILADELPHIA.

FOR THE FRIEND.

COLONY OF LIBERIA.

(Continued from page 350.)

I come now to speak of the practicability of the plan of colonization at Liberia. It will be borne in mind, that, stupendous as the enterprise may seem, it embraces but one object, i. e. the removal to the coast of Africa of all people of colour within the United States, now free, or who shall hereafter from time to time become free. This singleness of object, I consider a decisive advantage. It leads to a concentration of effort, which, in such a cause, can scarcely fail to secure success. It is a proof of just motives on the part of the Colonization Society, and a pledge for the faithful discharge of their important duties. In this respect the Society stands completely isolated—distinguished by a strong line of demarcation from every other plan connected with colonization in Africa. Associations have been formed by Danes, Swedes, Portuguese, Dutch, and English, whose operations were directed to colonization on that continent; but the benefit of the immediate actors always constituted one of their motives. Even the African Institution in the establishment of the colony at Sierra Leone, comes fairly within the scope of this remark. It was a *commercial* company, founded with *express* reference to commercial advantages—a joint-stock association, with share holders, entitled to dividends of profits according to the amount of their respective contributions. Humanity was, unquestionably, a prominent purpose with many, perhaps with a majority of the members; but whoever will look over the list of original subscribers, will hardly mistake all for philanthropists. Benevolence, disinterested, at least so far as regards *pecuniary* returns, began, and throughout its severe probation of twelve years, has sustained the American Colonization Society.

I assume, in the discussion of this topic, a willingness on the part of the whole free coloured population to go to Liberia. I do so, because I believe there has not been a period in the history of the colony, notwithstanding the discouragements which really existed in its infancy, and the supposititious difficulties which prejudice and mistaken interest have since

continually created and promulgated, in which the number of applicants has not exceeded the means of the society to accept, and because the increasing advantages of emigration are becoming every day more properly appreciated by the coloured population, and by such of the whites as are justly esteemed their best advisers.

By the last census (1820) the number of free coloured persons was 235,510. In 1810, it was 166,446; the increase in ten years was therefore 47,064. The same ratio of increase will give in 1830, a population of 292,459. But since 1820, more than 10,000 have emigrated to Hayti and Liberia, so that it may be assumed that 282,000 only will remain for colonization at the census of next year. The annual increase of these 282,000 may be estimated at 7000. The cost of conveying each emigrant to Liberia, judging from what has been done, may be fixed at twenty dollars. (Should those who are engaged in the work of colonization possess the vessels used in the transportation, a less sum will probably be sufficient. At twenty dollars a piece, 7000 will cost for removal \$140,000. The capital stock of 282,000 at twenty dollars, will require \$5,600,000. As regards *pecuniary* means, therefore, it is evident, that, in ten years, the whole free coloured population could be colonized at Liberia at an expense of \$7,000,000; a less sum by several millions than is *annually* applied to the extinction of our national debt, which, in a short time, will be completely liquidated.

But humanity delights to contemplate the restoration of the entire coloured population, *bond* and free, to the bosom of their African parent. Let us see at what expense this may be effected. The census of 1810 exhibited a slave population of 1,191,364; in 1820, it had been augmented 346,872, making an aggregate of 1,538,236. There is no reason to believe that the ratio of increase between 1820 and 1830 will be greater than in the ten preceding years. Probably it will be somewhat less, as a considerable number was *illegally* imported between 1810 and 1820, owing chiefly to the recently acquired territory of Louisiana. This traffic, if not wholly suppressed, has been prosecuted to a very small extent since the last mentioned period. Considering the ratio to have been precisely the same, in 1830 the census will show 1,985,837 slaves. The annual increase of 1,985,837 may be put down at 56,000, which, at twenty dollars each, will cost \$1,120,000, and the capital stock of 1,985,837, at twenty dollars each, will cost \$39,716,740. Thus, it appears, that if the government of the United States should undertake to remove her whole coloured po-

pulation to Africa, the expense would be much less, and to be defrayed from resources which are daily augmenting, than the amount of our national debt at the termination of the last war.

The foregoing observations are predicated, it will be perceived, on the hypothesis, that nothing will be contributed by the emigrants themselves towards the expense of their conveyance to Liberia. Yet there are thousands, particularly in the middle states, who have the ability to pay more than their *passage money*, and who, so soon as their true interest shall be unveiled to them, will eagerly embrace the advantages which a speedy transfer of themselves and their families to Liberia, offers to their acceptance. In a single year (1819) it is estimated that forty thousand individuals landed on the American shores, emigrants from Europe. Many of these were so poor as to pledge their personal services for several years to *strange masters*, in order to meliorate their condition by a subsequent residence in a land far removed from the home of their ancestors. Will those who have supposed themselves born to perpetual degradation, deem a brief, temporary appropriation of their labour, amidst their brethren, too large a boon for the hope of unrestrained freedom and prosperity for themselves and their posterity, on the very soil for which their peculiar temperament has fitted them, and which the Almighty parent of all seems to have allotted for their inheritance? Why will not *redemptioners* be found in Liberia as well as in America?

Whether Liberia, the territory of which may be enlarged, it is believed, with but little *pecuniary* expenditure, to any desirable extent, can receive so large an accession to her present inhabitants within the space of twenty, thirty, or fifty years, as the coloured population of the United States will be at these several periods, is a question upon which some doubts have existed, and which, therefore, deserves investigation.

As to the necessities of life, food and clothing, the extraordinary fertility of the soil gives sufficient assurance on these points. I have not at hand data showing how many slaves were, in any one year, when the slave trade was prosecuted without restraint, imported into an individual state in our confederacy; but it is well known, that for many years, the appetite of the south seemed almost insatiable. For a long period, too, the ocean was whitened with the sails of slave vessels for the supply of the West India islands. The single island of Jamaica received previous to the year 1788, according to some estimates, more than a million of slaves. Many of these, it is true, died from the severity of their labours and other

causes not necessary here to be mentioned, and foreign commerce may have afforded a portion of their food, yet an equal supply of the products of the island must have been exported in exchange. In the port of *Rio Janeiro*, in the year 1826, 35,996 slaves were landed; and in 1827 a larger number, i. e. 41,384. On what space of country the burthen of furnishing sustenance to these was cast, I am unable to say; but as at Bahia, Pernambuco, and other parts of Brazil, the same detestable commerce was extensively prosecuted at the same time, it is probable the importation at *Rio Janeiro* was designed for the supply of the adjacent provinces only. To a free state in our own country, however, we may turn and derive evidence of a more conclusive character. The state of *Ohio*, with scarcely 34,000 square miles of territory—in local position much less advantageously circumstanced than Liberia, in the latter part of 1802, when her constitution was formed, numbered about 60,000 inhabitants; in 1810, according to the census, 230,760, being an increase at the rate of about 24,000 a year; in 1820, the number was 531,334; the increase, therefore, in ten years, was more than 350,000. Making proper allowance for native augmentation, it is estimated, that from 1790 to 1820, this state, by emigration alone, received an annual increment of 20,000 inhabitants. Yet her natural resources have not only been adequate to the sustenance of these, in addition to her native increase, but she has furnished, especially of late years, a very large amount for exportation. The state of *Indiana* affords an illustration little dissimilar in value and appositeness, 19,000 emigrants having been annually incorporated with her citizens in the three or four last years past.

The moral condition of our coloured population may at first view strike the mind as an insurmountable obstacle to a plan of colonization so comprehensive as that here proposed. If, indeed, the fact be so, the guilt of slavery is most awfully aggravated, and the doom which seems to await the oppressors, fearful in contemplation. For should it be found that the slave is too debased to be entrusted with liberty in a distant land, in vain do we look for his fitness for emancipation here, amidst the scene of his sufferings, where some harrowing association springs up at every step. But I entertain no such melancholy forebodings. Confusion and bloodshed have so marked the political existence of the Haytian republic, that we are prone to regard the experiment which has been made there with too little favour. Yet notwithstanding all the trials and afflictions with which that country has been visited—from foes within and foes without—Hayti still holds on her way—still maintains her independence, and at this moment presents a more cheering spectacle than some of the ancient dynasties of Europe. But the Haytiens had received no preparation for the part which they were to act. They emerged at once from slavery to freedom, by a bloody and vindictive struggle. War, at all times most demoralizing, with them must have carried in its train a tenfold portion of evil. Our coloured population, it cannot be denied, have morally

and mentally been much neglected. Yet many of them are possessed of better education than is generally conceded to them. The African Mission School in Connecticut—the Kosciuszko School in New Jersey, already adverted to, promise great benefit to the rising generation. In New York and Philadelphia, associations have existed for years past, at whose expense many coloured children have been instructed in the usual branches of an English education. And more than 2300 have been taught in the latter city at the public charge in the same manner as the white children of the poor, and with equal success. I believe similar praise may be bestowed on the city of New York. These, it is to be hoped, will in due time be numbered among the citizens of Liberia. A commendable care has been exercised hitherto in the selection of emigrants. The incipient history of few countries present a better foundation. Science can as yet boast of no votaries, but the seeds of true piety have been sown, and taken root too firmly, I trust, ever to be eradicated. State religion, the reproach and bane of Hayti, is unknown in Liberia, while liberty of conscience, in the just sense of the term, is fully permitted and enjoyed.

No scheme of charity seems too comprehensive for accomplishment when the hearts of a Christian people are impelled to the work. How much can be achieved by such, if there are any yet to be instructed, let them for a moment consult the annual reports of the numerous Bible societies throughout this country and Great Britain. Yet entire unity of sentiment has never existed on this subject. But in regard to colonization at Liberia, what impediment can be indicated to the freest and fullest co-operation of all who esteem *Him* as their pattern "who went about doing good." Such a co-operation may be expected with more than ordinary confidence. That it has not been already yielded, has probably arisen from a suspicion as to the real designs of the society—an early prejudice of their motives. Most of the original members were residents in the southern states—slave-holders—in respect to whose movements touching the oppressed descendants of Africa, the maxim of "Quicquid id est, timo Danaos et dona ferentes," rushed instinctively to every northern breast. A more intimate acquaintance with the character and views of the projectors, has in a great measure dispelled the mists of prejudice—the acts of the society are beheld in their true light—the friends of colonization have increased and are increasing, and a more liberal dispensation of pecuniary bounty has been the result. Still, however, the funds of the society are entirely inadequate to compass the grand purpose of its organization. And while with untiring perseverance and indomitable fortitude, they have prosecuted their labours from year to year, at no period have they entertained the hope of complete success without the direct interposition of the national arm. The object is, indeed, emphatically national—the interest which as a grand federal republic, the United States have in its accomplishment—the conviction of this truth, which I am satisfied is felt by thousands of our most worthy citizens, leave little or no doubt

on my mind, that the day is fast approaching, when the nation will be aroused to the earnest consideration of the subject—will discover its duty and lend its assistance. Whoever has given attention to the political events in our history, or reflects upon the principles of a republican government approximating so nearly to a democracy as ours happily does, must be convinced, that no measure, not manifestly repugnant to the provisions of the constitution, can attain general popularity, without claiming, in a short time, governmental patronage. Public sentiment to-day, is public law to-morrow. This is the legitimate fruit of our free institutions—freedom of speech and of the press, and frequently recurring elections. When, therefore, I find already organized within our borders, more than one hundred Colonization Societies, twelve of which are state societies, and enrol in the list of their officers, many of the wisest and best of our citizens—cautious, reflecting, and patriotic—when I read the proceedings of the great body of religious sects, all concurring in unqualified approbation of this important scheme, and hear their voice echoed from the legislative halls of twelve of our most influential states, I look upon the support of congress as a consummation not long to be postponed. Impressed with this belief, in my remarks upon the cost of removing the coloured population to Liberia, I have had in mind the patronage of the government. At the same time, I am persuaded, that the society, aided by the strength and wealth of the thousands who have espoused and will espouse their cause, will be able to achieve for the degraded children of Africa, most important ends.

(To be continued.)

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From the New Baptist Miscellany.

The Divinity of Christ proved from his reasoning with the Pharisees. Matt. xxii. 41—43.

It is exceedingly evident, from various passages in the New Testament, that about the time in which our Lord appeared on earth, the Jews were in lively expectation of the Messiah. The devout among them expected him: "Simone was waiting for the consolation of Israel," and Anna, that pattern of purity and devotion, "spoke of Christ to all that looked for redemption in Israel." But this expectation was not confined to the devout, it was general: "and as the people were in expectation, all men mused in their hearts of John, whether he were the Christ or not;" indeed they anticipated that the era of the Messiah's reign was soon to dawn, and that its blessings were soon to be realized. "He spake a parable," because they thought the kingdom of God should immediately appear.

We can be at no loss for the origin of this general expectation among the children of Israel. They had before them the whole range of prophecy, from which they might gather, with great accuracy, the circumstances of the birth, and the events of the life of Christ. Some of the prophets are exceedingly minute in their descriptions; the place of his birth, the line of his ancestry, and the signs which mark the period of his incarnation, are distinctly noted. Bethlehem is announced as the place which should give him birth, David is predicted as his father, and one of the most public and striking signs of his advent is the departure of the sceptre from Judah. Other circumstances equally minute are mentioned, which could not have escaped the observation of the Jews. But what particularly deserves our attention, is the opinion which universally prevailed among

them, that the Messiah should be the son of David. In this they were strictly correct; and their idea was in accordance with that of the angel—"The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Israel forever, the end of his kingdom there shall be no end."

Hence, when the Saviour asked, "What think ye of Christ? whose son is he?" the reply, "he is the son of David," is positively true, and liable to no objection. The Jews believed that Christ would be distinguished by the unparalleled greatness of his character, the peerless splendour of his works, and the universal extent of his dominion, that his unrivalled conduct would perpetuate his name, and render him the object of universal admiration. They had great advantages for forming a correct opinion of the person, the character, and the work of the Messiah; the prophecies were clear and distinct, and it would seem almost impossible to fall of a right opinion. The prophecies which were delivered by inspiration of God, which were gathering about an increased degree of perspicuity from the events which were transpiring, the momentous scenes which were shifting on the theatre of the world, contained the most graphic delineations of the appearance and character of the Redeemer, as also of the design of his mission, and the manner in which he should employ it for the accomplishment of his great and beneficent purposes. Yet it would appear that the Jews, as a body, had not profited much by their advantages; they were far from possessing scriptural views of the person or work of the Messiah. Those prophetic descriptions which apply to Christ in the highest, in a spiritual sense, were interpreted of his body; for his work, they had no conception of its bearing not so temporal, a national deliverance; and whatever may have been the views of their ancestors, in the time of our Lord they appear to have considered the Messiah no more than human. They knew that he was the son of David, but they did not know anything of him, and of the work which he should do; for the Redeemer asked, "If Christ be the son of David, how did David call him Lord?" they were speechless, and thrown into utter confusion.

The next thing which merits our attention in this passage, is the appellation which is given by David to the Messiah, *Lord*: "The Lord, or Jehovah, said to his Son, and his Son answered, and said, My Father; the Redeemer asked, "If Christ be the son of David, how did David call him Lord?" they were speechless, and thrown into utter confusion. The next thing which merits our attention in this passage, is the appellation which is given by David to the Messiah, *Lord*: "The Lord, or Jehovah, said to his Son, and his Son answered, and said, My Father; the Redeemer asked, "If Christ be the son of David, how did David call him Lord?" they were speechless, and thrown into utter confusion. The next thing which merits our attention in this passage, is the appellation which is given by David to the Messiah, *Lord*: "The Lord, or Jehovah, said to his Son, and his Son answered, and said, My Father; the Redeemer asked, "If Christ be the son of David, how did David call him Lord?" they were speechless, and thrown into utter confusion. The next thing which merits our attention in this passage, is the appellation which is given by David to the Messiah, *Lord*: "The Lord, or Jehovah, said to his Son, and his Son answered, and said, My Father; the Redeemer asked, "If Christ be the son of David, how did David call him Lord?" they were speechless, and thrown into utter confusion.

* The reader may find the subject more fully and clearly discussed in Dr. Campbell's Preliminary Dissertation on his Translation of the Four Gospels, D. vii. Pt. 1.

used the other with much more circumspection; it was never applied to a known inferior in rank or in office. Hence, it necessarily follows, that an independent prince, who acknowledged himself the inferior of no man, would never employ it, except when addressing the divine Being, the King of Kings, and who was an independent monarch; he, therefore, would call no man, especially a descendant, his lord; consequently, the person whom David entitled his lord, he must have considered a divine person, and David spoke thus by inspiration; it is, therefore, the truth of God, that the Christ is not only the son, but that he is also the Lord of David, and as such is divine.

There is another circumstance connected with this passage, which deserves our attention: it is, that the words here quoted by the Redeemer from the 110th psalm, were interpreted by the Jews as referring to the Messiah. Expositors before the time of our Lord had stated this as the proper application of the words; and this exposition was received by the majority of the Jews, especially the Pharisees. Our Saviour, therefore, does not give force, or even a new interpretation to this passage; it is not by any sophism, by any misapplication of prophecy, that he succeeds against his adversaries; but on the ground of their own interpretation he is victorious over them to silence and to shame. Though the interpretation which Jesus first gave, is to any passage of the ancient Scriptures, however contrary to that generally received by men, would undoubtedly be the true one; yet it would have been wholly destitute of force for convincing the Pharisees, unless his interpretation coincided with their own; and this was the case, especially where taken by Jesus Christ on the spot, as they were attacked with their own weapons, and are driven from the field in complete confusion.

We trust that now the reasoning of our Lord in this passage is sufficiently clear. The Pharisees believed that the Messiah would be the son of David, but they did not believe that he would possess a divinity; they were perfectly aware of the import of the title *Lord*, and puts them to silence, as the king of Israel, would not apply it to any mere man, especially a descendant. The 110th Psalm, where David says, "The Lord said to my Lord, sit thou on my right hand," &c., they interpreted as referring to the Messiah; then the Saviour plies his argument with that text, and asks, "If David called the Messiah his Lord, how is he his son?" The Jews was the victory of the Redeemer, and so great the confusion into which his adversaries were thrown, that "from that day forth," says the sacred historian, "no man durst ask him any more questions."

There are many in our days who perfectly agree with the Pharisees, in ascribing mere humanity to Jesus Christ; but one would think that the argument which was applied with so much success against the ancient, may be applied, with some degree of success, against the modern opposers of the divinity of our Lord. Let it be granted that this passage in the 110th Psalm refers to the Messiah, and we are not further, than that it is questioned; and let it be granted that the Jews were right, and the Pharisees were not; then we must confess, that the Jews had the position, that Christ is a mere man, can, with any possibility, be maintained. If David, who would call no man *Lord*, yet called *Christ his Lord*, we know not how to evade the conclusion, that he was more than man. Holding the hypothesis of mere humanity to the Messiah, the Pharisees could not answer the question of David, "then did David call him Lord?" And indeed, on the same supposition, would it not seem to require a more than ordinary degree of ingenuity to give, at any time, any plausible answer to this important inquiry?

It is far from being our intention to enter, in this place, into a full discussion of the divinity of the great Redeemer; but it may be observed, that, in addition to this argument, drawn from the passage itself, which appears to us to carry no little weight, another may also be noticed, drawn from the circumstance which was just mentioned at the commencement of this paper, viz. the general expectation of some distinguished personage which obtain-

ed in the world about the period of our Saviour's birth. This expectation was not confined to the Jews; the Samaritans, and the Gentiles, participated in it; and from one remarkable passage in the evangelical history,* it would appear, that the expectations of the Christ formed by the Samaritans, were vastly more correct and scriptural than those which prevailed amongst the Jews. It is unnecessary to inquire into the origin of this expectation; but to mention, that it was common to the Samaritans amongst the Gentiles; and the Jews from the prophecies which abound in the divine oracles with which they were entrusted. What we wish to propose is simply this: Can it be thought probable, that the divine Being would, almost from the commencement of his divine mission, give promises, and institute types; that he would renew these predictions, and promises, and continue these types during ages and centuries until four thousand years had rolled away; that he would appoint altars to stream with blood, and victims to die in sacrifice; that he would raise up a succession of priests to offer the immolations, and of prophets to reveal the secrets of futurity, for the purpose of inducing, and continuing in the world, the expectation of the Christ; can we suppose that he would cause every age to reveal its wonders, that thrones should be erected and crushed, that empires should rise and fall—that he would raise the pulse of universal expectation to the highest point, that he would raise the hearts of men to the summit of desire; and that he would, in the end, fulfil all the prophecies in a word, can we suppose that the God of infinite wisdom and order would have caused every event which ever transpired on the theatre of this earth, to have transpired for the purpose of ushering into the world—a mere man, a mortal feeble as ourselves? No, verily! When viewed in this extravagant light, the whole career appears in disorder, and all the works of Deity seem in complete confusion. There is a vast assemblage of most important and even splendid circumstances for the mere purpose of introducing a very ordinary event. The whole is a contradiction to the character of Deity.

But when viewed in the light which we propose, it is to say, when we consider Jesus Christ as a divine, no more than a mere Being, every thing assumes the strictest propriety and consistency. The most regular and harmony pervade the whole. What though there be prophecies, promises, and types; what though there be a continued succession of prophets and priests; what though every dispensation of Providence be intended to introduce, and evidently point to the birth of Jesus; it is no more than infinite propriety; the Eternal descension of the Deity becomes incarnate, the Messiah is *Inmanuel*, *God with us*.

It might appear to a superficial reader of this passage, as though our Saviour wished to oppose the idea that the Messiah was the son of David; but the real object evidently was to prove that he was the Lord of David, and not that he was his son. Jesus Christ is frequently represented in scripture as a man, and a descendant of the royal progeny; we may take as an example the prediction of the angel, "the Lord God shall give unto him the throne of his father David." He was promised, and universally expected by the Jews, as the son of David, and his descent traced to the king of Israel. It could not therefore be the intention of the Redeemer to deny this fact. And as David would not have called the Messiah his Lord, unless he were more than human, neither, on the other hand, would Christ have been called the son of David, unless he were man, and of his seed according to the flesh. It appears therefore, that the conclusion from the whole, that there is in the person of Jesus Christ, a real, though to us a mysterious union of the divine and human natures; in virtue of the former, he is strictly the Lord of David; and, in virtue of the latter, he is emphatically his son.

It is perfectly vain to object that this is incomprehensible, and that we cannot be required to believe what we are not able to comprehend; for our faith embraces simply the fact, that Jesus Christ is the Son of God, in a sense peculiar to himself. The

* John iv. 23 and 42.

ground of this our faith is the testimony of God; and since he "who cannot lie," when he bringeth the first-begotten into the world, saith, "Let all the angels of God worship him;" and again thus addresseth the Son, "Thy throne, O God, is for ever and ever"—our confidence in the divine veracity renders our faith in this important fact most unhesitating and unreserved.

On the supposition that Christ is a mere man, many passages in the inspired volume appear to us perfectly inexplicable; we should feel a thrill of horror at the impiety of prophets, apostles, and evangelists, in applying such mysterious terms to a mortal, and when they were a confederacy of malignant spirits, whose purpose it was to involve the world in perdition, by leading mankind, with a certain step, to all the abominations of idolatry. But when we embrace the idea, that Jesus Christ is possessed at once of deity and humanity, scripture resumes and maintains the character of perspicuity and consistency, of harmony and of beauty. On the former supposition we read the oracles of God with a degree of caution which is truly painful; we strip the divine declarations of their force, and rob them of their beauty; we render the book of God remarkable only for a constant attempt to conceal real poverty of thought by the most fulsome exaggeration and the most puerile use of words; but on the latter supposition, which yet is not a mere supposition, we are free from such painful apprehension; we feel the utmost confidence in the divine word, we embrace without reserve the divine testimony, our minds are open to the sanctifying and consoling influences of truth, and we are happy while we reverence the Son even as we reverence the Father.

It is true, that the assertion, that Jesus is God and man, may be said to involve two propositions which appear to us paradoxical. But if one of these propositions, that Christ is man, be clearly proved from the sacred Scriptures, and then the second, that Christ is God, be also proved by the divine testimony, it is our duty cordially to believe both, although the point of connection (if we may so speak) is to us invisible; and sure we are, that any two scriptural propositions, though to our limited conceptions they may appear paradoxical, are not like two lines running parallel with each other, yet never making the least approximation; but like the radii of a circle, which, though distant from each other at the circumference, are nevertheless in the centre. The centre of all truth is the mind of Deity, where all the lines meet in one eternal point; and in the gospel which he hath given us concerning his Son Jesus Christ, the Redeemer is said, as to his human nature, to be born of the seed of David; but as to his holy, spiritual nature, he is clearly proved, by his resurrection from the dead, to be the Son of God.

T—M.

FOR THE FRIEND.

(Concluded from page 341.)

In looking over the biography of the early members of the Society of Friends, I have often viewed with surprise the difficulties they had to encounter in procuring a livelihood for their families, and meeting the demands which the exigencies of an infant and persecuted Society necessarily created.

They were robbed and spoiled of their property by a band of merciless and rapacious reformers; heads of families, whose helpless children were dependent on their daily labour, were seized and dragged to prison, there to endure a long and painful confinement, or subjected to the heavy expenses of protracted lawsuits. Those who had received a gift in the ministry, and were called forth to preach the glad tidings of the gospel, were often absent for a long period from their homes and occupations, and had to bear the charges of travelling from place to place whither they were sent. In addition to this, the sufferings

of great numbers who were languishing in dungeons, required the charitable assistance of their brethren; and this, with the cost of printing the numerous pamphlets published in defence of their principles, swelled the demands for Society purposes to an amount which seems almost incredible.

Under these complicated difficulties, Friends not only met their pecuniary engagements with promptness and fidelity, but established a reputation for punctuality and scrupulous honesty, surpassing that of most other denominations of people, the benefit of which has been felt by their successors to the present day, notwithstanding the sad dereliction from ancient principles which has since sullied the character of the Society.

If we inquire by what means Friends were enabled to surmount the difficulties which thus pressed them on every hand, it will be found that the simplicity and self-denial which distinguished their lives, was a principal cause in producing these happy results.

They were mainly concerned to "lay up for themselves treasures in heaven;" to seek first the kingdom of heaven and the righteousness thereof, and to pursue trade or business with a steady reference to that Christian moderation which the gospel enjoins. ANXIOUS, above every other consideration, to do the will of their Father who is in heaven, they were contented with a small portion of this world's goods—plain clothing—plain fare, and a little business, suited well the state of minds more bent on heaven than earth, and were more conducive to peace and the true enjoyment of life, than the luxurious and expensive habits of their neighbours. It was no mean parsimony—no desire to save for the sake of accumulating wealth, that induced them to adopt a course of living so contrary to the fashion of this world; neither was it an affected singularity, or a disposition to appear more righteous than others. It arose from a settled conviction that Christ's disciples must not be conformed to the world and its customs; that simplicity and self-denial are duties of imperative and lasting obligation on the Christian, and that a contrary practice nourishes the growth of selfish and disorderly passions.

They had learned it a great lesson of humble reliance on Divine Providence for a blessing on their honest industry; and their wants being few and easily satisfied, a moderate business, equally removed from lumbering care and from idleness, readily answered all their demands; yet, while they were fervent in spirit, serving the Lord, they were also careful to avoid slothfulness in business, remembering, that he who provides not for his family is worse than an infidel. Though a large portion of their time was dedicated to religious services, yet they had a competency for their own wants, and something to spare towards satisfying the necessities of others, in which work of benevolence they evinced a noble liberality and disinterestedness, to which worldly minded men can furnish no parallel.

It is to be regretted that this simplicity in the manner of living, and moderation in business, are so little observable in the present generation of Quakers. The allurements of

fashion, and the love of wealth, have captivated many, and led them from one degree of extravagance to another, until they have lost the distinguishing characteristics of their honourable forefathers.

I am aware that earthly mindedness may, and often does exist, in as great degree where a small business is carried on, as in larger and more extended concerns; but this is no argument against moderation. It only evinces more clearly the necessity of guarding strictly against the approaches of a worldly spirit, and shunning every thing which may tend to foster its growth or strengthen its influence. The mind that is redeemed from the love of the world, will find little in the gilded pageantry of wealth, or the hurry and anxiety of a large business, to satisfy its desires or kindle its affections; and it is equally true, that he who pursues these trifles with the avidity which too many nominal Quakers evince, can have little pretensions to a renunciation of "the world that lieth in wickedness."

The seat of the evil is in the heart; there the god of this world erects his throne, and too often secures the willing homage of his subject, before the latter is aware of the power his idol has obtained over him. "The strong man armed keeps the house, and his goods are at peace, until a stronger than he enters, and casts him out;" then "old things are done away—all things become new, and all things of God;" the heart receives a new nature—new desires and new affections are imparted to it—higher pursuits and holier hopes occupy its attention, and animate its zeal; it cleaves to God and his cause with a nearer, purer, and stronger affection than ever it felt for the pleasures or the treasures of time, and enjoys a peace and consolation far transcending all its former delights—a peace which the smiles of the world can never impart, and which its darkest frowns have not power to take away.

I can scarcely conceive any thing on earth which more nearly assimilates to the blessedness of heaven, than the happy condition of that soul which is thus introduced into union and communion with its Maker—which has no desires but what centre in the performance of his will—no wants which it cannot with filial confidence ask Him to supply—no attachments that do not ultimately terminate in Him, as the author of all its blessings, and the alone worthy object of all adoration and praise. This blessed state is beautifully described by the Lord Jesus in that memorable prayer which he addressed to the Father shortly before his crucifixion—"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are;" "I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

How much it is to be desired, that the members of the Society of Friends might more generally realize these gospel privileges, by yielding themselves willing subjects to the yoke and cross of Christ. Surely no religious society is under deeper obligations to gratitude

and obedience to God than we are. Spiritual and temporal favours have been poured forth upon us with a liberal hand. The dew of heaven and the fatness of the earth have been dispensed in large measure, and the bountiful Giver has waited long to see the fruits. He has called to us again and again in the voice of mercy to "bring all the tythes into his storehouse;" but we have turned a deaf ear to his requirements, till, at length, he has chastened us sorely with the rod of his anger, and made us a byword and an astonishment to our neighbours. It now remains for us to evince by our future conduct, whether we will "return unto Him with weeping and supplication," and "walk in his statutes and his judgments," or whether, by continuing to love and pursue this present world, we will provoke his long forbearing, but impartial justice, to inflict punishments yet more grievous and afflicting.

When religious duties appear small in themselves, and are directly opposed to the pride and self-importance of the human mind, or where a strict observance of them is likely to expose us to the ridicule and contempt of the world, nature revolts, and is easily persuaded that they are matters of very little importance, the neglect of which will not materially retard our progress in the heavenly journey, nor render us less acceptable in the sight of heaven. But it will generally be found that these "little things" constitute the most effectual discipline for subduing the evil propensities of the human heart, and training it to the exercise of holy affections and virtues; and as he who is faithful in the little has the promise of being made ruler over more, so they that "despise the day of small things shall fall by little and little." It was a strict attention to these requisitions of Christian duty which made the worthy man, from whose writings I quoted in my former number, so bright an example of simplicity and self-denial; and if our religious Society is ever restored to its primitive zeal and purity, it must be by the same efficacious, but despised means. I shall close the present essay with the following extract from the same writer, viz.

"Small treasure, to a resigned mind, is sufficient. How happy is it to be content with a little; to live in humility, and feel that in us which breathes this language, 'Abba! Father.'

"As wasting outward substance to gratify vain desires on the one hand, so slothfulness and neglect on the other, do often involve men and their families in trouble, and reduce them to want and distress; to shun these opposite vices is good in itself, and hath a resemblance of wisdom. But while people thus provident have it principally in view to get riches, and power, and the friendship of this world, and do not humbly wait for the spirit of truth to lead them in purity; these, through an anxious care to obtain the end desired, reach forth for gain in worldly wisdom, and, in regard to their inward state, fall into divers temptations and snares. And though such may think of applying wealth to good purposes, and to use their power to prevent oppression, yet wealth and power are often applied otherwise, nor

can we depart from the leadings of our holy Shepherd without going into confusion.

"Great wealth is frequently attended with power, which nothing but divine love can qualify the mind to use rightly; and as to the humility and uprightness of our children after us, how great is the uncertainty. If, in acquiring wealth, we take hold of the wisdom which is from beneath, and depart from the leadings of truth, and example our children herein, we have great cause to apprehend that wealth may be a snare to them, and prove an injury to others over whom their wealth may give them power.

"To be redeemed from that wisdom which is from beneath, and walk in the light of the Lord, is a precious situation. Here his people are brought to put their trust in Him: and in this humble confidence in his wisdom, goodness, and power, the righteous find a refuge in adversities superior to the greatest outward helps, and a comfort more certain than any worldly advantages can afford." E. M.

FOR THE FRIEND.

"Now, if there were no order, nor government in the church, what should become of those that transgress? How should they be again restored? Would not this make all reproving, all instructing, all caring for, and watching over one another, void, and null?"

Barclay's Anarchy of the Ranters.

It is among the possible things, that if it should please Divine Providence to carry the religious Society of Friends, through the trials of the present day, without its being swept from the face of the earth, it may be interesting to some who shall live hereafter, to be able to look pretty minutely into the history of the workings, and unfoldings of that spirit of opposition and secession, which has for some time past been developing itself among the followers and coadjutors of Elias Hicks. The same spirit, if given way to, will be likely to produce similar effects in every age—and the errors of one generation, may prove a beacon to warn succeeding ones of the dangers that threaten them. Almost every day produces some circumstance that goes to show the distinct character of the new society that has sprung up within our borders, and would fain impose upon the world the belief, that it "can assert a just claim" "to the name" and "character of the Society of Friends." In their "address" of 4th month, 1827, they declare that the "unity" of the "body is interrupted," in consequence of "doctrines" being "held by one part of society," "to be sound and edifying," which are pronounced by the other part, "to be unsound and spurious." In the same address, they express "a settled conviction of mind, that the period has fully come, in which" they "ought to look towards making a quiet retreat from this scene of confusion," which, by the way, their own insubordination has produced. In their "epistle" of 6th mo., 1827, they propose for consideration, the propriety and expediency of holding a yearly meeting for Friends in unity with them, residing within the limits of Philadelphia yearly meeting. And they recommend that quarter-

ly, and even monthly meetings, "which may be prepared for such a measure, should appoint representatives, to meet in Philadelphia on the third second day in the 10th month," of the same year, "in company with other members favourable to their views;" there to hold a yearly meeting; although they well knew that Philadelphia yearly meeting had, in the 4th month preceding, adjourned without a dissenting voice, to the usual time in 1828; and that, too, while John Couly, one of their ostensible leaders, was the second executive officer of the yearly meeting; and then, at the time of its adjournment, in his place at the table. It is very well understood, that in the 10th month, there was accordingly an assemblage at Green street, which, in violation of courtesy and all propriety, styled itself a "yearly meeting of Friends." I suppose they had a political right to do so; and so they would to have styled themselves a "yearly meeting of methodists." But would this have been generous? would it have been courteous? would it have been just? Verily, nay. Neither was it to make the assumption they did. And yet, in the epistle from this assembly, unauthorised, as it was, by the discipline, or by the yearly meeting—as if they either did not understand the language they used, or were really so blinded as to be unable to perceive the irregular and disorderly manner in which they were themselves convened, they acknowledge that to violate the "discipline in a meeting capacity, is not only a departure from our established order, but is calculated to injure us in the eyes of sober inquirers after truth, and to disturb the peace of our own minds!" With a conviction of this truth before their eyes, it might be of some interest to inquire by what process they were able to reconcile their actions with their declarations; but for the present we waive it. A stranger, entirely unacquainted with the facts of the case, were he to look over the official papers of the Hicksites, and over the printed sermons of their acknowledged preachers, would, I think, be led to conclude, that either they had quietly withdrawn from the Society of Friends, and formed a religious association of their own, holding doctrinal views repugnant to Quakerism, or else were so inconsistent with their declarations as to be establishing their order of church government at the moment they were trampling upon the rights and privileges of the original Society, from which they have severed themselves. Instead of this "quiet retreat," they pertinaciously cling to our meeting houses, until, in many instances—indeed, in a majority of instances, within the limits of our yearly meeting, Friends have been obliged to leave them.

Within the compass of Salem quarterly meeting in New Jersey, Friends have had many trials. Of nine meeting houses in that quarter, they have entire possession of but one; mixed possession of but two more; the remaining six being appropriated exclusively to the use of the separatists. At an adjourned monthly meeting of Woodbury, a branch of Salem quarter, held in the 1st month, 1823, a paper was read, containing a very singular proposition, from Under Greenwich preparative meeting. And when the committee, appointed by the

monthly, to go down, and inquire into the situation of that preparative meeting, attended on the 24th, of the same month, said committee was rejected by that preparative meeting, which manifested throughout, that it had thrown off all accountability to its proper monthly meeting, and was in fact, at that moment, taking steps to connect itself with the Hicksites, organised in Green street, in the 10th month preceding. And, extraordinary as the statement may appear, when those were requested to stop, at the close of the meeting, who felt themselves bound to the monthly meeting, and to the order of Society, that the committee might have an opportunity of still further conferring with them on the state of that preparative meeting, the committee was given distinctly to understand, that they could not have the use of the house; and that, in short, the meeting would not conclude, until the committee withdrew! The committee then, seeing this to be the case, withdrew with a small number of the members of Upper Greenwich preparative meeting. Inclement as was the season, and unsuitable as was the place for women far advanced in life, they found themselves obliged to retire beneath one of the carriage sheds, near the house!

At several of the monthly meetings at Woodbury, held during the last year, Friends were greatly interrupted, by the intrusion of such as had been disowned, or were under dealing; in one or two instances, an individual whom the meeting had concluded to disown, (he) having a minute already made, immediately after the closing of the shutters, and before the regular clerk, who had served the meeting for several years, had time to write an opening minute, so far disregarded the ordinary regulations of religious Society, as to open a meeting, assuming the original name of Woodbury monthly meeting; and Friends were under the necessity of quietly and patiently submitting to this imposition. Finally, Friends changed the day of holding the monthly meeting, and also the week-day meeting; so that on those days they have now an opportunity quietly to transact their business, and to enjoy social worship, in company with those with whom they have fellowship of feeling. The meetings on first day at Woodbury, have frequently been disturbed by preachers from a distance, belonging to the Hicksites; some of whom, after promulgating their unscriptural views, have still further disturbed the meeting by attempting to break it up. And what is perhaps more to be wondered at, on first day, the 28th of 6th month last, two of the separatists, sitting in the middle of the gallery bench, while the Friends whose business it was to break up the meeting, were in their usual places, at its head, attempted to break it up, after it had been sitting a few minutes more than an hour. One of them has been long disowned, the other was then under dealing. And on first day, the 26th of 7th month last, after the meeting had been sitting scarcely an hour, two disowned persons, not then sitting, and never accustomed to sit in the gallery, produced some unsettlement in the meeting for a few moments, by taking it upon themselves to shake hands, and withdraw, with their separating brethren and sisters.

Now I am incompetent to determine in what way the respectable individuals who have made these disorderly attempts, can reconcile their conduct with the solemnity of the occasion. There appears to the writer of this article, to have been no necessity, urging them to so indecorous an act.

In the "Epistle" of the 10th month, 1827, already referred to, they "exhort, that in places where their members constitute the larger part of any meeting, their conduct may be regulated, by the rule laid down by our blessed Lord." "Whatever ye would that men should do to you, do ye even so to them." Now it would be quite uncharitable to suppose, that because the publishers of the epistle exhort to the observance of this golden rule, only where their members constitute the greater part, they intended to encourage its violation, where they constitute the smaller part, as at Woodbury. In stating the above facts, the writer has wished to avoid irritating or wounding any one; he might, perhaps, without any impropriety, have mentioned names, as it is presumed that what is publicly done, there would be no objection to having publicly known; but he has chosen to forbear; his object being to add a little to the memoranda already on record, of circumstances, of which our children may perhaps read with astonishment. W. X.

DEISM.

From *Mis. Repository*, No. 11, Vol. II.
(Concluded from page 342.)

When the article on Deism, in the 9th No. was prepared, I was very much limited for time; having just returned from one journey, and preparing to set out on another. I wished to extend it, but I had not time. But as it was, it presented, in striking colours, the accordance of the doctrines of Elias Hicks with the principles of T. Paine. So complete is that accordance, that while the publisher of Paine's works, like Paine himself, was endeavouring to discredit the Christian religion—to bring it into the utmost contempt and banish it from the world—he could recommend the adoption of Elias Hicks' doctrines, as tending to this dreadful object. Painful as it is to repeat the language of so gross a writer as Paine, it seems an act of kindness, if not of duty, to the followers of Elias Hicks, to present to their serious consideration a few brief quotations. I shall avoid those which are most obscene and blasphemous, and confine myself to those in which, compared with others, the author seemed to be confident that he was writing with decency and propriety. In the volume of Paine's works, referred to in the 9th No. that writer says: "It is incumbent on every man who reverences the character of the Creator, and who wishes to lessen the catalogue of artificial miseries, and remove the cause that has sown persecutions thick among mankind, to expel all ideas of revealed religion, as a dangerous heresy, and an impious fraud. What is it we have learned from this pretended thing called revealed religion? nothing that is useful to man, and every thing that is dishonourable to his Maker." p. 151. And again he says: "Of all the systems of religion that ever were invented, there is none more derogatory to the

Almighty; more unedifying to man, more repugnant to reason, and more contradictory in itself than this thing called Christianity." p. 154.

It was to this book that the quotations from Elias Hicks was prefixed, as the publisher avowed, "in support of Paine's infidelity." And with the object thus broadly declared of *expelling all ideas of revealed religion*, the publisher of Paine's works recommends Elias Hicks' doctrines in these words: "His doctrine is void of trifling purities and disgusting hypocrisy, the greatest impediments to human improvement. It is plain, honest, common sense. Such as one would suppose would be adopted by all people not burdened with an expensive priesthood." Introduction, p. xiv.

It is undeniable that the publisher of Paine's works did consider E. Hicks' doctrine in full agreement, as to essential points, with Paine's views, and as tending to promote the very same object; the rejection of *Christianity*.

The character of Jesus Christ, and the nature of his death, are the prominent points of difference between the Christian and the deist. Indeed the very term deist, as now used, implies a belief in God, in opposition to a belief in Jesus Christ. And this is immediately connected with his office in man's redemption. Paine sums this up in terms which every one acquainted with the doctrines of E. H. will know to be expressive of his views. "As God," says Paine, "he could not die: as man he could not redeem."

Paine says Jesus Christ "was a virtuous and amiable man. The morality he preached and practised was of the most benevolent kind; **** it has not been exceeded by any." p. 34.

Elias Hicks calls him *our great pattern*. But they both deny unequivocally, that he came into the world to suffer death. They both deny the propitiatory nature of his death. The deist will not deny this statement on behalf of Paine—the Hicksite cannot deny it on behalf of Hicks, while the letter to Dr. Shoemaker is at hand to confront him.

Paine says, in his letter to A. Dean, "I employ myself as I have always done, in endeavouring to bring man to the right use of the mind God has given him, and to direct his reason immediately to his Creator, and not to fanciful secondary beings, called mediators, as if God was superannuated or ferocious." p. 311.

Elias Hicks says: "Oh! dearly beloved friends, young and old, may you gather deeper and deeper to that within the veil, where we have access to God *without any Mediator*." Quaker, vol. 2, p. 277.

The Berean, on the same subject, says: "Permit me then to ask, what action or influence a Mediator can exert on such a being? Can he bring about any sort of *change* in his mind, will or purpose? Surely not, for with Him 'there is no variableness, neither shadow of turning.'" p. 277.

Paine says: "There is no man believes in revelation stronger than I do." p. 251. Elias Hicks said in the public meeting at Mount Pleasant, on first day, at the commencement of the last yearly meeting: "We cannot know the least thing without revelation." Paine

says: "The Creation is the Bible of the deist." p. 153.

E. Hicks said at Flushing, on first day, after the commencement of the yearly meeting, that "without revelation we could not distinguish a man from a tree, or a tree from a horse."

Paine says: "Revelation when applied to religion, means something communicated immediately from God to man. No one will dispute the power of the Almighty to make such a communication if he pleases. But admitting, for the sake of a case, that something has been revealed to a certain person and not revealed to any other person, it is revelation to that person only. When he tells it to a second person, a second to a third, a third to a fourth, and so on, it ceases to be a revelation to all those persons. It is revelation to the first person only, and hearsay to every other, and consequently they are not obliged to believe it."

"It is a contradiction in terms and ideas, to call any thing a revelation that comes to us at second hand either verbally or in writing." p. 33.

The Berean says: "The author refers to the Scriptures as a 'divine revelation.' There cannot, perhaps, be a greater abuse of terms than this; never was counsel more darkened by words without knowledge. It is the same as to talk of seeing with another man's eyes, and hearing with another man's ears." vol. 2, p. 212. Again he says: "Those revelations were for other times and other states, and not for us. They belonged to those to whom they were immediately revealed. And that only that which is immediately revealed to us, belongs in like manner to us, and to us only." *ib.*

Paine says: "The term, therefore, natural religion, explains itself to be divine religion; and the term revealed religion, involves in it the suspicion of being artificial." p. 317.

The Berean says: "What theologians call natural religion, or that light which men have independent of books or men, however they are in the practice of crying it down, is the only proper authority, then, to which an appeal can be made for the truths of Christianity: for what they call revealed religion, or the Scriptures, cannot, in the nature of things, be a revelation to any one without that divine light which they call natural religion. Thus this natural religion turns out to be, at last, the very foundation of Christianity. It is, in fact, the only religion that is revealed; and the other is the natural, to speak more correctly, being addressed only to the natural or external senses of mankind." vol. 2, p. 209.

The publisher of Paine's works, after calling Elias Hicks's doctrine plain, honest, common sense, represents those of the Christian religion as "mysteries, miracles, and spiritual nonentities." Introduction, p. xiv. Elias Hicks, in the meeting here, on 6th month 27, declared he "did not believe in mysteries."

Paine says: "Why do not Christians, to be consistent, make saints of Judas and Pontius Pilate? for they were the persons who accomplished the act of salvation—and therefore Judas and Pontius Pilate ought to stand first on the calendar of saints." p. 315.

Elias Hicks says: "For if it was the purpose and will of God that he [Jesus Christ] should

die by the hands of wicked men, then the Jews, by crucifying him, would have done God's will, and of course would have stood justified in his sight, which could not be." Letter to Dr. Shoemaker.

Paine writes in a style adapted to the feelings of the very lowest class of mankind. Persons of decency were ashamed of him, and his writings fell into contempt; inasmuch that he declined to publish some pieces which he had prepared. This is not only a fact within the knowledge of many individuals, but his publisher plainly admits it. He says: "When Mr. Paine arrived in America, and found that liberal opinions on religion were in disrepute, through the influence of hypocrisy and superstition, he declined publishing the entire of the works which he had prepared." p. 521. Elias Hicks writes and preaches partly for the same class, and partly for such as are not willing to abandon the profession of the Christian religion. Hence the strange mixture of a profession of Christianity with a denial of its fundamental doctrines, then an evasion of that denial; and still a perseverance in it. Hence his very indelicate allusions to some of the facts recorded by the Evangelists, in order to place the character of Jesus Christ precisely on the same ground which was attempted by Paine, and at the same time his profession of respect for him, by calling him our great pattern—then declaring that "the Almighty could not set him above us, because if he did he would be partial!!!"

The consequence has been that the deists of the lower order own E. Hicks, and there is reason to believe that many of his followers will own T. Paine. I have in my possession, a letter written by a person under dealing to the committee in his case, detailing the grossest and most detestable of Paine's sentiments as his own arguments against Friends!

I invite, I earnestly entreat, those who have embraced the doctrines of E. Hicks, solemnly to pause—before they plunge headlong into the vortex of infidelity.

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FOR THE FRIEND.

DANGER OF DELAY IN RELIGION.

The following beautiful extract from the pen of *Buckminster*, may well claim the serious and attentive perusal of all. It is applicable to every one from the spring time of youth to the winter of age. The subject is of deepest moment. Let those who are still indulging in favourite sins, under the delusive hope of experiencing repentance and forgiveness on a sick and dying bed, pause and ponder on the awful uncertainty of their situation, and earnestly strive to make safe their retreat from impending destruction. Nothing is more true than that genuine repentance "is a settled change of the disposition from vice to virtue, discovered in the gradual improvement of the life. It is not a fleeting wish, a vapoury sigh, a lengthened groan. Neither is it a twinge of remorse, a flutter of fear, nor any temporary and partial resolution."

W.

"It has been most acutely and justly observed, that all resolutions to repent at a future time are necessarily insincere, and must be a

mere deception; because they imply a preference of a man's present habits and conduct; they imply that he is really unwilling to change them, and that nothing but necessity would lead him to make any attempt of the kind. But let us suppose the expected leisure for repentance to have arrived; the avaricious or fraudulent dealer to have attained that competency, which is to secure him from want; the profligate and debauched to have passed the slippery season of youth, and to be established in life; the gamester, by one successful throw, to have recovered his desperate finances; the dissipated and luxurious to have secured a peaceful retreat for the remainder of his days; to each of these the long anticipated hour of amendment, the opportune leisure for religion, has at length arrived; but where, alas! is the disposition? where the necessary strength of resolution? How rare, and, I had almost said, how miraculous, is the instance of a change!

"The danger of delay, even if we suppose this uncertain leisure and inclination to be secured, is inconceivably heightened, when we consider, further, the nature of repentance. It is a settled change of the disposition from vice to virtue, discovered in the gradual improvement of the life. It is not a fleeting wish, a vapoury sigh, a lengthened groan. Neither is it a twinge of remorse, a flutter of fear, nor any temporary and partial resolution. The habits of a sinner have been long in forming. They have acquired a strength, which is not to be broken by a blow. The labour of a day will not build up a virtuous habit on the ruins of an old and vicious character. You, then, who have deferred, from year to year, the relinquishment of a vice; you, if such there be, who, while the wrinkles are gathering in your foreheads, are still dissatisfied with yourselves, remember, that amendment is a slow and laborious process. Can you be too assiduous, too fearful, when you consider how short the opportunity, and how much is required to complete the work of reformation, and to establish the dominion of virtue?"

"It is impossible to dismiss this subject without considering a common topic,—the inefficacy of a death-bed repentance. It is to be feared that charity, which hopeth and believeth all things, has sometimes discovered more of generous credulity, than of well-founded hope, when it has laid great stress, and built much consolation, on the casual expressions and faint sighs of dying men. Far be it from us to excite suspicion or recall anxiety in the breast of surviving friendship, or to throw a new shade of terror over the valley of death; but better, far better, were it for a thousand breasts to be pierced with temporary anguish, and a new horror be added to the dreary passage of the grave, than that one soul be led to heaven by the delusive expectation of effectual repentance in a dying hour. For, as we have repeatedly asked, what is effectual repentance? Can it be supposed, that, where the vigour of life has been spent in the establishment of vicious propensities; where all the vivacity of youth, all the soberness of manhood, and all the leisure of old age, have been given to the service of sin; where vice has been growing

with the growth, and strengthening with the strength; where it has spread out with the limbs of the stripling, and become rigid with the fibres of the aged; can it, I say, be supposed, that the labours of such a life are to be overthrown by one last exertion of a mind impaired by disease, by the convulsive exercise of an affrighted spirit, and by the inarticulate and feeble sounds of an expiring breath? Repentance consists not in one or more acts of contrition; it is a permanent change of the disposition. Those dispositions and habits of mind, which you bring to your dying bed, you will carry with you to another world. These habits are the dying dress of the soul. They are the grave clothes, in which it must come forth, at the last, to meet the sentence of an impartial judge. If they are filthy, they will be filthy still. The washing of baptismal water will not, at that hour, cleanse the spots of the soul. The confession of sins which have never been removed, will not furnish the conscience with an answer towards God. The reception of the elements will not, then, infuse a principle of spiritual life, any more than unconsecrated bread and wine will infuse health into the limbs, on which the cold damps of death have already collected. Say not, that you have discarded such superstitious expectations. You have not discarded them, while you defer any thing to that hour; while you venture to rely on any thing but the mercy of God toward a heart, holy, sincere, and sanctified; a heart, which loves heaven for its purity and God for his goodness. If, in this solemn hour, the soul of an habitual and inveterate offender be prepared for the residence of pure and spotless spirits, it can be only by a sovereign and miraculous interposition of Omnipotence. His power we pretend not to limit. He can wash the sooty Ethiop white, and cause the spots on the leopard's skin to disappear. We presume not to fathom the counsels of his will; but this we will venture to assert, that if, at the last hour of the sinner's life, the power of God ever interposes to snatch him from his ruin, such interposition will never be disclosed to the curiosity of man. For, if it should once be believed, that the rewards of heaven can be obtained by such an instantaneous and miraculous change at the last hour of life, all our ideas of moral probation, and of the connection between character here, and condition hereafter, are loose, unstable, and groundless; the nature and the laws of God's moral government are made at once inexplicable; our exhortations are useless, our experience false, and the whole apparatus of gospel means and motives becomes a cumbrous and unnecessary provision.

"What, then, is the great conclusion, which we should deduce from all that we have said of the nature of habit, and the difficulty of repentance? It is this: Behold, now is the accepted time, now is the day of salvation. If you are young, you cannot begin too soon; if you are old, you may begin too late. Age, says the proverb, strips us of every thing, even of resolution. To-morrow we shall be older; to-morrow, indeed, death may fix his seal for ever on our characters. It is a seal which can never be broken, till the voice of the Son

of man shall burst the tombs which enclose us. If, then, we leave this place, sensible of a propensity which ought to be restrained, of a lust which ought to be exterminated, of a habit which ought to be broken, and rashly defer the hour of amendment, consider, I beseech you, may, perhaps, be merciful in God to refuse us another opportunity. It may be a gracious method of preventing an abuse, which will only aggravate the retribution which awaits the impenitent. Make haste, then, and delay not to keep the commandments of God; of that God, who has no pleasure in the death of the wicked, but that the wicked turn from his way, and live."

FOR THE FRIEND.

In a collection of pamphlets which I lately met with, is one written by John Whiting, and published in the year 1705, entitled "The Admonitions admonished, or an Answer to certain Churchmen's pretended kind, and compassionate admonition to the people called Quakers," in which are the following paragraphs. Page 4, "You say you cannot but look upon us as a people that have wandered from the Great Shepherd and his fold." To which we say, "you look wrong, and are much mistaken; for, blessed be the Lord, we are returned to the Great Shepherd and his fold, where our souls rest with him; and we know there is salvation in no other but the Lord Jesus Christ, who suffered for our sins upon the cross; nor is there any other way of salvation but that which he hath declared in the holy Scriptures, who said, *I am the way, the truth, and the life; no man cometh to the Father but by me.*"

Page 10. "You proceed, and, moreover, ye seem to strike at the foundation of the Christian hope and peace, by denying the merit of the sacrifice of our Lord Jesus Christ, which is a most gross and palpable slander; and, therefore, if this is your kind and compassionate dealing with us, what is your more severe? If your tender mercies are cruel, what is your harsher methods? This is like teaching us with thorns; but how could you think we should give any regard to your admonition, when it consists of such untruths? We never denied the merit of the sacrifice of our Lord Jesus Christ, who suffered without the gates of Jerusalem, as a propitiation for our sins, but always owned it. And I could bring a cloud of witnesses* to prove that we do own Him, and his sacrifice for our sins; and not for ours only, but for the sins of the whole world. Then, how dared you to advance such notorious falsehoods in the sight of God and men, and think to convince us of them? But you endeavour to qualify this a little, by saying, *ye seem to strike; and in many other things (say you) ye seem unto us to err greatly from the rays of eternal life.* So that ye are not certain, but it seems so to you; whereas it not only seems to us, but we are certain, that the error is on your side, in charging us so falsely as you have done."

* See J. Crook's Truth's Principles. R. Barclay's Apology. W. Penn's Key and Primitive Christianity, &c.

THE FRIEND.

EIGHTH MONTH, 15, 1829.

The number for July 31st, of the "Christian Advocate and Journal," published under the sanction of the Methodist Episcopal Church at New York, contains the testimony of Westbury and Jericho monthly meeting, disowning Elias Hicks, with the following editorial remarks. This paper has a greater circulation than any periodical in this country; the number of subscribers is said to be twenty thousand, and at a moderate estimate, it must at least be read by one hundred thousand persons, dispersed in every quarter of the United States; consequently, through no other print could that important document be so widely diffused. We can most cordially adopt the closing words. That any or all of those misguided ones, who have rejected the only hope of salvation, and "counted the blood of the covenant an unholy thing," should recover from the fatal delusion, and become humble supplicants as at the foot of the cross, would indeed be cause of rejoicing.

"We extract the following from a religious and literary periodical called 'The Friend,' published under the sanction of the 'Orthodox Friends,' so designated now to distinguish them from the followers of Elias Hicks.

"From the knowledge we have had of Elias Hicks, we think the heterodox doctrines with which he stands charged in the following document, are justly attributable to him and his followers, and ought also to be condemned as striking at the fundamental doctrines of our Lord Jesus Christ. We heartily unite with the authors of this article, in deprecating the deleterious tendency of such anti-scriptural sentiments, and in praying that their author, as well as his deluded followers, may through sincere repentance obtain that salvation which is freely offered through our Lord and Saviour Jesus Christ."

As a suitable companion piece to the essay "On Miracles," inserted a few weeks past, and written in a style not less polished, we have from the last number but one of Littell's Religious Magazine, transferred to our pages, an interesting article on "The Divinity of Christ;" in which, we think, with perspicuity and convincing effect, a beautiful argument is drawn from the following passage of the New Testament. "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, the son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?"

"If David then call him Lord, how is he his son?"

"And no man was able to answer him a word; neither durst any man, from that day forth, ask him any more questions."

THE FRIEND.

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THE ENGLISH CLASSIC, NO. 18.

The Rambler, No. 110, April 6th, 1751.

BY DR. JOHNSON.

We through this maze of life one Lord obey;
Whose light and grace, unerring, lead the way.
By hope and faith secure of future bliss,
Gladly the joys of present life miss:
For baffled mortals still attempt in vain,
Present and future bliss at once to gain.

F. Lewis.

"That to please the Lord and Father of the universe, is the supreme interest of created and dependent beings, as it is easily proved, has been universally confessed; and since all rational agents are conscious of having neglected or violated the duties prescribed to them, the fear of being rejected, or punished by God, has always burdened the human mind. The expiation of crimes, and renovation of the forfeited hopes of divine favour, therefore constitute a large part of every religion.

"The various methods of propitiation and atonement which fear and folly have dictated, or artifice and interest tolerated in the different parts of the world, however they may sometimes reproach or degrade humanity, at least show the general consent of all ages and nations in their opinion of the placability of the divine nature. That God will forgive, may, indeed, be established as the first and fundamental truth of religion; for, though the knowledge of his existence is the origin of philosophy, yet, without the belief of his mercy, it would have little influence upon our moral conduct. There could be no prospect of enjoying the protection or regard of him, whom the least deviation from rectitude made inexorable for ever; and every man would naturally withdraw his thoughts from the contemplation of a Creator, whom he must consider as a governor too pure to be pleased, and too severe to be pacified; as an enemy infinitely wise, and infinitely powerful, whom he could neither deceive, escape, nor resist.

"Where there is no hope, there can be no endeavour. A constant and unflinching obedience is above the reach of terrestrial diligence; and therefore the progress of life could only have been the natural descent of negligent despair from crime to crime, had not the univer-

sal persuasion of forgiveness, to be obtained by proper means of reconciliation, recalled those to the paths of virtue whom their passions had solicited aside; and animated to new attempts, and firmer perseverance, those whom difficulty had discouraged, or negligence surprised.

"In times and regions so disjointed from each other, that there can scarcely be imagined any communication of sentiments either by commerce or tradition, has prevailed a general and uniform expectation of propitiating God by corporeal austerities, of anticipating his vengeance by voluntary inflictions, and appeasing justice by a speedy and cheerful submission to a less penalty, when a greater is incurred.

"Incorporated minds will always feel some inclination towards exterior acts and ritual observances. Ideas not represented by sensible objects are fleeting, variable, and evanescent. We are not able to judge of the degree of conviction which operated at any particular time upon our own thoughts, but as it is recorded by some certain and definite effect. He that reviews his life in order to determine the probability of his acceptance with God, if he could once establish the necessary proportion between crimes and sufferings, might securely rest upon his performance of the expiation; but while safety remains the reward only of mental purity, he is always afraid, lest he should decide too soon in his own favour, lest he should not have felt the pangs of true contrition; lest he should mistake satiety for detestation, or imagine that his passions are subdued when they are only sleeping.

"From this natural and reasonable diffidence arose, in humble and timorous piety, a disposition to co-fund penance with repentance, to repose on human determinations, and to receive from some judicial sentence the stated and regular assignment of reconciliatory pain. We are never willing to be without resource: we seek in the knowledge of others a succour for our own ignorance, and are ready to trust any that will undertake to direct us when we have no confidence in ourselves.

"This desire to ascertain by some outward mark the state of the soul, and this willingness to calm the conscience by some settled method, have produced, as they are diversified in their effects by various tempers and principles, most of the disquisitions and rules, the doubts and solutions, that have perplexed tender and flexible minds with innumerable scruples concerning the necessary measures of sorrow, and adequate degrees of self-abhorrence; and these rules, corrupted by fraud, or debased by credulity, have, by the common resiliency of the mind from one extreme to another, in-

cited others to an open contempt of all subsidiary ordinances, all prudential caution, and the whole discipline of regulated piety.

"Repentance, however difficult to be practiced, is, if it be explained without superstition, easily understood. *Repentance is the relinquishment of any practice, from the conviction that it has offended God.* Sorrow, and fear, and anxiety, are properly not parts but adjuncts of repentance; yet they are too closely connected with it to be easily separated; for they not only mark its sincerity, but promote its efficacy.

"No man commits any act of negligence or obstinacy, by which his safety or happiness in this world is endangered, without feeling the pungency of remorse. He who is fully convinced, that he suffers by his own failure, can never forbear to trace back his miscarriage to its first cause, to impute to himself a contrary behaviour, and to form involuntary resolutions against the like fault, even when he knows that he shall never again have the power of committing it. Danger, considered as imminent, naturally produces such trepidations of impatience as leave all human means of safety behind them; he that has once caught an alarm of terror, is every moment seized with useless anxieties, adding one security to another, trembling with sudden doubts, and distracted by the perpetual occurrence of new expedients. If, therefore, he whose crimes have deprived him of the favour of God, can reflect upon his conduct without disturbance, or can at will banish the reflection; if he who considers himself as suspended over the abyss of eternal perdition only by the thread of life, which must soon part by its own weakness, and which the wing of every minute may divide, can cast his eyes around him without shuddering with horror, or panting for security; what can he judge of himself but that he is not yet awakened to sufficient conviction, since every loss is more lamented than the loss of the divine favour, and every danger more dreadful than the danger of final condemnation?

"Retirement from the cares and pleasures of the world has been often recommended as useful for repentance. This at least is evident, that every one retires, whenever ratiocination and recollection are required on other occasions; and surely the retrospect of life, the disentangling of actions complicated with innumerable circumstances, and diffused in various relations, the discovery of the primary movements of the heart, and the extirpation of lusts and appetites deeply rooted and widely spread, may be allowed to demand some secession from sport and noise, and business and folly. Some suspension of common affairs, some pause of temporal pain and pleasure, is

doubtless necessary to him that deliberates for eternity, who is forming the only plan in which miscarriage cannot be repaired, and examining the only question in which mistake cannot be forfeited.

"Austerities and mortifications are means by which the mind is invigorated and roused, by which the attractions of pleasure are interrupted, and the chains of sensuality are broken. It is observed by one of the fathers, that *he who restrains himself in the use of things lawful, will never enervate upon things forbidden.* Abstinence, if nothing more, is at least a cautious retreat from the utmost verge of permission, and confers that security which cannot be reasonably hoped by him that dares always to hover over the precipice of destruction, or delights to approach the pleasures which he knows it fatal to partake. Austerity is the proper antidote to indulgence; the diseases of mind as well as body are cured by contraries, and to contraries we should readily have recourse, if we dreaded guilt as we dread pain.

"The completion and sum of repentance is a change of life. That sorrow which dictates no caution, that fear which does not quicken our escape, that austerity which fails to rectify our affections, are vain and unavailing. But sorrow and terror must naturally precede reformation; for what other cause can produce it? He, therefore, that feels himself alarmed by his conscience, anxious for the attainment of a better state, and afflicted by the memory of his past faults, may justly conclude, that the great work of repentance is begun, and hope, by retirement and prayer, the natural and religious means of strengthening his conviction, to impress upon his mind such a sense of the divine presence, as may overpower the blandishments of secular delights, and enable him to advance from one degree of holiness to another, till death shall set him free from doubt and contest, misery and temptation.

"What better can we do than prostrate fall
Before him reverent; and there confess
Humbly our faults, and pardon beg, with tears
Waving the ground, and with our sighs the air
Frequenting, sent from hearts contrite, in sign
Of sorrow unfeign'd, and humiliation meek?"

Such were the sentiments of Dr. Samuel Johnson in the full vigour of his intellect! He was not ashamed to confess before men the reason of the hope that was in him; and whatever may be said of the gloominess of his superstition, and the bigotry of his sectarianism—there can be no doubt that he was influenced by a deep pervading piety which controlled his actions, and exalted while it humbled his mind. It is gratifying to find the writings of this great man so uniformly dedicated to the cause, and so deeply imbued with the spirit of religion. At an earlier period of his life he had written these noble stanzas:

"Yet when the sense of sacred presence fires,
And strong devotion to the skies aspires,
Four forth thy fervours for a healthful mind,
Obedient passions, and a will resigned;
For love which scarce collective man can find;
For patience soft reign o'er transmuted ill;
For faith that, panting for a happier seat,
Counts death kind nature's signal for retreat;
These goods for him the laws of heaven ordain,

These goods he grants who grants the power to gain;
With these celestial wisdom calms the mind,
And makes the happiness she does not find."

Twenty years afterwards, when the infirmities of age had overtaken him, and he had realized in his own experience how

"Year chases year, decay pursues decay,
Still drops some joy from withering life away."

we find him sustained by the same humble confidence and holy hope which had been the stay of his youth and his manhood. The following sublime prayer, composed in his 61st year, was found among his papers:

"Almighty God, by whose mercy I am permitted to behold the beginning of another year, succour with thy help and bless with thy favour, the creature whom thou vouchsafest to preserve. Mitigate, if it shall seem best unto thee, the diseases of my body, and compose the disorders of my mind. Dispel my terrors; and grant, that the time which thou shalt yet allow me, may not pass unprofitably away. Let not pleasure seduce me, idleness lull me, or misery depress me. Let me perform to thy glory, and the good of my fellow creatures, the work which thou shalt yet appoint me; and grant, that as I draw nearer to my dissolution, I may, by the help of thy holy spirit, feel my knowledge of thee increased, my hope exalted, and my faith strengthened; that when the hour which is coming shall come, I may pass by a holy death to everlasting happiness, for the sake of Jesus Christ our Lord. Amen."

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From the National Intelligencer.

Present Crisis in the Condition of the American Indians.

No. 1.

Every careful observer of public affairs must have seen that a crisis has been rapidly approaching for several years past, in reference to the condition, relations, and prospect of the Indian tribes, in the south-western part of the United States. The attention of many of our intelligent citizens has been fixed upon the subject with great interest. Many others are beginning to inquire. Several public documents, which have recently appeared in the newspapers, serve to awaken curiosity, and to provoke investigation.

Still, however, the mass of the community possess but very little information on the subject; and, even among the best informed, scarcely a man can be found who is thoroughly acquainted with the question at issue. Vague and inconsistent opinions are abroad; and however desirous the people may be of coming at the truth, the sources of knowledge are not generally accessible. Some persons think that the Indians have a perfect right to the lands which they occupy, except so far as their original right has been modified by treaties fairly made, and fully understood at the time of signing. But how far such a modification may have taken place, or whether it has taken place at all, these persons admit themselves to be ignorant. Others pretend that the Indians have no other right to their lands than that of a tenant at will; that is, the right of remaining

where they are, till the owners of the land shall require them to remove. It is needless to say, that, in the estimation of such persons, the owners of the land are the white neighbours of the Indians. Some people are puzzled by what is supposed to be a collision between the powers of the general government and the claims of particular states. Others do not see that there is any hardship in bringing the Indians under the laws of the states in the neighbourhood of which they live; or, as the phrase is, within the limits of which they live. Some consider it the greatest kindness that can be done to the Indians to remove them, even without their consent, and against their will, to a country where, as it is supposed, they will be in a condition more favourable to their happiness. Others think, that if they are compelled to remove, their circumstances will be in all respects worse than the present; and that, suffering under a deep sense of injury, and considering themselves crushed by the strong arm of physical force, they will become utterly dispirited, and sink rapidly to the lowest degradation and to final extinction. So great a diversity of opinion is principally owing to the want of correct information. It is my intention, Messrs. Editors, to furnish, in a few numbers of moderate length, such materials as will enable every dispassionate and disinterested man to determine where the right of the case is.

In the mean time, I would observe, that the people of the United States owe it to themselves, and to mankind, to form a correct judgment in this matter. The questions have forced themselves upon us, as a nation—*What is to become of the Indians? Have they any rights? If they have, what are these rights? and how are they to be secured?* These questions must receive a practical answer, and that very soon. What the answer shall be, is a subject of the deepest concern to the country.

The number of individuals to be affected by the course now to be pursued, is very great. It is computed that there are within our national limits more than 300,000 Indians, some say 500,000; and, in the south-western states, the tribes whose immediate removal is in contemplation, have an aggregate population of more than 60,000. The interests of all these people are implicated, in any measure to be taken respecting them.

The character of our government, and of our country, may be deeply involved. Most certainly an indelible stigma will be fixed upon us, if, in the plenitude of our power, and in the pride of our superiority, we shall be guilty of manifest injustice to our weak and defenceless neighbours. There are persons amongst us, not ignorant, nor prejudiced, nor under the bias of private interest, who seriously apprehend that there is a danger of our national character being most unhappily affected, before the subject shall be fairly at rest. If these individuals are misled by an erroneous view of facts, or by the adoption of false principles, a free discussion will relieve their minds.

It should be remembered, by our rulers as well as others, that this controversy (for it has assumed the form of a regular controversy) will ultimately be well understood by the

whole civilized world. No subject, not even war, nor slavery, nor the nature of free institutions, will be more thoroughly canvassed. The voice of mankind will be pronounced upon it—a voice, which will not be drowned by the clamour of ephemeral parties, nor silenced by the paltry considerations of private interest. Such men as the Baron Humboldt and the Duc de Broglie, on the continent of Europe, and a host of other statesmen, and orators, and powerful writers, there and in Great Britain, will not be greatly influenced, in deciding a grave question of public morality, by the excitements of an election, or the selfish views of some little portions of the American community. Any course of measures in regard to the Indians, which is clearly fair, and generous, and benevolent, will command the warm and decided approbation of intelligent men, not only in the present age, but in all succeeding times. And with equal confidence it may be said, if, in the language of Mr. Jefferson, the people of the United States should “feel power and forget right”—if they should resemble a powerful man, who, abounding in wealth of every kind, and assuming the office of law-giver and judge, first declares himself to be the owner of his poor neighbour’s little farm, and then ejects the same neighbour as a troublesome incumbrance; if, with land enough, now in the undisputed possession of the whites, to sustain ten times our present population, we should compel the remnants of tribes to leave the places which, received by inheritance from their fathers, and never alienated, they have long regarded as their permanent homes; if, when asked to explain the treaties, which we first proposed, then solemnly executed, and have many times ratified, we stammer and prevaricate, and finish by justifying, not merely ourselves, but the ablest and wisest statesmen whom our country has yet produced; and if, in pursuance of a narrow and selfish policy, we should at this day, in a time of profound peace and great national prosperity, amidst all our professions of magnanimity and benevolence, and in the blazing light of the nineteenth century, drive away these remnants of tribes, in such a manner, and under such auspices, as to ensure their destruction; if all this should hereafter appear to be a fair state of the case, then the sentence of an indignant world will be uttered in thunders, which will thrill and reverberate for ages after the present actors in human affairs shall have passed away. If the people of the United States will imitate the ruler who coveted Naboth’s vineyard, the world will assuredly place them by the side of Naboth’s oppressor. Impartial history will not ask them, whether they will feel gratified and honoured by such an association. Their consent to the arrangement will not be necessary. The motions of the orbit of the earth are not more certain.

It has been truly said that the character which a nation sustains, in its intercourse with the great community of nations, is of more value than any other of its public possessions. Our diplomatic agents have uniformly declared, during the whole period of our national history, in their discussions with the agents of foreign powers, that we offer the same justice

which we ask from them. And though, in times of national animosity, or when the interests of different communities clash with each other, there will be mutual reproaches and recriminations, and every nation will, in its turn, be charged with unfairness or injustice, still, among nations, as among individuals, there is a difference between the *precious and the vile*; and that nation will, undoubtedly, in the long course of years, be most prosperous and most respected, which most sedulously cherishes a character for fair dealing, and even generosity, in all its transactions.

There is a higher consideration still. The Great Arbitrer of nations never fails to take cognizance of national delinquencies. No sophistry can elude his scrutiny; no array of plausible arguments, or of smooth, but hollow professions, can bias his judgment; and he has at his disposal most abundant means of executing his decisions. He has in many forms, and with awful solemnity, declared his abhorrence of oppression in every shape; and especially of injustice perpetrated against the weak by the strong, *when strength is in fact made the only rule of action*. The people of the United States are not altogether guiltless, in regard to their treatment of the aborigines of this continent; but they cannot as yet be charged with any systematic legislation on this subject, inconsistent with the plainest principles of moral honesty. At least, I am not aware of any proof by which such a charge could be sustained. Nor do I, in these preliminary remarks, attempt to characterize measures now in contemplation. But it is very clear, that our government and our people should be extremely cautious, lest, in judging between ourselves and the Indians, and carrying our own judgment into effect with a strong hand, we incur the displeasure of the Most High. Some very judicious and considerate men in our country, think that our public functionaries should stop where they are; that, in the first place, we should humble ourselves before God and the world, that we have done so much to destroy the Indians, and so little to save them; and that, before another step is taken, there should be the most thorough deliberation, on the part of all our constituted authorities, lest we act in such a manner as to expose ourselves to the judgment of heaven.

I would have omitted this topic, if I could suppose that a majority of readers would regard its introduction as a matter of course, or as an affectation of rhetorical embellishment. In my deliberate opinion, it is most important, and should be more heeded, than all other considerations relating to the subject; and the people of the United States will find it so, if they should unhappily think themselves above the obligation to *do justly, love mercy, and walk humbly with their God*.

I close this introductory number, by stating what seems to be the present controversy between the whites and the Indian tribes of the southwestern states. I say the *whites*, (that is, our country generally,) because certain positions are taken by the government of the United States, and certain claims are made by the state of Georgia, and certain other claims by the states of Alabama and Mississippi. The

Indians do not admit the validity of any of these positions or claims; and if they have a perfect original title to the lands they occupy, which title they have never forfeited nor alienated, their rights cannot be affected by the charters of kings, nor by the acts of provincial legislatures, nor by the compacts of neighbouring states, nor by the mandates of the executive branch of our national government.

The simple question is: Have the Indian tribes, residing as separate communities in the neighbourhood of the whites, a permanent title to the territory, which they inherited from their fathers, which they have neither forfeited nor sold, and which they now occupy?

For the examination of this question, let the case of a single tribe or nation be considered; for nearly the same principles are involved in the claims of all the Indian nations.

The Cherokees contend that their nation has been in possession of their present territory from time immemorial; that neither, the King of Great Britain, nor the early settlers of Georgia, nor the state of Georgia, after the revolution, nor the United States since the adoption of the constitution, have acquired any title to the soil, or any sovereignty over the territory, and that the title to the soil and sovereignty over the territory have been repeatedly guaranteed to the Cherokees as a nation, by the United States, in treaties which are now binding on both parties.

The government of the United States alleges, as appears by a letter from the secretary of war, dated April 13, 1829, that Great Britain, previous to the revolution, “claimed entire sovereignty within the limits of what constituted the thirteen United States; that all the rights of sovereignty which Great Britain had within said states became vested in said states respectively, as a consequence of the declaration of independence, and the treaty of 1783;” that the Cherokees were merely “permitted to reside on their lands by the United States; that this permission is not to be construed so as to deny to Georgia the exercise of sovereignty; and that the United States has no power to guarantee any thing more than a right of possession, till the state of Georgia should see fit to legislate for the Cherokees, and dispose of them as she should judge expedient, without any control from the general government.”

This is a summary of the positions taken by the secretary of war; and, though not all of them expressed in his own language, they are in strict accordance with the tenor of his letter.

In my next number, I shall proceed to inquire, What right have the Cherokees to the lands which they occupy?

In the mean time, permit me to use the signature of that upright legislator and distinguished philanthropist,

WILLIAM PENN.

When Salmasius, who was one of the most consummate scholars of his time, drew to the close of his life, he exclaimed bitterly against himself. “Oh!” said he, “I have lost a world of time! time, the most precious thing in the world! whereof had I but one year more, it should be spent in David’s Psalms and Paul’s Epistles.” “Oh! mind the world less, and God more!”

PARENTAL BREATHINGS.

How sweet, when spring discloses,
On her maternal breast,
Her earliest embryo roses,
By every gale caressed.

See them, when morn appearing
With dewy moisture wet;
Like infant princes wearing
Their pearly coronet.

To see them meekly bowing
Beneath their leafy shade;
When noontide suns are glowing,
Or storms their beds invade.

When evening o'er creation
Breathes her expiring gale;
Shook into soft vibration,
Their balmy sweets exhale.

Till from each chrysal censer
The fragrant incense rises,
To God, the kind dispenser
Of all that earth enjoys.

As welcome, cherub stranger,
Art thou to this low sphere;
Unconscious of the danger
That waits thy sojourn here.

As sweet, when o'er his slumbers
The light gay visions stream;
Light as the myriad numbers
That dance the solar beam.

To catch the faintest breathings
That scarce the mirror soil;
And watch the sunny wreathings
Of his first waking smile.

To mark the moonlight traces
Of mental agency;
A thousand nameless graces
Each moment multiply.

No other sound can ever
Such powerful sweetness claim,
As his first weak endeavour
To lisp a parent's name.

Not all the adoration
That angel worship pays,
In mighty congregation
Of universal praise;

More grateful has ascended
To God's indulgent ear,
Than when the knee is bended
By infancy in prayer.

When nature's loveliest roses
Shall strew the autumnal sod,
And when the head reposes
Beneath the valley's ciod,

Mayst thou, all good possessing,
In peace and honour live,
Enjoying every blessing
That God himself can give.

Till grown in virtue hoary,
At length thou shalt lay down
That diadem of glory,
For an immortal crown.

C. I. WEBB.
Littell's Religious Magazine.

THE VOICE OF GOD.

BY FELICIA HEMANS.

—:—

"I heard thy voice in the garden, and I was afraid."

Amidst the thrilling leaves, thy voice
At evening's fall drew near,—
Father! and did not man rejoice
That blessed sound to hear!—

Did not his heart within him burn,
Touched by the solemn tone?—
Not so! for, never to return,
Its purity was gone.

Therefore, midst holy stream and bower,
His spirit shook with dread,
And called the cedars in that hour
To veil his guilty head.

Oh! in each wind, each fountain's flow,
Each whisper of the shade,
Grant me, my God, thy voice to know,
And not to be afraid!
Littell's Religious Magazine.

—:—

At pages 173 and 177 of our first volume, it will be recollected, was inserted an article prepared by an intelligent correspondent, under the head of "Ancient Books," in which many particulars are detailed relative to the materials and construction of manuscripts and books in early times. A friend has lately put into our hands one of the numbers of the "Library of Useful Knowledge," a work in the course of publication in London, under the superintendance of the Society for the diffusion of Useful Knowledge. This number is occupied in the discussion of nearly the same topics on which the article to which we have alluded has treated. Having been much interested in its perusal ourselves, we have been induced to extract from it pretty copiously for the entertainment of our readers.

Invention of Printing, and Materials used for transmitting Knowledge before that took place.

It is a trite remark, that we know very little of the value, or even of the real nature of those advantages which have been familiar to us from our infancy, which we see all around us, the want of which never entered into our imagination, but of which, in times not very remote, our ancestors were utterly ignorant, and which are still unknown to the great majority of mankind.

At present, in our country, there could not, most probably, be found a single hovel in the most lonely and remote district, in which some books would not be found—not treated as a great rarity and of high value, but, on the contrary, accessible to all. The art of printing has done this. Before it was found out, few books were to be seen except in monasteries, universities, and the libraries of those who were fond of literature, or very rich. They were preserved by such as had them with the utmost care; guarded against loss equally with their most precious jewels; and never lent except with the utmost precaution, and the best security for their return.

Now, when we wish to purchase a book, we go into a bookseller's shop, pay its price, and, without delay or formality, it is our own. Then, if the manuscript were rare and costly, the transfer by purchase was often conducted in a manner as circumspect, and guarded by as strict and legal evidence, as were necessary in the sale and purchase of an estate. Now, very little time or labour is requisite to ascertain where the scarcest books are to be procured. Then, as Dr. Middleton remarks, it

was not only difficult to procure them, but even to know where they were to be bought. Now, a small portion of the week's wages of a labouring man is sufficient to purchase books, which, while only existing in manuscript, could not be obtained except at the cost of a sum equal to his whole year's earnings; and for the manuscripts of many works, sums were then given equivalent (taking the value of money at those periods into the account) to the income of most persons in the middle ranks of life at present, and to what would now purchase a whole library suited to their station and adequate to their desires.

Then, not only did all books exist solely in manuscript, but, in many instances, there were few copies of those manuscripts; in some cases, perhaps not a dozen. There destruction, therefore, at all times and under all circumstances, must have been no improbable event; and in those days of almost uninterrupted warfare and devastation, it very frequently occurred. Some were absolutely destroyed, no copies remained; others were mutilated and rendered imperfect, and their imperfections could not be removed. Others were lost by negligence, or too much care for their preservation during scenes of rapine and warfare, and in the midst of the plunder of ignorant and barbarian soldiers; and thus withdrawn, for ever, or for a long period, from the perusal and instruction of mankind. Now, since the invention of printing, the utter destruction, or the irreparable mutilation of a book, cannot scarcely occur, at least after it has once passed from the printing office into the shops of the booksellers: if such an event could take place even then, the dispersion of an usual edition of seven hundred or one thousand copies among purchasers in every part of the kingdom, renders it perfectly secure from destruction or loss.

In the days of manuscript books, what expense and labour must have been submitted to, what a length of time must have elapsed, before an author could have conveyed his discoveries, or reasonings, or instructions, what would benefit or bless human life, to one thousandth part of the number of readers to whom the art of printing enables him to convey the fruits of his study or imagination with infinitely less expense and labour, and in an infinitely shorter space of time! What would our ancestors, who lived before printing was discovered, have said, had they, after having been present in the house of commons till two or three o'clock in the morning, read at their breakfast table a detailed account of speeches, which had occupied nearly twelve hours in the delivery, and learnt that not one or two, but many thousand copies were, at that time, circulating?

Such is a very general representation of the state and means of literary communication before printing was discovered: whoever reflects on it will not be surprised that the progress of mankind, in every thing useful and valuable, was extremely slow and difficult. Individual and uncommunicated knowledge cannot purify itself from error; and, till printing was discovered, how much knowledge must necessarily have been individual and uncommunicated!

The greater number of minds that are brought to bear on any topic of research, experiment or thought, the sooner will its truth be ascertained and established. But when "there were no books in the world but what were written out by hand, with great labour and expense, the method of publishing them was necessarily very slow, and the price very dear, so that the rich only and curious would be disposed and able to purchase them." In these circumstances, error gained strength; important and valuable truths died at their very birth, or struggled useless and unproductive till the art of printing nourished them to maturity, and enabled them to strike their roots deeply and widely, and to produce their natural and genuine fruit of practical good to the human race.

But no general picture, however strongly and accurately it may be drawn, can speak so emphatically, either to the understanding or the imagination, as a picture, the outlines of which are filled up with strokes, minute but characteristic. No general contrast can exhibit a difference so clearly and powerfully as a contrast that enters into detail, and sets the individual circumstances directly in array against one another.

The facts already stated may enable and dispose our readers to prize, with some degree of justice, the advantages derived from the art of printing, and to form a vague and imperfect notion of what the state and amount of knowledge must have been, when all the books in the world were written out by hand. But we think we shall render these feelings and impressions much more vivid, distinct, and permanent—we shall set the inestimable advantages derived from the art of printing in a clearer and more powerful light—we shall impress the contrast between our own means of improvement and those possessed by our ancestors, and even by the enlightened philosophers of Greece and Rome, in the very noontide of their intellectual vigour and glory, more deeply, if before we give a sketch of the invention of printing, we devote two chapters to a detail—first, of the modes and materials employed for the communication and transmission of knowledge among the Greeks and Romans, and during the dark and middle ages; and secondly, of the writing and copying of manuscripts—where it was executed, and by whom—their rarity and value—destruction—loss and recovery. We shall take care that the facts detailed in these chapters are well established—that they are curious and interesting, and, above all, that they bear directly and powerfully on the grand object we have in view—to draw the deliberate attention and the well-grounded belief of our readers to this important truth, that the press has bestowed, is at present bestowing, and cannot cease to bestow, on mankind greater blessings than any other art has done or can do; since, without it, knowledge, and, consequently, all the benefits derived from knowledge, must have crept on with slow and feeble steps; whereas, with it, knowledge must proceed at a steady, onward pace, and with a vigour that will tread down or remove every obstacle.

A Description of the Modes and Materials for communicating and transmitting Knowledge before the Invention of Printing.

The few and simple laws, necessary in the very earliest stages of society, seen, at first, among the Greeks, to have been set to music, and chanted or sung. Afterwards they were engraven on a hard or solid substance, as stone, metal, or wood. According to some authors, the laws of Solon were engraven on tablets of wood, so constructed that they might be turned round in wooden cases. Some of his laws, however, were certainly engraven on stone. The laws of the twelve tables among the Romans were engraven on oaken planks, ivory tables, or brass; most probably on the last. In order to give the Athenians an opportunity of judging deliberately on a proposed law, it was engraven on a tablet, which was hung up for some days at the Statue of the Heroes, the most public and frequented place in the city of Athens. And that no man might plead ignorance of his duty, the laws, when passed, were engraven on the walls of the royal portico; and persons were appointed to transcribe such as were worn or defaced, and to enter the new ones. The Arundelian marbles, preserved in the university of Oxford, sufficiently prove for what a variety of purposes inscriptions on stone were used among the ancients. Some of the inscriptions on them record treaties, others the victories or good qualities and deeds of distinguished persons, others miscellaneous events: most of them, however, are sepulchral. By far the most important and celebrated is the Parian Chronicle, which, when entire, contained a chronology of Greece, particularly of Athens, for a period of 1318 years, viz. from the reign of Cecrops, A. C. 1562, to the archbishop of Diogenes, A. C. 264. The Romans engraven on brass even so late as the reign of the emperors, in general, their code (plebiscita), contracts, conventions, and public records. The landmarks of estates were engraven on the same metal. The Roman soldiers were allowed, in the field of battle, to write their wills on their bucklers or scabbards; and in many cabinets are preserved the discharges of soldiers, written on copper plates. Lead was employed as well as brass for preserving treaties and laws. And Pausanias informs us that he had seen, in the Temple of the Muses, the Works and Days of Hesiod, inscribed on leaden tables. In the year 1639, Montfaucon purchased at Rome, a book of eight leaden leaves, (including two which formed the cover, four inches long and three inches wide. Leaden rings were fastened on the back, through which a small leaden rod ran, to keep the leaves together.

(To be continued.)

In the reign of Henry V., a law was passed against the perusal of the Scriptures in English. It enacted, "that whatsoever they were that should read the Scriptures in the mother tongue, they should forfeit land, catel, lif, and goods from their heyres for ever, and to be condemned for heretikes to God, enemies to the crowne, and most errant traitors to the lande."

Descent into the Crater of the Vulcano, one of the Lipari Islands.

"I cannot help thinking," says Mr. Ruppell, "that it would prove by no means an impracticable task to descend into the depths of the crater of Lina. But when I ascended that volcano I was totally unprepared for such an attempt; nor indeed I have probably determined on descending into it without a companion. So much the greater was the danger, as the Volcano of Vulcano, the depth of which is four hundred feet thereabouts. Hot, sulphureous, and murky vapours, rise from betwixt its rugged and almost peaked confines. It appeared in its existing state to be almost impervious to the observant eye; for when Delue, an Italian Spaniard, descended into it, his configuration was of a different nature; for the attempt of arduous succeeded in groping its perious way in this rocky region. Every side of the crater bristled with sublimations of the purest volcanic sulphur; and nought but the hand of industry seems wanting to ensure the delivery an abundant remuneration. About seven miles back, Nunciente, a Sicilian noble, also went down to the bottom of Lina, joined in an attempt to work this copious mine, and to the attempt we are indebted for a path which courses along the southern side among perpendicular rocks. He was the boldest of adventurers who hazarded a first descent; in fact, an extraordinary sensation attended you when you are fairly launched into this yawning gulf, and the depth, for indeed the profundity of the sulphurous exhalations, and the escape of other gases which oppress the powers of respiration, you experience a feeling of uneasiness which increases the native horrors of the spot. Yet there cannot be found any laboratory of the volcanic powers, of so inestimable a value towards collecting those which we are justly endeavouring to establish a theory of. The crater of Vulcano resembles that of every other volcano; it is a flattened funnel (*coniforme ephele*) inserted in a cone of the height of nearly one hundred feet. The exterior margin of this funnel is rounded in the shape of an ellipsoid, the greatest diameter of which, from west to east, is about eleven hundred feet, and the least about five hundred. We have already spoken of its depth as being four hundred feet; nor is it shallower even in those spots where the margin is least elevated; and the compass of the level bottom, in comparison with the circumference of the exterior margin, is in the proportion of one to two. Above that one half of the interior declivity is a peaked rock; it is the upper portion only, consisting of volcanic ashes, which narrows into the shape of a funnel. The lower segment is composed of a whitish-yellow lava, perfectly compact, and presenting fissures of an ungainly aspect. These fissures are at every point the outlets of fumes strongly saturated with sulphur and other ingredients; and the path itself is beset with spots heated by gushing vapours. When you reach the bottom, you find nothing but a plane surface, your attention is first attracted by a cone about sixty feet in height, to the north, which emits several columns of smoke; and of these there is one of a peculiarly violent action, which forces a passage on its eastern side through an aperture of about four inches in diameter. It is scarcely possible to approach within two paces of this exhaustless current of combustible atmosphere. Your ears are assailed by an uncussing and appalling din, belike the roaring of some enormous mass in a state of fusion. Sublimations of sulphur, in the form of acicular crystals, and of a red and yellow crust of muriate of ammonia, four lines in thickness, are suspended around the aperture. A number of rents and small orifices give a vent to columns of vapours, impregnated with sulphur, ammonia, and muriatic acid; and in this direction the soil is not merely warm, but of burning heat. This small cone appears to be the cauldron of volcanic action. The vapours which rise from this cone, especially in an easterly and westerly direction, are of a natural orange and in the shape of a crust, which is said at times to cover a considerable extent of soil, and to wear the appearance of saline snow. * * * * On the base of the crater are found fragments of obsidian.

bulbous lava; many of these are of enormous size, and were emitted during an eruption of ashes in 1736. Some of them weighing above eight hundred pounds each, were hurled as far as the sea since which is half a mile distant. Alum, sulphur, mineral salt, cristall, ammonia, and boracic acid, are found within the crater of Vulcano, either in a state of sublimation or of efflorescence and concretion. But how many other matters may there not exist, as concurrent agents to volcanic action, which has escaped our attention, either from the predominant of those we have designated, or from their remaining constantly in the shape of an aeriform fluid? Chemists and mineralogists ought to make a point of visiting this interesting island, where many a valuable discovery might crown their exertions."

FOR THE FRIEND.

VACILLANCY OF HICKSISM.

A few more extracts from the New York anti-typical essay, in reply to G. Withy's farewell address, will finish the selections from that work. It is proper that the reader should be furnished with the author's character, which in order should have been presented earlier, but as it stands near the middle of his book, may serve equally well to commence the present number.

"It is not my desire," says he, "as a man, to disturb the repose of any, yet I have long, with anxious concern, beheld the perplexity of the army, and I can truly say, I have not come out in the naughtiness of my heart, for verily, is there not a cause? I am aware, the truth excludes all boasting, yet I have not laid by my tools, to come out to spend my time making random shots, or as the Friend observes, to beat the air, but to fight with the ability afforded, and bring the battle to the very gates of the enemy; and that, too, I trust, with a seamless garment, with a coat of mail, which hath been often tried and never found to fail, not patched up from Moses, David, Paul, or George Fox, founded in mere tradition."

As "the enemy" with which this champion has "come out to fight," is G. Withy's scriptural address, it was peculiarly proper he should let us know, that he did not rest his defence upon Moses, David, Paul, or G. Fox; their doctrines could furnish no weapon to destroy the sound principles contained in the address. He has chosen Saul's armour, which was rejected by David, but is very appropriate for one who has arrayed himself against the truth and its faithful advocates.

James Cockburn, on behalf of his brethren the Hicksites, saith in relation to doctrines, that "nothing new has been adopted by them." But it appears that like their predecessors, the Irish seceders, the writer of "the anti-typical," and his coadjutors, are not bound by the doctrines of their forefathers; they are not to be held in their leading strings, but are to be at perfect liberty, to take what strides soever they may think proper for them. "Alas!" he saith, "when will this dark cloud that overshadoweth and veileth the light of heaven from God's rational creation be dispelled? Look upon the fields, are they not already white to harvest? or are we a society, about to content ourselves to sit down where our forefathers left us? If these be our views, we shall soon become idolaters; in religion there is no standing still; is there no room left to advance in moral im-

provement, or in the doctrines of divine truth? We are very differently circumstanced from what our first friends were, or those were in the days of the apostles, who were opposed by the powers of the earth; and their followers were surrounded by a cloud of dark, false doctrine, (supported by law,) which has clouded their minds and made it expedient to feed them as with milk, and to nurse them as children. And, indeed, it is likely too much of that policy was practised both with our first founders, as well as with the apostles; and that they were too much all things to all men, by which they won more than were substantially sound in the principles of truth. If there is to be no advancement in doctrines, why should there have been any in morals?" After speaking of the change which faithfulness to the cause of truth would have produced in the Society, he says: "There would not be such a disposition to retrograde and to contend about their leading strings to walk by, like men without good eyesight; and that, too, on points of doctrine: although important under a former dispensation, under the present are in one sense useless, except to speculators, and to such as Christ terms thieves and robbers."

Advancement in morality, and in doctrines, are two very different things. The doctrines of the gospel are unchangeable; not so with the morality of its professors: this must depend upon the strictness of their adherence to the spirit and principles of the gospel. But the plain English of the above paragraph is, that "the apostles and our first friends were deterred by persecution from promulgating the pure doctrines of Christ—and that those doctrines which they did preach might be inoperative under the dispensation of things in which they lived, but in this age of unshackled inquiry, they are in a sense "useless." Elias Hicks and his followers have broken loose from the leading doctrines of the apostles, and contend that they are to advance beyond them. It is, however, very true, as Cockburn says, that "nothing new has been adopted by them." Bolingbroke, Hume and Paine, had got the start of them. Their opinions may be newly dressed—they may be obtruded under a different and more specious guise, but many of them are nevertheless substantially the same, and equally strike at the character of the Son of God, and the merits of his atonement.

We shall give some instances of their "advancement," on the doctrine of the atonement.

Page 24 he says: "The advocates of the doctrines of a bloody atonement under the gospel, may be not only permitted, but employed like David, to collect materials for the temple; but he had shed too much blood ever to be commissioned to put them together, which will be the case in a spiritual point of view with these blood-shedding teachers; as it is no gospel doctrine, but a double-headed monster." This is no "random shot," but a direct blow at the efficacy of the blood of Christ, which was shed for the remission of sins.

Pages 32 and 33, contain the following, which, for profane audacity, will vie with any paragraph of the deistical Paine.

"But having no faith in the power of this

seed and principle which is Christ within the hope of the saint's glory, they declare they can do nothing. Hence they set their trinitarian gods to work, and that too upon their own trafficking principles? They represent them as driving a bargain, (thou thoughtest that I was altogether such an one as thyself.) God the Son is to become mortal man, and die by wicked hands; the devil is now brought into the partnership; the eternal gulph between heaven and hell is closed up in sweet communion; man, the noble image of God, (as has been proved,) is degraded to a devil; the eternal invisible God is degraded beneath his lowest angel, to a state of a mortal finite man; the landmarks of right and wrong are hurled into mysterious confusion; and then the living God, after having displayed his vengeance, conceives his glorious justice is satisfied, changes his policy, (although he is unchangeable,) raises up the dead God, and exalted him again to heavenly honours, justifies it as satisfaction for the sins of man, receives them in their wickedness, pronounces him holy that is unholly—only have orthodox faith in this image they set up, and works are unimportant; in fact, they are to be saved without works of any kind, some say."

Page 43. "But the knowledge of this blessing [to enjoy the goodness of the Almighty for ever] is attributed to a combination of bloody murderers, and had not God given the same glory to the apostles he had done to Christ, and had he not manifested that he loved them as he loved Christ, the blessing intended by Christ's obedience would have died, in great measure, with him; the history of him would have been received from his enemies, and that would have been, that a certain blasphemous impostor, called Jesus of Nazareth, had been crucified for his abominable presumptuous wickedness. But contrary to this, we find the same power of God manifesting itself through the apostles as had been through Jesus of Nazareth, and even greater works, agreeable to Christ's testimony, especially at the day of pentecost, without either one of the other professing themselves to be God Almighty. Christ did not say this would be the case, because he was now about to possess himself of all power, both in heaven and earth, (which our author [G. W.] repeats like a parrot, without meaning or explanation,) and that he would show himself a better God than his predecessor."

The gross impiety of these two paragraphs will be obvious to every Christian reader; and being contained in a reply to a work, in which the doctrine of the propitiatory sufferings and death of the Lord Jesus is stated very much in the words of holy Scripture, they can be regarded in no other light than the scuffings of an unbeliever, designed to ridicule that fundamental article of the Christian faith. The latter sentence is very similar to the language of Elias Hicks. Whether he added it to the work while it was under examination, we cannot assert, but it corresponds with his sentiments, which go to rob the Saviour of his superiority over man. Our feelings are shocked with the irreverence and hardness with which a poor, frail mortal can thus speak of

the Judge of quick and dead. This pamphlet appeared in 1823, without signature, the writer saying, he believes it right to omit his name: yet, that if requested with satisfactory reasons, it will not be withheld from the *honest inquirer after truth*. However it may then have been circulated by the Hicksites, some of them would probably now disclaim it; its language is too vulgar for their present purpose, but it nevertheless lies at their door, and for which they must be accountable, so long as they cherish the authors, and hold communion with those who propagate such sentiments.

Page 46. "Thus we are led to admire the infinite wisdom of Deity, in removing the body of Moses from the Jews, and the body of Christ from Christians, as both would have been the occasion of the *most abominable idolatry*."

"What is it but *idolatry* to look up to the testimony of any man or mortal [alluding to G. W.'s quotation from Philipians] for a never failing source of consolation, or to be so under the veil, as not to distinguish Him who Paul declares to be the image of the invisible God, the first born of every creature, from the eternal Creator of all, and to be found worshipping an *image*, or the *likeness* of the God of heaven, which is forbidden, and *must be idolatry*, under the present glorious gospel dispensation; which, in mercy to human frailty, *may have been winked at in the dark ages past*."

"The writers of the late New York Hicksite Epistle, in attempting to repel the charge of their denying the divinity of Jesus Christ, must have overlooked the sentiments repeatedly declared by ministers and others of their party. In 1823, this pamphlet, issued by one of them, and for sale at 296, Pearl street, states, that it is idolatry to consider Paul's declaration as a never failing source of consolation, wherein he testifies that Jesus Christ "thought it not robbery to be equal with God;" and also, that it is equally idolatrous, "under the present gospel dispensation," "though they say, 'it may have been winked at in the dark ages past,'" "to be found worshipping the image of the invisible God, the first born of every creature;" of whom it was also said, "when he bringeth the only begotten into the world, let all the angels of God worship him." We also heard one of their number openly avow in New York yearly meeting, "My Saviour *never was crucified*," thus rejecting the Lord Jesus Christ as the Saviour, who was crucified, and consequently denying his divinity.

Page 47. "Christ is declared to be the second Adam; he partook of the *very nature* of the seed of Abraham. Christ not only sustained the divine image in which Adam was created, but, *through obedience*, became his express *likeness* by the spirit of holiness. Now, if Adam had done the same, would that have rendered him an object of supreme worship, as an Almighty Jehovah? Certainly not. These are my views, and but a small portion of the reasons on which my conclusions rest, although I have taken my seat in the lowest room, and there desire to remain at least, until I am bidden higher by the great ruler of the

feast; and I do humbly hope, before that takes place, that a number of those unbidden, that now visibly occupy them, (except they bring forth better fruits,) may receive *marching orders*."

"Such men are like the Athenians, they worship an unknown God, or they know not what, in which state they must continue so long as they worship an *image*, a *created being*, as the Supreme Creator of all things, visible and invisible."

It seems, that, as early as 1823, there was a craving after the upper seats, and "humble hopes" were entertained, that those who occupied them might "receive marching orders," to give place to anxious expectants. Indeed, this little book, however awkwardly written, furnishes a pretty good specimen of the points of Hicksite unbelief, and their fervent aspirations for "advancement." They could take any strides they pleased in "doctrines," but to cajole, or frighten their brethren into their views, was no easy task; some became very restless at finding their influence inadequate to control the whole Society; and others looking for promotion, they united in a determination to march all those out of office who presented "blocks" in the way of the reformation, and of the complete ascendancy of the party and their irreligious principles.

We have met with no work written by the Hicksites, unless we except Hicks' sermons, which labours throughout to destroy the divinity of our Lord, more than the New York Essay. This will be observed in the paragraphs last quoted, as well as in others, in which the writer endeavours to show, that he was, no more than Adam, an object of supreme worship. He is also contemptuously called "an image," "a created being," which it must be ignorance to worship. We pity those poor creatures who are so deluded as to despise and to trample sacred things under foot, as this writer and his coadjutors have done. But the testimony of the inspired apostles places our Lord in that character, of which neither the flimsy sophistry, nor the malice of his enemies, will be able to deprive him, or to turn the humble believer from adoring him who hath washed us in his blood, and to whom angels and authorities are made subject; by whom, also, says Paul, God made the worlds; who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." "And unto the Son, he saith, thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom." N.

ITEMS FROM LATE PAPERS.

From the *Lynchburg Virginian*.

A visit not long since to one of the western counties of our state, afforded me an opportunity of seeing a curiosity, which, though not of much fame, is not destitute of interest, and is at least entitled to a passing notice.

The curiosity which it is my purpose to introduce to your notice, is appropriately called the ice mountain. It stands in the county of Hampshire, not far distant from the road leading from Winchester to

Romney, and near a small stream called the North river. It is not of very great altitude, nor are its sides very steep or precipitous. About half a mile, or perhaps more, of that side fronting the west, is formed entirely of stone from its base to very near its summit. These stones, many of them weighing from one to ten or twenty pounds, lie loosely together, and may be easily removed with the hand; no earth of any consequence being found among them, of course no trees can grow there, and the only shrubs to be found are a few wild currant bushes.

The ice necessary for the above mentioned mountain is fully formed during the month of August, and is first exposed to the rays of the sun from nine or ten o'clock in the morning until sun-set, without any intervening mountain or grove to protect it. In this mountain may be found, at all seasons of the year, in summer as well as in winter, an abundance of ice. It is procured without the least difficulty; it is only necessary for the stones lying on the top to be removed, the ice will be found lying among and adhering to other stones, in pieces of different sizes, as hard and as firm as in the winter season. It was on the 4th of July last that I visited this mountain; and it will be recollected, that, prior to that time, there had been some very warm and oppressive weather, nevertheless, with the assistance of a gentleman who accompanied me, I procured a plenty of ice; and I am very confident, that, in the space of ten minutes, we could have found more than we could have conveniently carried. So easily is it procured, and so abundantly is it found, that persons living in the neighbourhood, are in the daily habit, during the summer months, of procuring it for the use of the family.

The ice I saw was found near the foot of the mountain, but I was informed, and have no doubt, that it might be procured a considerable distance over the mountain; and, the difficulty of ascending over the loose rocks, and, indeed, the danger of those from above tumbling down in the removal of those below, prevented my ascertaining the fact. Out of this mountain, and through the stones, there issues a strong current of extremely cold air. It is not like the common breeze that blows over our fields, abating at intervals, but it is continual and unremitting, and is as cold as the wind in the middle of December. From my recollection of the blowing cave, mentioned by Mr. Jefferson in his Notes of Virginia, I am pretty confident, that the cold which issues from the mountain is much stronger than that from the cave, and greatly colder. It may be further mentioned, as descriptive of this singular mountain, that a gentleman who lives near, and whose plantation lies adjacent to the mountain, has built among the stones a small house for the purpose of keeping fresh meats, butter, milk, &c. I saw, when there, various articles hanging from the bottom logs of this house, as firm and as hard as are to be found here in the depth of winter, and was told that it was not uncommon to find the flies and insects, attracted by the meats, &c. lying numbed and motionless upon the stones.

As may be supposed, a person, on approaching the mountain, experiences a manifest change in the atmosphere, and, I have no doubt, that in the warmest and most sultry day, a person, by remaining on it for a few hours, would feel a coolness almost disagreeable.

I have thus given you a very imperfect account of the ice mountain; the causes which conspire to produce this singular phenomenon I am not able to explain, and shall not, therefore, make the attempt, but shall leave the task to others who find more pleasure in such investigations.

M.

Amherst Co., Va., July 22d, 1829.

Exemplary tribe of Indians.—In the York Advocate (Upper Canada) we find the evidence of a Rev. Mr. Hycerson before the parliament of that province, on the subject of an Indian petition, which is curious for the account it gives of the Mississauga Indians on a tract of land called the Credit, probably on the Mississauga or Missisquoi. Their number is about two hundred and thirty, settled in a little village, and increasing by the addition of savages from the woods, who are attracted by the obvious comfort and quiet

of their condition to share their mode of life. They reside on a tract of land situated on the river, three miles and a half in length, and two miles wide. They live in cottages divided into two apartments with a garret, and sometimes with the addition of a kitchen. In these are chairs, tables, bedsteads, beds with trunks, and the kitchen utensils common among the whites. There is a garden of half an acre allotted to each house, in some instances they have private enclosures of from two to four acres, and the village cultivate a field of sixty acres in common. They raise corn, potatoes, some wheat, and abundance of garden vegetables. According to the report of Mr. Ryerson, they live together in great sociality and harmony, are kinder to each other than whites, and civil and hospitable to strangers. They are sober too—ardent spirits by a solemn agreement are not permitted to be drunk in the village; and he who offends against this rule is looked upon as having violated the agreement, and is expelled from the village. There are two schools, one for males and the other for the females, with fifty children in each. They are taught reading, writing, and arithmetic, and out of school the children instruct the adults to read. Thus they are daily improving in civilization. The object of the petition is to secure them from the intrusion of the whites, who feel in their streets an endeavour to teach the young Indians to swear, drink whiskey, profane the Lord's Day, and similar accomplishments. N. York Post.

An instance of tenacity of life, says the Savannah Georgian of the 6th, was exhibited yesterday by the heart of a large alligator, shot in the river opposite this city. For four hours after it was extracted from the body, it continued to exhibit muscular irritability, by strong pulsations on the slightest touch. The alligator was a few inches less than nine feet in length.

A CANE BRAKE.

The following description of a cane brake is taken from Flint's Geography and History of the Western States.

"Every one has seen this reed in the form in which it is used for angling rods. It grows on the lower courses of the Mississippi, Arkansas, and the Red river, from fifteen to thirty feet in height. We have seen some in these rich soils, that would vie with the bamboo. The leaves are a beautiful green, and the narrow, dagger-shaped, not unlike those of the Egyptian millet. It grows in equidistant joints, perfectly straight, almost a compact mass, and to us, in winter especially, is the richest looking vegetation we have ever seen. The smallest sparrow would find it difficult to fly among it; and to see ten thousand stems, rising almost contiguous to each other, and to look at the supererogatory roof of verdure which it forms at its top, it has the aspect of being a solid layer of vegetation. A man could not make three miles in a day through a thick cane brake. It is the chosen resort of bears and panthers, which break it down, and make their way into it, as a retreat from man. It indicates a dry soil, above the inundation; and of the richest character. The ground under it forms a preparation for maize; and after this prodigious mass of vegetation is first cut down and burned.—When the cane has been cut, and is so dried that it will burn, it is an amusement of high holiday to the negroes, to set fire to a cane brake thus prepared. The rarified air in the hollow compartments of the cane bursts them with a report not much inferior to a preparation of gunpowder, and the burning of a cane brake makes the noise of a conflicting army, in which thousands of muskets are continually discharging. This beautiful vegetable is generally asserted to have a life of five years, at the end of which period, if it has grown undisturbed, it produces an abundant crop of seed, with heads very like those of broom corn. The seed is a fine grey, and is said to be not much inferior to wheat, for which the Indians and occasionally the first settlers have substituted it. No prospect so impressively shows the prodigality of nature, as a thick cane brake. Nothing affords such a rich and perennial range for cattle, sheep and horses. The butter that is made from the cane pas-

tures of this region is of the finest kind. The seed easily vegetates in any rich soil. It rises from the ground, like the richest asparagus, with a large succulent stem, and it grows six feet high before the body hardens from its succulence and tenderness. No other vegetable could furnish a fodder so rich or abundant, nor in our view does any other agricultural project so strongly call for a trial as the annual sowing of cane in regions too northern for it to survive the winter. We suppose this would be in the latitude of 39°."

OBITUARY.

Died, at Falsington, Bucks county, on the 12th inst., JONATHAN C. son of Solomon and Mary Jones, of Cheltenham, Montgomery county, aged twenty years and nine months. His remains were interred in Friends' burial ground at Falsington, on 5th day morning following, attended by a numerous concourse of relatives and friends.

By this afflictive dispensation, the community, and the Society of Friends in particular, have sustained a loss. Although but in the flower of his age—in the morning of life—the deceased had enriched his mind with much valuable information, and considerable literary attainments. Amiable in temper and manners—gentle, modest, and unassuming—he had gained many friends, Exemplary in conduct and conversation, and during the several trials which have of late been permitted to assail our religious Society, having been preserved in his allegiance to the faith of the gospel, there is ground, we humbly trust, in believing, that his early removal from the troubles of time, was to him the beginning of a happy immortality.

N. B. In consequence of the above death, an excellent school has become vacant at Falsington, where a teacher is wanted immediately. Applications to be made to Aaron Comfort, near Morrisville.

THE FRIEND.

EIGHTH MONTH, 22, 1829.

There is now before us a letter from a Friend of respectable standing, dated, near Salem, Indiana, 29th ultimo, part of which, being calculated to interest our readers as well as ourselves, we shall insert. It tends to strengthen the opinion of which we are continually receiving fresh confirmation, that there is as great necessity as ever there has been, to continue to discuss and expose the unsound doctrines and disorganizing practices of the followers of Elias Hicks; for, although in many parts, particularly in and about this city, the subject is well understood, yet, in other places, more especially in remote situations, information is much needed, and we should depart from one of the main designs of our journal, and be wanting in duty to the great cause of sound principles and vital religion, if we did not continue our exertions to circulate information on this momentous subject, and to detect and expose the fallacies which are unceasingly put forth to deceive and mislead.

"The usefulness of that paper ("The Friend") is more and more becoming manifest. I have lately attended all the monthly meetings, in company with other Friends belonging to our quarter, which is seven in number, and find, that where the "The Friend" was received in its commencement, there is very little Hicksism. White Lick monthly

meeting is very large; the house is seventy feet by thirty-five, and was nearly full at their monthly meeting, and but one family in the neighbourhood professing Hicksism. One other man had been entangled by Hicks' doctrine, but came forward of his own accord, and made acknowledgement. In five of the monthly meetings belonging to our quarter, there will not exceed twelve or fifteen adults who have joined the secession.

It was observed, near the close of an honourable and useful life, by one who had large opportunities of knowing men and things—was relied upon for the maturity and clearness of his judgment, and was far removed from the imputation of harshness in his decisions, that, in the course of his long experience, he had found the number of those to be very small indeed, that, where questions of right came into conflict with interest, preserved a total exemption from the bias of selfishness. The truth of this is as decisive, when applied to communities and nations, as to individuals, and though we may lament the frailty and imperfection of our natures, truth and equity can never fluctuate, nor can human frailty furnish any excuse for their infringement. With these views, and believing as we do in the retributive justice of an Almighty Governor of the universe, we have been tremblingly alive to the awful weight of responsibility, which, as a nation, we are about to assume, if that, which, of later times, appears to be the policy of government towards the aborigines within our borders, should be carried into effect. It is, therefore, with real satisfaction, that we perceive indications of an awakening among the people in various sections of the country, to the importance of the interesting topic; and a series of essays being now in course of publication in several of the newspapers, wherein the subject of Indian wrongs is ably and dispassionately discussed, we have concluded to transfer them to our pages, and have accordingly commenced with the first number today.

The following paragraph relative to these essays, copied from a late paper, may induce our readers to bestow that attention to the perusal of them, which their intrinsic merit deserves.

"The Boston Palladium says, the source from which the series of essays, now in progress of publication in the National Intelligencer, on 'The present Crisis in the Condition of the American Indians,' are worthy of the utmost respect and confidence. The writer has had the advantage of an intimate acquaintance with the habits, character, and condition of the Indians; and his legal knowledge and acuteness render him competent to the discussion of the legal and constitutional questions connected with the subject. The subject now engrosses much of the public attention, and will probably give rise to much excitement in the next congress."

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FOR THE FRIEND.

COLONY OF LIBERIA.

(Concluded from page 346.)

The last topic—the benefit from colonization at Liberia, must be discussed; and admonished by the space which has been already occupied on other branches of the principal subject, I will endeavour to confine the ensuing remarks to narrow limits.

Although the project of the Colonization Society, may, on a cursory examination, seem to provide for the removal of but few more than the coloured persons now free, yet attention to the lessons which time, the sure expositor of national policy, has taught and is daily teaching, will justify much more expanded anticipations. *Colonization itself is an important means of African emancipation.* Causes, which, for the most part, seem hitherto to have lain dormant, have, through its influence, been called into action, and attained a force which render their existence and effect discernible and appreciable by every intelligent observer. These deserve a brief consideration in this connection.

I regard the problem of the comparative cheapness of free and slave labour as fully solved. Cotton and sugar planters may, for a while, resist the evidence on this point, and sustain themselves by means of the accumulated wealth of past years of unexampled general prosperity throughout our country. But the growers of wheat, and tobacco, and other products of less marketable value, must quickly yield to the competition of free labourers, who are crowding upon them, strong from integrity of purpose and the consciousness of power, and aided by the lights and improvements of the age. The institution of slavery must, in time, destroy itself. Such is its inevitable tendency. Let any one compare the north with the south—the free with the slaveholding states. Virginia and Pennsylvania, in soil and climate, do not materially differ from each other. In extent of territory, Virginia has the advantage by nearly one-third. Both, confining the remark to our confederacy, we term old states. Yet the settlement of Virginia began nearly a century before that of Pennsylvania. We might, therefore, reason-

ably infer the capabilities of the former to be much superior to those of the latter. The labouring class of the community in Virginia are slaves. The same class in Pennsylvania are freemen. Look at the statistical evidences of prosperity which they respectively exhibit. Passing over the important item of manufactures, in which, at the present day, Pennsylvania might challenge a superiority of free to one, let us take for a criterion something of a more permanent nature. In 1799, the valuation of houses and lands, made under the authority of the federal government, exhibited, as an aggregate in Virginia, \$71,225,127. In 1814-15, the increased value since 1799, in the same state, ascertained by like authority, was but \$94,363,027. The aggregate valuation of houses and lands in Pennsylvania in 1799, was \$102,145,900. In 1814-15, the increased value of these in the latter state was \$244,487,989, showing a difference of increased value in the same period of \$150,104,917 in favour of Pennsylvania!!

Slavery has already deprived the slave-holding states of political ascendancy. Each successive census will render the disparity of power more striking. The next census, now so near at hand, will confirm the deductions from the past, and will impart an impressive monition, which will not be lost on the quick-sighted intelligence of the south. The representation of three-fifths of her coloured population, unjustly wrenched as it was from the conciliatory patriotism of the free states, has proved, as might have been foreseen, a delusive reliance. In a slave-holding state, a hardy, and independent, and multitudinous yeomanry, the strength and stay of a free land, can have no existence. Free labourers and slave labourers are too opposite in their nature to continue for much time members of the same community. Where the sentiments, and habits, and laws of the community concur in support of slavery, free labourers will be excluded. Hence white labourers are rarely met with in the southern states; and hence the representation in the same states in the councils of the nation must every year become relatively diminished. The more the aggregate is swelled, the more conspicuous will be the loss of the unrepresented two-fifths. Ohio has already eclipsed her worthy but less happy parent in wealth and strength, and is destined shortly to outrank her in political dominion. Compare the sister states, Kentucky and Ohio, and see how the younger born has inherited the blessing. Can such contrasts be broadly displayed in the face of an intelligent people, and the destructive tendency of slavery not observed? Will the evil be perceived, and felt, and admitted, yet not heeded? Will not the

slave-holding states be instructed and alarmed, when, at the next apportionment of representatives to congress, they find themselves reduced to the slender minority of perhaps one-third in the hall of legislation? Here, then, is a second cause of emancipation, which will acquire fresh momentum with every passing hour.

The incompatibility of slavery with the precepts of the gospel, has been so frequently indicated, and so largely insisted upon, and is in itself so obvious, that it need not be particularly adverted to on this occasion. Yet the influence of this great and powerful motive, unheeded, as it has been for years by thousands, is, nevertheless, every day "unloosing fetters, and letting the oppressed go free," and must finally "break every yoke." It is this cause, more perhaps than any other, which has contributed to give freedom to 232,000 coloured persons now among us—about one-seventh, let it be remembered, of the whole number of slaves at this time within the United States.

But, without an institution such as the Colonization Society, the several causes of emancipation which have been noticed would have but little effect, owing to legislative obstacles to emancipation that have been created in most of the slave-holding states. Among these, a general prohibition to the introduction of free coloured persons may be mentioned, while, to the liberated slave, a right to continue within the bounds of the particular state in which his liberty has been acquired, is cruelly, but, perhaps, necessarily denied. The Colonization Society, by affording an asylum for such on a foreign shore, enables the master, favourable to manumission, to overcome these obstacles without exposing the slave to peril or himself to penalties. The population of Liberia, it will be recollected, is composed in part of several hundreds who have, in this manner, obtained their freedom; and if pecuniary means were not wanting, a considerable augmentation of this class of colonists would continually take place. Interesting testimony to this effect has been repeatedly supplied by the pages of the African Repository. In a late number of this work, it is stated on good authority, that, in North Carolina, "the Society of Friends, (who, in that state, from assistance rendered by them in conveying a considerable number of liberated slaves to Liberia about a year since, and by a donation to the Colonization Society for the purpose of buying a transport vessel, have probably become known as friends of colonization,) would immediately have placed under their care about 2000, were they in possession of funds for their transportation to the colony." There are other slave-

holding states equally, if not more alive, to the importance of emancipation than North Carolina, upon which, from their proximity to the free states, and other causes, the pressure of slavery is less tolerable.

From these considerations, may it not be inferred, with reasonable probability, that if colonization at Liberia be fostered by the federal government, the voluntary liberation of slaves in the United States will become every year more and more frequent? And is there not ground to hope, that such a feeling will be awakened in favour of abolition in some of the slave-holding states, as to induce laws for its gradual accomplishment? In governments modeled as our republics are, slavery is an institution which cannot subsist for a long time, in a *partial* degree, maintained by one portion of the community and repudiated by another, especially if the latter be considerable in numbers. The opponents of slavery must, in such a case, be themselves *labourers*, or dependent upon *freemen* for the performance of domestic, agricultural, and other services. Such a condition of society will speedily operate its own extinction—either the slave labourer or the free labourer must give way; there cannot, for any considerable period, be a mixture of these classes, discharging the same offices. Experience has proved this—in the south by the prevalence of the slave to the exclusion of the free labourer—in the states of Pennsylvania, New York, and New Jersey, by the prevalence of the free labourer to the annihilation of slavery itself.

To those who have witnessed the pertinacity with which slave-holders generally cling to the institution—how loud and violent they are in its defence—what extreme sensitiveness they discover at the very mention of its abolition—with what eagerness a poor fugitive thrall is pursued and reclaimed, the remarks I have made will probably be regarded as baseless and delusive. I have not, I confess, been wont myself to contemplate the subject in a cheering light; but the reasons which have been mentioned, and which, but for the limits that I have assigned myself in this communication, might be much more freely developed and illustrated, have brought to view more pleasant pictures. In 1780, slavery was, in effect, abolished in Pennsylvania. Let any one consult her annals of ten previous years, and see if he can discover any indications more flattering than that which is supplied by North Carolina at the present time. Let him reflect upon the change of sentiment and of *circumstances* affecting slavery in Maryland. Let him ask his judgment, whether there is not hope for the *ancient dominion*, when a Madison, a Monroe, a Marshall, a Washington, with many others scarcely inferior in fame, are acknowledged advocates of colonization, the necessary and *aroused* tendency of which is the abolition of slavery throughout the United States.

If the utter extinction of slavery were *conclusively* shown to be the result of colonization, there is no one who looks to the perpetuation of the noble institutions of his country with a patriot's fondness, or a Christian's hope, who would not recognize in the efforts

of the Colonization Society, the promise of a rich inheritance to the latter posterity. How harmoniously, then, might the machine of government move on, unimpeded by the bitter animosities which peculiar interests and sectional jealousies perpetually excite! Then, indeed, not compelled like older nations to dwell on the fading picture of ancestral greatness, might we press onward, in imagination, through all coming time, cheered at every moment with visions of a free, happy, and prosperous people—grateful for the past, content with the present, and joyous in expectations.

But let it not be thought that the benefits of colonization rest *essentially* on the removal of the *entire* coloured population from the United States. The removal of a part is a benefit to the emigrants, and a benefit to the community which they leave. Let any one reflect upon the *degradation* and *wretchedness* which invest the existence of the coloured race even in a free state. Let him traverse Pennsylvania, and ascertain their condition social and political. Let him go to the purlieus of our city, and I am greatly mistaken if he will not return with arguments for colonization irresistible.

But Africa, as well as the United States, has a deep and abiding interest in the success of colonization at Liberia. Experience has proved, that in no other mode can human agency be excited with equal hope of arresting the slave trade, as by planting on the African coast colonies of people whose feelings and practices are opposed to its prosecution. Treaties have been ratified by all, or nearly all, the sovereign governments in Christendom, stipulating for its annihilation, yet still the evil exists with but little abatement. France, Spain, and Portugal, have severally bound themselves by these solemn engagements, yet again and again do we hear of "*the horrors of the middle passage*," disclosed by the capture of slaves destined to the greedy markets which their colonies afford, while thousands escape the vigilance of cruisers, find their way there, are publicly landed, and as publicly exposed to sale.* I have already incidentally noticed the large numbers imported into Rio Janeiro under the *Brazilian flag* in the years 1826 and 1827. In a few months more, it is well known, according to treaty, this traffic ought also to cease within the Brazilian dominions. Yet it has been published to the world that recently, the emperor, *without the concurrence of the British government*, (which has so signally and perseveringly exerted its benevolence for the abolition of the slave trade,) *the other contracting power*, has authorized its continuance for a considerable period longer. Our own government has denounced its prosecution by her citizens as *piracy*, and *punishable with death*. Yet vessels are built, and fitted out in our ports, in the broad glare of day, specially designed for the transportation of slaves to supply the Spanish, Portuguese, and Brazilian markets. And maritime operations, though zealously directed, both by the United States

and Great Britain, prove very inadequate checks to this odious yet lucrative commerce. Yet the infant colony of Liberia protects already, from the approach of the slaver, nearly 200 miles of the very coast which so lately was one great mart of human flesh. The influence of Sierra Leone is also happily felt in the same cause, and with advantage commensurate with her greater power and ceaseless vigilance.

I have had occasion more than once to advert to Liberia as an asylum for *recaptured Africans*. Its selection for this purpose was made by president Monroe, under the authority of an act of congress, for which humanity is indebted to the suggestion of the Colonization Society. Previous to the passage of this act, natives of Africa brought into the United States in *contravention of law*, were, notwithstanding the detection and conviction of the offenders, *actually disposed of by public authority, and held as slaves for life!* Indeed, without a settlement similar to the colony of Liberia, the government of the United States *could not have restored such unhappy beings to their native Africa*, without subjecting them to an immediate repetition of the injustice and cruelty which they had already suffered. For, it is well ascertained, that, by the barbarous usages of that benighted land, a *restored* slave becomes the lawful prize of who ever may choose to re-take and re-sell him. Behold now, a flourishing colony of Christian people ready to receive him, extending the hand of friendship, and offering the blessings of civilization. A considerable number of these rescued captives, it has been heretofore stated, forms a part of the population of Liberia, in regard to whom, the following extract from a report of the managers of the Society, may not be unacceptable. "The progress of these poor Africans in the common branches of an English education has been equal to the best hopes which a knowledge of their former circumstances would justify; and such are their habits of agricultural industry, as must, in a short time, enable them to obtain, independently, the means of a comfortable subsistence."

But colonization at Liberia will confer upon the inhabitants of Africa benefits infinitely more valuable than those which have been specified. The arts of civilization will become theirs—the hallowed light of the gospel will be shed upon them. Already has the glorious work begun. The affection and confidence of the natives have been won by the upright and conciliatory conduct of the colonists. "No man," says J. Ashmun, "of the least consideration in the country, *will desert from his importunities*, until one, at least, of his sons is fixed in some settler's family." What a happy opportunity is thus afforded to imbue the youthful mind with Christian morality! And this opportunity is not neglected. In 1825, about fifty such children had been admitted into the colony, and were inmates of some of the most respectable families of emigrants, deriving such instruction as these could bestow, to fit them for useful life; while for the reception of this class, it may be recollected, schools, specially adapted to the inculcation of Christianity, have been recently established in the

* While penning these remarks, I find it stated in a daily print of this city, that not long since, seven slave ships landed at Martinique, and their cargoes, amounting to 1711, were publicly sold!!

colony. Nor are those of more mature life without the means of religious improvement. "A thousand barbarians, who have long made merchandize of their brethren, and been regarded themselves as objects of the same traffic, come within the precincts of the colony, and are taught the doctrines of immortality—the religion of the Son of God."

Who can contemplate these things with indifference? What charity can be named embracing interests so extensive and varied, or benefits more important and certain? What more worthy of our sympathy and support? "To love our neighbour" is one "of the great commandments;" and every child of affliction, we are taught, is emphatically our neighbour.

G. ——— D.

Invention of Printing, and Materials used for transmitting Knowledge before that took place.

(Continued from page 357.)

Wood, however, was most generally used, both for public and private purposes, in various forms and modes. The inscription of laws on it has been already mentioned. Even in the 4th century the laws of the emperors were published on wooden tables, painted with white lead; and formerly the Swedes inscribed or engraved their laws on bark: hence their term Balkar (laws), from *balkan*, a balk or beam. Wooden boards, either plain or covered with wax, were used long before the age of Homer: the former were called *schedæ*, whence our word *schedule*. At first, the bare wood was engraved with an iron style; the overlying them with wax was a subsequent invention. The styles used in both cases were of metal, ivory, or bone; one end pointed, the other smooth, for the purpose of erasing; hence our word *style*, used metaphorically, to signify the choice and arrangement of words employed by an author to express his thoughts. These tablets, or thin slices of wood, when fastened together, formed a book, *codex*, so called from its resemblance to the trunk of a tree cut into planks. Hence our word *code*. When the Romans wrote letters on their tablets, they fastened them together with thread, and put a seal upon the knot. Table-books continued in use so late as the fourteenth century, and even later, as Chaucer evidently describes one in the *Sumpner's Tale*.^{*} They were then formed into a book by means of parchment bands glued to the backs of the leaves. The Roman boys used them at school; and in the middle ages, young men learning the sciences had table-books, and psalms for meditation were written on them. The expenses of Philip le Bel, written on tables of wax, may be seen in the library of St. Victor, at Paris; and in the archives of the town-hall of Hanover, are twelve wooden boards, covered with wax, on which are inscribed the names of the owners of houses in that city. There is reason to believe that this enumeration was made at the beginning of the fifteenth century. The an-

cient generally used box and citron wood; in the middle ages beech was principally employed. The rich Romans used thin pieces of ivory, instead of wooden tablets. The edicts of the senate, the proceedings of the Roman magistrates, the principal transactions of the emperors, and the affairs of the princes, were recorded on ivory leaves or tablets. These were deposited in the magnificent library founded by Trajan at Rome.

The employment of leaves for the transmission of ideas is of great antiquity; and it is still common in different parts of the east. Hence the word *folio*, (from the Latin *folium*, a leaf,) and the meaning of *leaf*, when applied to a book. This mode of writing on leaves seems to have been superseded by the use of the bark—a material employed in every age and quarter of the globe. The outer bark was seldom used, being too coarse and rough. The inner bark was preferred, especially that of the lime tree. This bark the Romans called *liber*—hence *Liber*, the Latin name for a book. In order that these bark books might be conveniently carried they were rolled up; and in this form called *volumen*; this name was afterwards applied to rolls of paper and parchment—hence the origin of the word *volume*, applied to modern books, though of a different shape. Ancient manuscripts in bark are very scarce; but the use of bark for books still prevails in the east, especially among the Birmanis. The custom of making books from bark prevailed among our Scandinavian and Saxon ancestors: the bark of the beech tree was most commonly used. The primitive meaning of the Anglo-Saxon word *boe* is the beech tree; its secondary meaning, a book—and hence our word, *book*. There are still extant some letters, and even love-letters, written by the ancient Scandinavians on pieces of bark. A very curious library of the kind was discovered some time ago among the Calmucs: the books were very long and narrow; their leaves of thick bark, varnished over; the writing white on a black ground.

Linen cloth, on which letters were drawn or painted with pencils, was employed by the Egyptians, when, it is supposed, they wished to transmit such things as they designed to last very long. In the British Museum there is a piece of writing of this nature, taken out of a mummy. The Romans likewise employed linen (*libri linte*) not merely for what related to private subjects and persons, but also to enter the names of the magistrates, treaties, and other public documents.

The employment of the skins of animals, rudely prepared, is stated by Herodotus to have originated with the Ionians, as a substitute for the papyrus, when it could not be procured without much difficulty and expense: those of sheep, goats, and asses were preferred. Several of these books are in the Vatican, the Royal library of Paris, and some other libraries. The poems of Homer were written on the intestines of a serpent in letters of gold: this roll was first deposited in the library of Ptolemy Philadelphus, and afterwards taken to the library of Constantine, where it was destroyed by fire in the sixth century; it was 120 feet long.

Leather, or skins prepared in the present manner, seems to have been often used by the Jews, on which to write the law, pentateuch, and other parts of their sacred Scriptures. Dr. Buchanan informs us, that in the cofler of the synagogue of the Black Jews, in Malacca, there is an ancient copy of the law, written on a roll of leather; it is about fifteen feet long; the skins are sewed together. A copy of the pentateuch, written beautifully in Hebrew characters, (without vowel points,) large, and of a square form, belonged formerly to M. Sander. It occupied fifty-seven skins, which were fastened together with the same materials.

The Egyptian papyrus was applied to the purpose of writing upon, before the preparation of parchment and its application to the same use were known. But in order to notice in connection all the subjects employed by the ancients, which have been entirely superseded (except in a few instances) by the use of paper, we shall postpone our account of the papyrus, till we have stated a few particulars regarding the ancient use of parchment.

The common opinion, derived from the authority of Varro and Pliny, that the preparation of parchment from skins owes its origin to a dispute between Eumenes, king of Pergamus, and of the Ptolemies, concerning their respective libraries, in consequence of which, the Egyptian king prohibited the exportation of papyrus, and Eumenes invented parchment, is certainly unfounded. Its manufacture and use are mentioned by Josephus, Diodorus Siculus, and other authors, as having been known long before the age of the Ptolemies: the name given to it by the ancients, however, *Charta Pergamena*, (paper of Pergamus,) renders it highly probable that its mode of preparation was improved, or its manufacture and use more general there than in other places. Most of the ancient manuscripts now extant are written on parchment. From their appearance, the parchment has evidently been polished: according to ancient authors, by the pumice stone. They used three kinds—that of the natural colour; the yellow, bicolor *membrana* of Persius, which seems to have been so called because one side of the leaf was white, the other yellow; and the purple; the parchment being tinged with that colour, when silver or golden letters were to be used. It sometimes happened that parchment of the very finest kind was extremely scarce: about the year 1120, "one Martin Hugh, being appointed by the convent of St. Edmundsbury to write and illuminate a grand copy of the Bible, for their library, could procure no parchment for this purpose in England."

Vellum, a finer kind of parchment, made from the skin of very young calves, was also prepared and used by the ancients, and in the dark and middle ages, for writing upon. There is one manuscript of vellum of a violet colour, all the letters of which are silver, except the initials, which are of gold—which we particularly notice for two reasons: first, it is the only specimen extant of the parent tongue, from which our own language, and the languages of Sweden, Denmark, Iceland, Norway, the Netherlands, and Germany, are derived; and, se-

* His fellow had a staff tipped with horn, A pair of tables, all of ivory, And a tablet (style) applied fetisly (neatly), And wrote always the names, as he stood, Of all folk that yave hem any good. (v. 33, 37.)

condly, it was long supposed by many to exhibit a very near approach to printing, nearly 1000 years before the art was invented—we allude to the Gothic translation of the gospels, by Ulfilas, in the fourth century. An imperfect copy of it is preserved in the library of Upsal. It is called the "Cordex Argenteus," or silver book. The letters appear, and were generally judged to have been stamped or imprinted singly, on the vellum, with hot metal types, in the same manner as book-binders at present letter the backs of books. We are not aware that this opinion was called in question, till Mr. Coxe minutely and closely examined the MS., when he convinced himself that each letter was painted, or drawn in the same manner as the initial letters in several of the finest missals. He seems also doubtful, whether to call the leaves vellum, parchment, or papyrus.

We come now to paper. The most ancient kind was made from the *papyrus*, whence the word *paper* is derived. This is a species of rush, which the ancients procured exclusively on the banks of the Nile. The particular species, till lately, was not known; but it is now ascertained to be the cyperus papyrus of Linnaeus, growing on the banks of different rivers in the east, and likewise, we believe, in Trinidad. The term *biblos*, originally applied by the Greeks to the inner bark of trees, and equivalent to the liber of the Romans, was afterwards more usually applied to the papyrus. Thence the term was transferred to books in general; and now it is confined by us to the Scripture, as the book.

It is not known when the papyrus was first manufactured into paper; but there were certainly at a very early period, at least three hundred years before Alexander, manufactories of it at Memphis. Afterwards, and at the time of the conquest of Egypt, by the Romans, it was made chiefly at Alexandria. Till this conquest, however, the paper was of inferior quality. The Roman artists paid great attention to its improvement, and at length made it of considerable thickness, perfectly white and smooth. Even in this state, however, it was so friable and weak, that when great durability was requisite, leaves of parchment were intermixed with those of papyrus. "Thus the firmness of the one substance defended the brittleness of the other, and great numbers of books, so constituted, have resisted the accidents and decays of twelve centuries."

The papyrus was highly useful to the ancient Egyptians, on many accounts, besides that of supplying them with paper: from the pith they extracted a sweet and nutritive juice; from the harder and lower parts they formed cups, &c.; staves, and ribs of boats, from the upper and more flexible part; and the fibrous part was manufactured into cloth, sails, ropes, strings, shoes, wicks for lamps, and paper. Pliny gives a full description of the manner in which it was made by the ancients; and Bruce, who succeeded in making it, both in Abyssinia and Egypt, has offered several very curious observations on the natural history of the papyrus, in the seventh vol. of his *Travels*, 8vo. edition, page 117, &c. In one point he differs from the account given by Pliny, of the mode of

manufacturing paper from it. According to the latter, one layer of the fibrous coats of the plant was laid across another layer, on a table; they were then connected together by the muddy water of the Nile. Mr. Bruce affirms, that the water of the Nile is in no degree glutinous, and that the strips of papyrus adhere together solely by means of the saccharine matter, with which the juice of the plant is abundantly impregnated. He adds, that the Nile water must have been used simply to dissolve this saccharine matter perfectly and equally. The cemented fibres were pressed, dried, beat with a mallet, and polished with a tooth, shell, or other smooth and solid substance. The Roman artists in Alexandria, paid great attention to the operations of washing, beating, gluing, sizing, and polishing. It was sized in the same manner as paper from rags is at present. After the first sizing, it was beat with a hammer; and polished the second time, pressed, and then sized. It was then cut into various sizes—never more, however, according to Pliny, than thirteen inches wide. The same author mentions a great variety of kinds, to each of which a specific name was given.

(To be continued.)

From the National Intelligencer.

Present Crisis in the Condition of the American Indians.

No. II.

In my first number, I prepared the way to inquire, *What right have the Cherokees to the lands which they occupy?* This is a plain question, and easily answered.

The Cherokees are human beings, endowed by their Creator with the same rights as other men. They are in peaceable possession of a territory which they have always regarded as their own. This territory was in possession of their ancestors through an unknown series of generations, and has come down to them with a title *absolutely unincumbered in every respect*. It is not pretended that the Cherokees have ever alienated their country, or that the whites have ever been in possession of it. If the Cherokees are interrogated as to their title, they can truly say, "God gave this country to our ancestors. We have never been in bondage to any man. Though we have sold much land to our white neighbours, we have never bought any from them. We own the land which we now occupy, by the right of the original possessors—a right which is allowed in all countries to be of incontestable validity. We claim, therefore, that no human power can properly compel us to leave our lands."

If the Cherokees are correct in their statement of fact, who can resist their conclusion? We might as well ask the Chinese what right they have to the territory which they occupy. To such a question they would answer, "God gave this land to our ancestors. Our nation has *always* been in possession of it, so far as history and tradition go back. The nations of Europe are comparatively of recent origin; the commencement of ours is lost in remote antiquity."

What can be said to such a statement as this? Who can argue so plain a case?

It has been said, indeed, that the savage of the wilderness can acquire no title to the forests through which he pursues his game. Without admitting this doctrine, it is sufficient to reply here, that it has no application to the claims of the Cherokees. They are at present neither savages nor hunters. It does not appear that they ever were wanderers without a stationary residence. At the earliest period at which the whites became acquainted with their condition, they had fixed habitations, and were in undisputed possession of a widely extended country. They were then in the habit of cultivating some land near the houses, where they planted Indian corn, and other vegetables. From about the commencement of the present century, they have applied themselves more and more to agriculture, till they now derive their support from the soil, as truly and entirely as do the inhabitants of Pennsylvania or Virginia. For many years they have had their herds, and their large cultivated fields. They now have, in addition, their schools, a regular civil government, and places of regular Christian worship. They can earn their bread by the labour of their own hands, applied to the tillage of their own farms, and they clothe themselves with fabrics made in their own looms, from cotton grown in their own fields.

The Cherokees did not show themselves unwilling to sell their lands, so long as an adequate motive was presented to their minds. During every administration of our national government, applications were made to them for the purpose of obtaining additional portions of their territory. These applications were urged, not only, nor principally, by the consideration of the money or presents which they were to receive in exchange, but often, and strongly, by the consideration that they would become an agricultural people, like the whites—that it was for their interest to have their limits circumscribed, so that their young men could not have a great extent of country to hunt in; and that, when they became attached to the soil, and engaged in its cultivation, the United States would not ask them to sell any more land. Yielding to these arguments, and to the importunities of the whites, the Cherokees sold, at different times, between the close of the revolutionary war and 1820, more than three quarters of their original inheritance. That the reader may have some definite idea of the territory in question, he should pursue the following delineation by the aid of a good map.

It would seem that the Cherokees possessed land within the following limits, if not beyond them, viz. From the mouth of Duck river, in Tennessee, on the west, to the waters of French Broad, in North Carolina, on the east; and from the head waters of the Holston, in Virginia, on the north, to some distance down the Ocenege, in Georgia, on the south, comprising what is now more than half of the state of Tennessee, the southern part of Kentucky, the south-west corner of Virginia, a considerable portion of both the Carolinas, a large portion of Georgia, and the northern part of

Alabama. This tract probably contained more than 35,000,000 acres, of which a large proportion was extremely fertile, and some of it not inferior to any lands in North America, or perhaps in the world. The country is also generally healthy, and the climate delightful. Of all this vast and beautiful tract, watered by numerous rivers, which find their way to the ocean, some of them circuitously by the Mississippi, and others more directly to the Gulf of Mexico and the Atlantic, the Cherokees now retain less than 8,000,000 acres, of a quality far below the average quality of what they have sold. Georgia claims 5,000,000 acres of this remnant, as falling within the map of that state. Alabama claims nearly 1,000,000 of the residue. The portions which, in the general division, will fall to Tennessee and North Carolina, seem hardly worth inquiring about; for, if the other portions are given up, or taken by force, there will be no motive for retaining these.

To every application made for their lands within the last ten years, the Cherokees have said, "We are not disposed to sell any more. We have betaken ourselves to an agricultural life. We are making progress in civilization. We are attached to our schools and our Christian teachers, to our farms, to our native rivers and mountains. We have not too much land for our own comfort, and for affording us a fair chance in the experiment we are making." This language has been repeated in many forms, and with every indication of sincerity and earnestness.

The assertion of the Cherokees, that their present country is not too large for a fair experiment in the work of civilization, is undoubtedly correct. The wisest men, who have thought and written on this subject, agree in the opinion, that no tribe of Indians can rise to real civilization, and to the full enjoyment of Christian society, unless they can have a community of their own; and can be so much separated from the whites, as to form and cherish something of a national character. If the limits of the Cherokee country were much smaller than they are, this would be impracticable.

This stands the case; and it is now my intention to inquire, how the government of the United States has regarded the Indian title, and how it has been regarded by the several states in the vicinity of the Cherokees.

Before this inquiry is commenced, however, it is proper to say, that the title of one party cannot be safely decided by the mere *claims* of another party. If those claims are founded in justice, they ought to prevail; if not, they should be set aside. Now, whatever doctrines the government of the United States may have held and promulgated on this subject, they cannot be binding upon the Indians, unless acknowledged by them to be binding, or unless founded in the immutable principles of justice.

Let us suppose the kings of Great Britain had issued an annual proclamation, from the time of the discovery of America to the peace of 1783, claiming all the lands in North America between thirty and fifty north latitude, and declaring that all the nations, tribes, and com-

munities, then residing on said lands, were subject to the laws of Great Britain, and that the title to all these lands was vested in, and of right belonged to, the crown of that realm; and let us further suppose, that the government of the United States had issued an annual proclamation, from the date of the declaration of independence to the present day, applying the same doctrine to our advantage, and declaring, that all the Indian nations within the limits prescribed by the peace of 1783, were subject to the laws of the United States, and that the lands, of which they were in possession, belonged of right to the United States. So long as the Indians did not acknowledge the binding nature of these claims, the mere *claims* would have amounted to nothing. It was the practice of the king of England, during several centuries, to declare himself, (as often as he issued a proclamation on any subject whatever,) king of Great Britain, France, and Ireland. Was he, therefore, king of France? What if he were now to declare himself king of Great Britain and China? It would be a cheap way, indeed, of acquiring a title, if merely setting up a claim would answer the purpose.

By what right do the people of the United States hold the lands which they occupy? the people of Ohio, for instance, or of Connecticut? By the right of occupancy only, commenced by purchase from the aboriginal possessors. It would be folly to plead the charters of kings, or the mere drawing of lines of latitude and longitude. The powers of Europe have indeed acknowledged our right to our country. But what if they had not? Our right is not at all affected by their claims, or acknowledgements. The same doctrine is applicable to the Cherokees. They have a perfect right to their country—the right of peaceable, continued, immemorial occupancy; and although their country may be *claimed* by others, it may lawfully be *held* by the possessors against all the world.

The Cherokees need not fear, however, that their rights are in danger, as a consequence of any principles sanctioned by the national legislature of the United States. The co-ordinate branches of our government have not yet declared, that Indians are tenants at will. On the other hand, the whole history of our negotiations with them, from the peace of 1783, to the last treaty to which they are a party, and of all our legislation concerning them, show that they are regarded as a separate community from ours, having a national existence, and possessing a territory, which they are to hold in full possession till they voluntarily surrender it.

I now proceed to the examination of treaties, between the United States and the Cherokee nation. And here I would apprise the reader, that the case can never be fairly and fully understood, without a reference to every material article in every treaty which has been made between these parties. Unless such a reference is had, no reader can be sure that he has a view of the whole ground; and a caviller might object, that there had been omissions, in order to conceal a weak part of the case. This is a subject, too, which the peo-

ple of the United States must have patience to investigate. When measures are in progress, which have a bearing on the permanent rights and interests of *all* the Indians, it must not be thought tedious to read an abstract of the solemn engagements, by which we have become bound to *one* of these aboriginal nations.

In the revolutionary contest, the Cherokees took part with the king of Great Britain, under whose protection they then considered themselves, just as they now consider themselves under the protection of the United States. After the peace of 1783, it does not appear that any definite arrangement was made with this tribe till the year 1785. In the course of that year, the old congress appointed four commissioners plenipotentiary, men of distinction at the south, to meet the head men and warriors of the Cherokees, and negotiate a treaty of peace.

The parties met at Hopewell, now in York District, S. C.; and, on the 28th of November, executed an instrument, which is usually cited as the treaty of Hopewell. The abstract of this instrument, with some remarks upon it, will be given in my next number.

WILLIAM PENN.

FOR THE FRIEND.

ACKNOWLEDG AND CROYDON SCHOOLS.

I have read with much interest the following reports of the state of Friends' boarding schools at Ackworth and Croydon in England, and apprehending they will afford pleasure to many of the readers of "The Friend," I send them for insertion.

There is one portion of the instruction imparted to the youth at those excellent institutions, which I think it is particularly desirable should be more generally attended to in the schools in this country. I allude to the study of the history, chronology, geography, and biography, as well as the doctrines and precepts of the Holy Scriptures.

Scarcely any study could be presented to children, more interesting or attractive, and at the same time so eminently calculated to afford them important and useful instruction. My own experience and observation have fully satisfied me, that by making it a subject of regular attention and weekly examination, children at a very early age will readily acquire, with much pleasure to themselves, a fund of biblical knowledge which will greatly facilitate more profound research at mature age; or, if this should not be pursued, will afford them an intimate and satisfactory acquaintance with those invaluable records, and a ready solution of many apparent difficulties which perplex the superficial and illiterate reader.

The ignorance which has prevailed among too many of the children and youth of Friends, in respect to the Holy Scriptures, has not only been discreditably to the Society, but exposed them to the sophistry and false glosses of designing unbelievers, and thus contributed in no small degree to the rapid spread of scepticism. As many of the obstacles which have hitherto prevented the prosecution of this branch of moral education, are now removed, it is hoped that the teachers of Friends' schools generally will make it a subject of earnest and

persevering attention. And in order to facilitate the improvement of their pupils, it may be well to furnish them with some of the popular and concise treatises which illustrate and explain the different subjects that will engage their attention, and also a condensed view of the evidences in support of the genuineness and authenticity of the sacred writings.

E. T.

The following report [to the yearly meeting of London,] from the general meeting for Ackworth School, has been brought in and read; and this meeting, in unison with the said report, desires to receive its sense of gratitude to Divine Providence, on commencing the few instances of mortality with the number who were affected by the fever which prevailed in the institution last summer.

The several quarterly meetings are desired, in consideration of the present wants of the institution, as set forth in the report from the general meeting, to raise a liberal subscription for the same, in order to station the same to Samuel Gurney, treasurer, No. 23, Lombard street, London, within the present year. They are also desired to appoint representatives to attend the next general meeting, to be held at Ackworth, on the last fourth day in the seventh month, being the 29th of the same.

JOSIAH FORSTER,

Clerk to the meeting this year.

London, the 25th of 5th month, 1829.

Report to the Yearly Meeting from the General Meeting for Ackworth School, held in London, by adjournment, the 19th of the 5th month, 1829.

In reporting to the yearly meeting the state of the institution for the last year, a subject which has excited great interest in the Society at large, and which we still dwell upon with mournful and solemn reflections, claims our particular attention—we allude to the epidemic fever which prevailed in the school during several months last year. The complaint made its first appearance in the month of March, when most of the children in the school were suffering from severe colds; in the course of which month two cases of fever occurred. But the medical attendants were not apprehensive that these cases were the beginning of an infectious disease. Before these two children completely recovered, another was confined with the same symptoms, but in rather a milder form; and though he was in the nursery only two weeks, several boys and girls began to be poorly in the same way before he was well. In this manner, the fever was slowly but gradually spreading in the school in the 7th month. At the committee, held, as usual, the day before the general meeting, a conference was had with the medical attendants of the institution, and they gave their opinion, that there was ground to hope the family might soon be restored to health, and that there would be no impropriety in the general meeting being held in its usual course. So rapid, however, was the increase of the disorder, that, in the 8th month, not fewer than eighty patients (children, apprentices, and adults) were under medical and nursing care at one time. In the course of that and the following month, the country committee met twice *specialty* at Ackworth, on account of the continued sickness, when they received the reports of the medical attendants, to whose aid an eminent physician from Leeds had been called in, and endeavoured to devise means for alleviating the sufferings of the sick children and others in the family. In the early part of the 9th month the fever began visibly to decline; on the 5th of which month a circular, addressed to the agents of the institution, making known the improved state of the family, was issued by the committee. Another circular, dated the 24th of the 11th month, informed the agents that the fever had subsided, and that the school (save which no children had been admitted since the 7th month) was again open for the reception of scholars. Before the end of the year many fresh scholars were admitted; but it was not until the 3rd month of the present year that the full complement was made up. There are at

present on the list for admission more than fifty names.

The numbers afflicted with the disorder, some slightly and many severely, were 90 boys, 81 girls, 5 apprentices, and 7 officers and servants, in all 183; of whom two officers, viz. Mary Dumbleton, the nurse, and Henry Brady, the grammar master, were the only persons who had derived the institution of two of its valuable assistants, a short tribute of affection and esteem appears to be due. Mary Dumbleton held the situation of nurse in the school for twenty years; during which time she had been a kind and diligent attendant upon the sick committed to her care, and an example of Christian fidelity in the discharge of her duties. Henry Brady was brought up in the institution from a scholar; he was attacked, from choice, to the profession of a schoolmaster, and had used extraordinary assiduity to qualify himself for the employment. His mind having also become deeply impressed with religious principles, and his conduct ever justly regulated by them, the committee were glad to retain him in the service of the institution, to which he was sincerely attached. As he grew in years, his various qualifications as an instructor of youth became still more conspicuous. His talent for communicating knowledge was great; and his patient and affectionate conduct towards the children, united as it was with superior mental endowments, evinced in a most remarkable manner, their love and respect, and had also a very beneficial influence on the younger teachers. It may, we believe, be safely said, that the religious welfare of the children was the subject nearest his heart. In the inculcation of Scriptural knowledge, with which his own mind was deeply imbued, he was peculiarly serviceable; and there is reason to think that the minds of his younger pupils, will spring up and bear valuable fruit.

When we consider the nature of the complaint, and the numbers who were afflicted with it, the mortality appears small; and we have gratefully to acknowledge, that in this, as in all the dispensations of the Lord, he still remembers mercy.

In closing our account of our illness, we feel it due to the teachers and servants of the institution, to express our decided approval of their exertions, and the satisfaction it has given us, that no consideration of personal danger prevented them from paying those unremitting attentions which the suffering objects of their care required. Since the fever subsided, the school has been favoured with much better health. In the statement of the accounts for the past year, which is annexed, affords no very unfavourable impression of the state of the institution's finances, though the payments exceed the receipts by the sum of £52 6s. 3d. The profit from the farm came seasonably in aid of the other common sources of income, some of which appear less than in most former years. In the statement to remain to be audited, the dry expenses incurred in consequence of the fever, could not be brought in: from that cause, the expenditure of the year 1829 must be expected to be considerably increased: it is therefore hoped, that the kind liberality of Friends will in no degree be relaxed in aid of the current income of the institution. The average expense of each child, calculated as usual, has been about £18 4s. 1d.

From the reports of deputations of men and women Friends appointed to examine the state of the school in the 4th month last, it appears that, making due allowance for the interruption occasioned by the late sickness, as much improvement has been made in the various branches of learning as could reasonably be expected. The examination of the children, as to their acquaintance with the Holy Scriptures, also afforded ground to be satisfied that this important object continues to be carefully pursued; and the report of their conduct shows that the attention of their teachers in this and other respects is unabated. The domestic department is reported to be fully restored to its usual order, and to be in order, regularity, and cleanliness, being observable throughout.

Signed in and on behalf of the meeting by,
JOSEPH NEWBERRY.

At a quarterly meeting for London and Middlesex, held the 24th of third month, 1829, a report from the

committee of Friends' School, Croydon, was brought in and read, which is satisfactory to this meeting. It is referred to the committee, to get printed and circulated among our members.

(Copy) WILLIAM MANLEY,
Recording Clerk.

Report from the Committee of Management.

To the quarterly meeting,

The statement of the accounts of this institution for the year 1828, which we now present to the quarterly meeting, again affords the favourable prospect of a surplus of income above expenditure.

This satisfactory state of our finances may be attributed, we think, in a great degree, to the good management and suitable regard to economy which are manifested in the various departments of the establishment. And depending on the continued liberality of Friends in their annual subscriptions, we hope to be able, in the course of another year, to recommend to the quarterly meeting to take into its consideration the propriety of making some permanent reduction in the terms of admission.

The average cost for each child, under the usual terms, appears for last year to be as follows, viz.

	L. s. d.
Clothing	3 2 3
Provisions, &c. under the head of "House Expenses"	12 5 7
Salaries and servants' wages	3 1 6
Repairs, furniture, stationary, &c.	1 18 4
	£20 7 8

The examination of the children, which took place on the 13th of the present month, has given satisfaction to the sub-committee appointed for that purpose, both as regards their learning and their deportment.

A number of the boys in the first class read well and parse correctly, and by their answers to the questions put to them, show good acquaintance with the meanings of words and readiness in mental calculation. Many of them are considerably advanced in the higher rules of arithmetic.

The second class, which at the last examination had appeared to less advantage, is now coming forward well in the different branches. And the same, with some exception as to reading, may be said of the third class. There are some good, and many promising writers. The sub-committee was gratified in observing an increased acquaintance with the history and precepts contained in the holy Scriptures; and, on the whole, they consider the progress of the boys to be creditable to the care of their instructors.

The committee of women Friends, appointed for the like purpose, report, that "the examination of the girls has furnished satisfactory evidence of improvement in several branches of their learning, particularly reading, arithmetic, and geography; the needle-work continues to be excellent; and the ready yet conscientious answers given to questions on the contents of the Bible, prove so much and judicious care is bestowed on this part of Christian education."

"Their becoming behaviour does credit to those who have the charge of training their minds."

We have again to report the continuance of the blessing of health throughout the course of the year to the whole of the children, with but little exception, and also to the family; in the various branches of which it is satisfactory to observe an harmonious co-operation for the general welfare of the establishment; and we desire, in conclusion, gratefully to express our belief, that the divine blessing has not been withdrawn from this institution.

Signed in and on behalf of the committee, held by adjournment the 20th of third month, 1829.

PAUL BEVAN.

M. Maignault states, that when air was forcibly thrown into the lungs of a dead animal, the air, when thrown out again through the larynx, produced a sound analogous to that produced by the animal in the living state.—*Quar. Jour. of Science, &c.*

FOR THE FRIEND.

LEWIS'S REVIEW.

A pamphlet has recently made its appearance in New York, entitled "A Review of the Testimony issued by the Orthodox Seceders from the Monthly Meetings of Westbury and Jericho, against Elias Hicks, by Evan Lewis."

This production, though intended to shield E. Hicks and his followers from the plain charges preferred in the testimony of disownment from the Society of Friends, issued against the former by the monthly meeting of Westbury and Jericho, contains nothing that is novel or more applicable to the question at issue, than many of the publications which the Hicksites have from time to time issued in various forms.

There is nothing new in Evan Lewis's mode of attack or defence; he pursues the beaten track of his predecessors, denying the charges of unsoundness in general terms, and then entering into an open avowal and defence of the doctrines themselves, by way of showing that E. Hicks does not hold them; garbling in various instances the writings of ancient Friends, in order to make their sentiments resemble those of the modern seceders, and lastly, recklessly misrepresenting plain facts with regard to the state of meetings, and the rise and progress of the schism.

The principal dogma of Home and other deists, that we are not bound to believe what we cannot understand or comprehend, is distinctly avowed and openly defended; thus attempting to subject the great and holy truths of revelation to the derision of the erring and fallible reason of man. Once adopt this principle, and the reflecting mind will easily perceive that it will lead to the whole length of the absurdities of the French revolutionary school—that the creation of the universe and the existence of the Deity being beyond our comprehension, are to be rejected as ideal and absurd.

The author denies the existence of the devil or evil agent separate from man, in plain contradiction to the positive testimony of Scripture, the belief of every Christian community, and the experience of every pious and watchful mind; involving among other consequences a denial of the Scripture declaration, that the Almighty formed man originally good, and also the blasphemous idea that the blessed Saviour was tempted of his own corruptions and propensities.

The author seems to admit the miraculous conception of Jesus, but only as a miracle, and not as an essential point of Christian faith; at the same time he speaks of Jesus merely as a prophet, or a good and faithful man; entirely rejecting the idea that Jesus Christ who appeared in Judea and suffered without the gates of Jerusalem, is the Saviour of men; considering his death as martyrdom, and denying that he died for the sins of the whole world, or that his death was propitiatory. Gross and anti-christian as are the views inculcated in this pamphlet, they are only a repetition of the stale and often refuted assertions of deistical writers; but it was hardly to be expected that the author of the pamphlet

would have had the hardihood (to say the least of it) to allege that these are the opinions held by the Society of Friends, after the pointed denial of such doctrines by all our ancient writers, who have treated on these subjects—the repeated and formal declarations issued purposely to deny and refute such charges, as well as many official documents clearly setting forth the sound Christian doctrines held by the Society. These declarations and documents have so frequently been brought into view of latter time, that it would seem superfluous again to quote them; the serious inquirer is referred for complete satisfaction on the subject, to "Evans's Exposition of the Doctrines of Friends," and as the authors from which the extracts in this work are made, are particularly referred to, the opportunity is afforded for the most ample examination and satisfaction of every individual; and whatever may be thought of the doctrines abstractedly, there certainly is such a mass of evidence authenticating the sound and Christian views of the Society, and entirely at variance with the assumptions of the pamphlet, as cannot leave any doubt on serious and sane minds, that the Society of Friends never held the doctrines there imputed to them. The author has attempted to support his notions by a few passages said to be taken from the writings of Friends, but on examination, it appears he has made use of a publication issued two or three years since by the Hicksites, containing a collection of alleged quotations, interpolated, garbled, and perverted in the most unexampled and shameless manner. This spurious production has been exposed, and its character so fully set forth in a work entitled "A Defence of the Doctrines of Friends," that it was not expected any man would have the temerity to bring it into view again for the same unhallowed purpose. The author is about as much to be relied on when he professes to state facts, as in his exhibition of doctrines—we allude to his statement of numbers, which is wholly incorrect, and in some parts grossly so. For instance, in Ohio yearly meeting, he says, the Hicksites are equal in number with Friends—that New England yearly meeting is not larger than that of Baltimore—and that Virginia and North Carolina yearly meetings together, are about as large as New York monthly meeting; such reckless and absurd statements as these must injure any cause.

The review contains one confession, however, which is of considerable importance; in the preface it is said—"the testimony against E. Hicks opens a wide field for examining the principles and doctrines of the Society of Friends—these doctrines and principles are said to be denied by him, and upon his supposed denial of them, is founded the proceedings against him, as an individual, and the voluntary separation of his opposers from the Society; hence the question at issue between Friends, and those who have separated themselves from their communion, is to be decided upon the truth or falsehood of the charges exhibited against E. Hicks. It is a question which embraces not his case alone, but that of the body to which he belongs." The reader will here observe that the author of the pamphlet

admits, that upon the question of the soundness or unsoundness of E. Hicks's doctrine, the whole controversy turns; so that the favourite position of some of the seceders that doctrines are of no importance, and not involved in the present controversy, is entirely abandoned; the existence and fate of the new sect completely identified with E. Hicks, and the issue of the whole matter rested upon the doctrines which he maintains.

We have thus briefly glanced at a few of the most important parts of the review, as it would require a large space fully to expose its real character, and the unfair means to which its author has resorted to support his cause. At a future time, however, the subject will probably be examined more in detail.

D.

FOR THE FRIEND.

FRAGMENTS. NO. 16.

Joseph Coale, a short time before his death declared: "That the light of that glorious everlasting day, which is broken forth in this our day, shall never be extinguished, notwithstanding all that men can do. And though," said he, "it may be in the hearts of men, to destroy and root out, if it were possible, the righteous from off the earth, yet the Lord doth not intend so; neither is it in his heart to suffer it so to be, but to exalt his own name and kingdom over all; and the wrath of man shall turn to the glory of God, and the rest he will restrain."

Elizabeth Harman, under the prospect of death, said, that she "saw clearly through the secret and subtle workings of the enemy of her soul, who would have discouraged her, but I know the power that hath driven him back, and he must enter no more. Now is my soul redeemed to God, and he that hath redeemed me is near me. The sufferings and death of Christ, and of his agonies, the shedding of his blood, and what he hath done for me, I feel now that I have the benefit of all; blessed be the Redeemer who is near me. And again, "Oh, how gracious a God have I! Now I want to go hence, I long to be dissolved; come, Lord, come, Lord Jesus, receive my spirit; oh the light that I see before me, and the glory of that kingdom I shall soon enter into!"

Charles Marshall. After a life of dedication to the cause of his crucified Lord and Saviour, this eminent minister of the gospel testified to several of his friends who visited him in his last illness: "I have loved the brotherhood; I have sought the unity and peace of the church for this forty years; and to my great comfort never did any thing tending to the breach thereof. I have two things that lie upon me to Friends, which I desire may be communicated to them. The first is, that they gather down into the immortal seed and word of life in themselves, and be exercised in it before the Lord, and duly prize and set a right value upon the many outward and inward mercies and blessings, and heavenly visitations, that the Lord had eminently bestowed upon them since the morning of the day of his blessed visitation; then shall they grow and be preserved in a living freshness to him. And the Lord will continue his mercies to them, and they shall not want his divine refreshing presence in their

meetings together before him. Secondly, that those friends, that the Lord hath given great estates unto, ought to cast their bread upon the waters, and do good therewith in their lifetime; for those that are enjoyers of such things, should see that they are good stewards thereof. Oh! the many poor families that such might be a help to. How easily might they, with a little, assist many a family to live in the world. And what a comfort would it be for such to see the fruits of their charity in their lifetime!" On our friend G. Whitehead coming into his chamber, he signified his great peace and satisfaction, and that he always from the first, had an honourable esteem of the unity of his brethren.

William Penn, in a reply to two abusive pamphlets written by Thomas Hicks, against Friends, expresses his gross slanders, among which we find the following. Similar sentiments have been published in this country within the last six years, and attempted to be palmed upon the Society as being coincident with the doctrines of our ancient Friends, but which Wm. Penn distinctly rejects, and shows them to be the calumnies of their enemies. But it would seem that some disturbers of the church's peace, have now become so familiar with the writings of their predecessors in this unholy work, as to believe the charges of the enemies, rather than the refutations of the advocates of truth as it is in Jesus.

T. Hicks makes the Quakers to say, "That the light in us sees no necessity of a Mediator." To which Wm. Penn replies, "When God knows we feel the daily benefit of one."

T. H. "That the Quakers account the blood of Jesus Christ no more than they do the blood of a common thief." W. P.: "An ungodly asperser."

T. H. "That the Quakers dissemble when they tell the people they own the Scriptures, and that they render them of no more authority than Esop's fables. That a Quaker should say that which troubles thee is his puzzling thyself so much in that book, the Bible; thou wilt never be settled till thou throw that book away." W. P. "A wicked lie!"

T. H. "Also that a Quaker should say to one T. Holbrook, what dost thou tell me of the Scriptures? they are no more to me than an old almanac."

W. P. "Which we renounce both as being a lie and an irreverent expression; for I. Nobbs, on whom it was charged, was a ranter."

T. H. "That N. Lucas said to one of T. H.'s acquaintance, that he might burn the Bible, and serve God as well without it; and that he might write as good scripture himself if he would have any."

W. P. "A lie, which he disowns."

T. H. makes the Quaker say: "Thou mistakest us when we make use of the Scriptures: 'tis only to quiet and stop their clamours that plead for it as their rule."

W. P. To this and other aspersions: "We charge it all with forgery."

T. H. puts this question: "Do you believe the Scriptures to be the true sayings of God?" To which he makes the Quaker reply: "Yes, so far as they agree with the light within."

W. P. indignantly exclaims: "An arrant forgery."

T. H. again asks, "how shall I know that?" Quaker: "I witness it." "Must I believe thee upon thy own words?" Quaker. "I would have thee do so."

W. Penn subjoins: "Abominable forgery!"

—:—

EMBLEMS FROM NATURE.

See you pale moon
Hanging upon the skirt of that black cloud,
Which, in its slow majestic motion, soon
The lovely orb will shroud.

And see, again, after a little space,
The cloud is o'er—
And shining clearer, brighter, than before,
She glories in her race.

So have I seen the young, the good, the fair,
Rejoice in life,
Till disappointment, woe, and bitter care,
Remorse, and pangs of mem'ry, ever rife,
Taught them to shun the strife.

But ne'er have I beheld
Those who have trusted in their fathers' God,
To sink beneath the load—
Sooner or later did their sufferings end,
The dark cloud was dispell'd,
And they more purely, brightly on did wend,
Than when their hearts with youthful joyance
swell'd,
For they who trust in God can never want a
friend. A.

From Poulson's Am. D. Adver.

Leipic, the great Teutonic bazaar of typographers, bookmakers, & *id genus omne*, contains two-and-twenty printing establishments, which keep 128 presses and 549 mechanics and apprentices in an incessant state of activity, and annually consume 40,37,000 sheets of paper. These establishments afford occupation to at least 300 founders, copperplate printers and lithographers. The number of regular booksellers amounts to 60; and 450 foreign establishments have their agents within its walls. The sale of books at the great fair during the three weeks at Easter, has been estimated at three millions of dollars, (600,000/.)

THE FRIEND.

EIGHTH MONTH, 2d, 1829.

The series of essays, entitled "Liberia," are brought to a termination to-day. They have increased in interest as they have advanced, and the closing number will not yield to any of the preceding in respect to its claims upon the close attention of our readers. As corroborative of some of the deductions so clearly and forcibly drawn, we insert below two short paragraphs from Poulson's American Daily Advertiser of the 25th.

"A writer in the Charleston Courier expresses a belief, that when the census now going forward in South Carolina is completed, it 'will exhibit an actual decline in population.'"

"The effects of Slave Labour.—John Nichols offers for sale that valuable property called the James river slate mines, sixty miles above Richmond, Virginia. He says his object is to relieve himself as far as possible from a dependence on slave labour. How many of our industrious and enterprising citizens, being disgusted with the idea of rearing a family of children in a land so rapidly peopling with slaves,

have sold their possessions, and removed themselves to Ohio, where the increasing prosperity of the people so strikingly demonstrates the superior advantage of free labour."—*Greensborough Patriot.*

From the same journal of the 27th, we shall copy another paragraph, exhibiting an additional proof of the continued activity with which the horrid traffic in human flesh is carried on, and, also, of its attendant miseries.

"The slave ship Fame, of Cadiz, arrived at Havana, from the coast of Africa, landed 300 and odd sick slaves on the coast to the windward of Matanzas, and lost 600 slaves, and sixty of her crew, on her passage from Africa."

It will be a satisfaction to our readers to learn, that our highly valued friends, Isaac and Anna Braithwaite, arrived at Liverpool in good health, after a remarkably short and pleasant passage. They embarked at New York on the 16th of the sixth month about noon, and landed at Liverpool on the morning of the 3d of the seventh, having accomplished their voyage in rather less than seventeen days from the time of their going on board in America to that of landing in England.

As a passing notice of Evan Lewis' pamphlet, (which we have seen,) the review of our friend D. is to the point; and having the evidence of truth to recommend it, will do good; but we are authorized to say that it will be speedily followed up by a more extended examination from another pen.

Another number of the "Watchman" has made its appearance, but is unavoidably postponed to next week.

Subscribers to the second edition of the first volume of "The Friend," are informed that it is now ready for delivery. Those who have not subscribed, and who wish to have a copy to complete their sets, are requested to make early application to the publisher. The price is three dollars in boards. Besides the amount of miscellaneous and literary matter it contains, the statements and information relative to the difficulties in our religious Society, not to be found in any other publication, will render this volume a desirable appendage to the library of every Friend, and of deep interest to posterity. The copies left, after supplying actual subscribers, is comparatively small; those, therefore, who are desirous to obtain it, will do well not to delay their orders.

Died, at Burlington, on the 24th inst. in the 29th year of her age, MILDEN MARTHA MOORE, relict of Dr. Charles Moore, of Montgomery county, Pennsylvania. With a sound and cultivated understanding, and a heart in which the milder virtues—meekness, humility, and charity, dwelt as at their home, and not of constraint; to her might appropriately be applied what is said of "a certain disciple of Joppa," "this woman was full of good works and alms-deeds which she did;" and when "she was sick and died," "all the widows stood by her weeping, and showing the coats and garments which Durcas made while she was with them."

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A RELIGIOUS AND LITERARY JOURNAL.

VOL. II.

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FOR THE FRIEND.

THE WATCHMAN, NO. 8.

"Non, si male nune, et olim

Sic erit."

I remember to have read somewhere that it would probably be of service to the world, if all authors would confine themselves in a great degree to the collection and arrangement of their thoughts into as small a compass as possible, and simply furnish their readers with a series of facts and premises, leaving each one to the exercise of his own reason in the deduction of consequences; and that the reasoning faculty would thus be much improved and strengthened in mankind at large. But it appears to me that there are many and strong objections to this plan. People in general would be too apt to remain satisfied without coming to any conclusion at all; and whether they did so or not, their inferences would be about as likely to be wrong as right in all cases which do not directly concern the business of common life, unless a better system of mental discipline than seems possible at present, were first introduced into the world and universally adopted. So, that, however this plan might operate as a saving of labour to the author, and lessen the load of books upon our shelves, to say nothing of the benefit which might accrue to the common intellect, it is hardly likely to be carried into effect in our day. How far the exigencies of posterity may lead to something of the kind, it is difficult to determine; but that such will one day be the case, seems highly probable, when we consider the vast increase of writings in all parts of the civilized world; for it will certainly be impossible, with any means we are at present possessed of, to acquire in a life time even the most general notion of what shall have been written; and unless some terrible destruction, compared with which the conflagration of Omar were as nothing, should sweep away the great bulk of modern learning, posterity must assuredly devise some scheme unknown to their forefathers, to enable them to make any use of their literary labours. Not only does the multitude of volumes increase in an appalling degree in all places where learning has hitherto flourished, but the limits of the book-

making region are advancing in an equal proportion. The west of Europe is no longer the sole source of literature and science; this proud distinction does not now belong to all Europe together; but the appetite for knowledge and the production of books, is extending in every direction throughout the vast continent of the new world. Calculation is at an end, and the most active imagination must recoil at the prospect of such an inconceivable accumulation of letter-press as must of necessity be created, should the present course of things continue for a few centuries longer, and the increase of printing go on, as it has done, in the compound ratio of the progress of population and of time. Oblivion, to be sure, will be the inevitable destiny of the great mass of this progeny of the press; but the patience of all reasonable men is ever and anon disturbed, by finding some shallow-brained babbler, who had been slumbering for ages in deserved forgetfulness, brought fearlessly to light, giving birth to a commentary more stupid than the text. And how shall future generations be able to distinguish merit in such a frightful heap? It would even now be too much for the labour of several lives to determine with judgment those works of the different authors in every age which has a claim to preservation; and I would propose the institution of a college of learned men, whose proper office it should be to ransack the learning of all countries and ages, and recommend to the world by the force of their authority those works which ought not to perish.

I would have censors for every department of learning, and if they were also entrusted with the power of destroying such works as they rejected, the good effects of the establishment would be more extensive and permanent.

I am convinced that such a scheme would have to encounter a strenuous opposition from a multitude of writers. The cry of usurpation and oppression would be long and vehement; the sovereign will of the people would be appealed to with incessant clamour; the republic of letters would be threatened with all the horrors of a civil war; poetasters, tourists, and scribblers of all sorts, would be ready to join battle in defence of their rights, and for a time the contest might wear a doubtful aspect. But reason surely must prevail over folly in the end, and I cannot suffer myself to doubt the ultimate success of so excellent a project.

Let none be startled at the thought of so boundless a devastation as must follow the establishment of this college. It is very doubtful whether the world has suffered any thing from the loss of the numberless volumes which perished during the prevalence of feudal barbarism in Europe. Antiquity is probably the

gainer at all events; for it can hardly be doubted, that if all the literature of Greece and Rome had descended to our time, our veneration of their remains would have been diminished, by reason of the worthlessness of much which would have been preserved. And I think we may fairly claim an equal advantage; for as the case now stands, we have an undisputed standard of good taste, to which we may recur when the general appetite becomes vitiated, and extravagances may thus be corrected, and classical purity restored in the republic of letters; as civil governments are renovated by a recurrence to the first principles of the law.

The advantages of such an institution as I have proposed would be manifold, and must be so obvious to every one, that I shall not stop long to consider them. We should then be directed at once to the best treatises on every subject; our minds would not be wearied with the crude conceptions of pretending upstarts, nor our ears annoyed with their bungling phrases. The illustrious masters of our college would relieve us from this painful task; and our time would no more be wasted in perusing volumes which at last we discover to be worthless, or far inferior for our purpose to others which might have been procured. Now is it not truly amazing, that whilst so much pains are bestowed upon the invention of machines to save time and labour in mechanical operations, that nothing in anywise analogous should have been hit upon, or even attempted, so far as I know, for the relief of the mental process?

Invention of Printing, and Materials used for transmitting Knowledge before that took place.

(Continued from page 364.)

For at least three hundred years before Christ, this article was exported in large quantities from Egypt. Of the extent and value of the manufactures in Alexandria, and of the wealth derived from them, we may form some idea from an anecdote of Firmus. This person, the friend and ally of Zenobia, queen of Palmyra, a wealthy merchant, or rather a manufacturer of paper and glue in Alexandria, broke into that city in the middle of the third century, at the head of a furious multitude, "assumed the imperial purple, coined money, published edicts, and raised an army, which he boasted he could maintain from the sole profits of his manufactures." The time when the manufacture of this paper was lost, or superseded, is not known. The possession of Egypt by the Saracens certainly interrupted and diminished its manufacture and export; and it is generally supposed that few, if any, manuscripts

on papyrus are of a later date than the eighth or ninth century. About this period, cotton paper was first made: according to some, in Bucharia; according to others, it had been known long before in China and Persia. There is no doubt, however, that the Arabs, having gained a knowledge of the process, established a manufacture at Ceuta, and afterwards in Spain; and thus introduced it into Europe, about the twelfth century. In the next century this paper was in common use in the eastern empire, and in Sicily. At first it was made of raw cotton; then of old worn out cotton cloth. While the paper manufactories of Spain were possessed by the Arabians, this article was of a very coarse and inferior quality, in consequence of their employing only mortars, and hand or horse-mills, to reduce the wool or cloth to a pulp; but as soon as their Christian labourers took possession of the paper mills of Toledo and Valencia, they worked them to more advantage, by the use of water-mills, an improved method of grinding and stamping, and by the invention or adoption of moulds. The use of cotton paper became general only in the thirteenth century; and about the middle of the fourteenth, it was almost entirely superseded by paper from linen rags, such as is at present made and used in Europe, and wherever Europeans have settled or colonised. There is much uncertainty respecting the exact time when linen paper was invented, and in what country. It is probable that at first a mixture of cotton and linen rags was employed, especially in those countries, where flax was much and easily cultivated, and where cotton was an article of import, and consequently scarce and dear. Montfaucon, who, on these subjects, is great authority on account of the diligence and extent of his researches, could find no books, either in France or Italy, made of linen paper, before the year 1270. A specimen a little earlier, however, in 1239, has been discovered by De Vaines. In the fourteenth century, the use of this kind of paper became general. Italy seems to have had paper manufactories for exportation at this time. In 1330, part of the cargo of a ship, from Genoa to Sluys, in Flanders, which was driven ashore on the coast of England, consisted of twenty-two bales of writing paper. The oldest German paper-mill was erected at Nuremberg, in 1390. There are English manuscripts, on linen paper, so early as 1340 and 1342; but the manufacture was not introduced, according to the general opinion, into this country, till the year 1528. At that time a German, named Spielman, jeweller to Queen Elizabeth, erected a paper-mill at Dartford, in Kent. This opinion, however, has been controverted on good grounds; as the paper used by Wynkin de Worde (who may justly be considered as Caxton's real successor) by Bartholomew, *de proprietatibus rerum*—described by Mr. Dibdin, "as one of the most splendid topographical productions of the early British press," was made at Hertford by John Tate, junior, who may therefore be deemed the earliest paper-maker in England.* Our principal

supply of fine paper, for printing and writing, was from the continent—(Holland and France chiefly)—till about one hundred years since. At this period two-thirds of the paper used was home made; at present, besides manufacturing sufficient for our own use, we export it to a considerable amount.

The instruments employed to write with, by the ancients, and in the dark and middle ages, of course varied according to the nature of the materials on which they wrote. They may be divided into two kinds: those which acted immediately, and those which acted by the assistance of fluids; of the first kind were the wedge and chisel, for inscriptions on stone, wood, and metal; and the style, for wax tablets. The last has been already mentioned and described; the others need no description. As the style was too sharp for writing on parchment and Egyptian paper, and moreover, was not adapted for holding or conveying a fluid, a species of reed was employed. The Egyptian reeds were preferred, but many others were also used. They were cut in the form of our modern pens, and split in the points; when they became blunt, they were sharpened either with a knife, or on a rough stone. Persons of rank and fortune often wrote with a calamus of silver—something probably like our silver pens. However carefully made or mended, the strokes made by the reed-pens were in general coarse and uneven. Both the styles and the reeds were carefully kept in cases. From ancient authors, as well as from the figures in manuscripts, we learn that they used a sponge to cleanse the reed, and to rub out such letters as were written by mistake; a knife for mending the reed; pumice, for a similar purpose, or to smooth the parchment; compasses for measuring the distances of the lines; scissors for cutting the paper; a puncher to point the beginning and ending of each line; a rule to draw lines and divide the sheets into columns; a glass containing sand, and another glass filled with water, probably to mix with the ink.

Neither the particular species of calamus, used as pens by the ancients, nor the manner in which they prepared them for this purpose, is known. This is remarkable, since all the places where these reeds grow wild, have been ascertained and explored by botanists: with so little success, however, that after a variety of learned as well as scientific conjectures, the calamus of the ancients has not yet found a place in the botanical system of Linneus.

This is yet more remarkable, as reeds are still employed by many eastern nations to write with. Ranfoll, who travelled in the sixteenth century, informs us that canes for pens were sold in the shops of Turkey, small, hollow within, smooth without, and of a brownish colour. Tavernier, Chardin, Tournefort, and other travellers, give a similar account, adding, that the reeds are about the size of large swan quills, except that their nib is much larger. The best grow near the Persian Gulph. It is highly probable, that of whatever species these are, they are of the same as those employed by the ancients; and that the mode of preparing them, still practised in the east, was followed by the ancients. They are put for some months

in a dunghill; this gives them a dark yellow colour, a fine polish, and the requisite hardness.

Reeds continued to be used even so late as the eighth century, though there can be no doubt that quill pens were known in the middle of the seventh. The earliest author who uses the word *penna* for a writing pen, is Isidorus, who lived in that century; and towards the latter end of the same century, a Latin sonnet to a pen was written by an Anglo-Saxon author. There is, indeed, in the Medicæan Library, a MS. of Virgil, written in the beginning of the fifth century, evidently, from the gradual and regular fineness of the hair strokes, by some instrument as elastic as a quill; but there is no proof that it was really written with a quill. Considering that pens from quills were certainly known in the seventh century, they must have come into general use very slowly; for in 1433, a present of a bundle of quills was sent from Venice by a monk, with a letter, in which he says: "Show the bundle to brother Nicholas, that he may choose a quill."

The composition and the colours of the ink used by the ancients were various. Lamp-black, or the black taken from burnt ivory, and soot from furnaces and baths, according to Pliny and other writers, formed the basis of it: the black liquor of the cuttle fish is also said to have been used as ink, principally on the authority of a metaphorical expression of the poet Persius. But of whatever ingredients it was made, it is certain, from chemical analysis, from the solidity and blackness in the most ancient manuscripts, and from an instand found at Herculaneum, in which the ink appears like a thick oil, that the ink then made was much more opaque as well as encaustic than that used at present. Inks, red, purple and blue, and also silver and gold inks, were much employed by the ancients; the red was made from vermilion, cinabar, and carmine; the purple from the *murex*; one kind of this coloured ink, called the sacred encauster, was set apart for the sole use of the emperors. The subscription at the end of most Greek manuscripts, containing the name of the copyist, and the year, month, day, and sometimes hour, when he finished his labour, were generally written, in the period of the lower empire, in purple ink. Golden ink was used by the Greeks much more than by the Romans. The manufacture both of it and silver ink was a distinct and extensive, as well as a lucrative business in the middle ages; and another distinct business was that of inscribing the titles, capitals or emphatic words, in coloured and gold or silver inks.

(To be continued.)

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The July number of "The African Repository," contains the following extract of a letter dated Monrovia, May 5, 1829, from the venerable Abduh Rah-hahman, (of whom we some time since gave some account.)

"I am happy to inform you that I arrived safely in Africa, with my wife, and found the people generally in good health. You will please inform all my friends, that I am in the land of my forefathers; and that I shall expect my friends in America to use their influence to get my children for me, and I shall be happy if they succeed. You will please inform my children, by letter, of my arrival in the colony."

* John Tate, the younger—

which late hath in England do make this paper thence,

That now in our English, this beke is printed here.

Freemason to Bartholomew, about 1304.

To the Editor of "The Friend."

The following little essay, consisting of three stanzas or sonnets, was penned long before the writer was aware of the recent and highly interesting discoveries in Egypt, abstracts of which have appeared in your valuable paper. If it should be thought suitable for insertion, and the contribution of an *English* reader be quite admissible, it is perfectly at your service. It is proper to explain, that the second stanza is addressed to the unknown inhabitants of one of those stupendous dormitories.

EGYPT.

Land of the Nile, how is thy glory gone!
How is thy greatness vanish'd, as a dream
Darkness hath seen in beauty, by the beam
Of fairy fancy; but the awaken'd dawn
Remembereth nought of that the night hath been,
But that 'twas very lovely!—thus the stream
Of rolling ages back, left but a gleam,
Of all the brightness of thine early morn!
Where is thy sceptred arm? ah! where is now
The stary diadem, that proudly crown'd
The wreathed splendour of thine awful brow?
Then—thou didst give thy law to nations round—
But mighty ruins, long, forsaken, now—
And graves of long forgotten names, are found.

Arouse thee, sleeper! speak from this thy tomb,
Inhabitant of darkness, who dost dwell
In this vast place alone! Speak from thy cell,
Where, wrapt in secret, unapproach'd gloom,
Sullen thou sleepest! Circling ages bloom,
Not hearing e'en thy long resounded name;
For this, that should have left thee deathless
In fame,

Is, as itself, a wonder in thy room:
And now upon thy sepulchre we gaze,
And think what changes have since seen the day
'Twas fixed here at first; when the broad blaze
Of Egypt's greatness, with its splendid ray
Lighted the world, and filled it with her praise!
How has her ancient glory pass'd away!

Thou sun, who shinest from thy zenith high,
On these drear sandy wastes, dost smile in
vain!
Ye clouds, for nought distil the balmy rain
Upon this desert! Yonder arched sky
O'er spreads no land with its blue canopy
More deeply fallen. Here, fraught with burning
bane,

The blasting simoom scours the scorched plain,
Purple and fell! But ages swiftly fly—
The night of nations! For thy old renown
And idol glory, not to be again,
Shall be set o'er thee, the eternal crown
Of the "Great King;"^{*} upon whose peaceful
reign,

A holier, better glory; shall fall down,
And, as thy river, cover all thy plain! R. A.

* Psalms xlvii. v. 2. † Isaiah xi. v. 9.

The following came to us on the same sheet of paper, and in the same hand writing with the preceding.

COPIED FOR THE FRIEND.

SONNET.

Imitated from the Italian of Michael Angelo.

How sweet shall be the incense of my prayer,
If gifted from on high with power to pray,
I may draw nigh, and bring those spices rare,
That spring not forth from my unfortile clay!
Source of all perfect gifts! ah! who shall lay
Aught at thy feet, unless by thee bestow'd?
Thine is the softening dew—the quickening
ray,

And Thine the right to reap where thou hast
strew'd,
Forerunner to the purchased abode!
Oh! shed Thou then on me—e'en upon me—
Thy light to find—thy strength to tread the road
To where the pure in heart shall dwell with
Thee.
Take all Thine own—inspire—enkindle—raise—
My thoughts—my tongue—my life—to thy im-
mortal praise!

From the National Intelligencer.

Present Crisis in the Condition of the American Indians.

No. III.

The title of the treaty to which I referred in my last number, is in these words:

"Articles concluded at Hopewell, on the Keowee, between Benjamin Hawkins, Andrew Pickens, Joseph Martin, and Lachlan McIntosh, commissioners plenipotentiary of the United States of America, of the one part, and the head men and warriors of all the Cherokees, of the other."

The preface to the articles is thus expressed: "The Commissioners Plenipotentiary of the United States in congress assembled, give peace to all the Cherokees, and receive them into the favour and protection of the United States of America, on the following conditions."

Before I proceed to make an abstract of the articles, it is proper to say, that in regard to all the subsequent treaties, I shall be as brief as appears to be consistent with putting the reader in full possession of the case. The more material parts of treaties I shall cite literally; and these will be distinguished by double inverted commas. Other parts will be abridged; but where the principal words of any abridgment are taken from the treaties, such passages will be marked by single inverted commas. The less material parts will be expressed as briefly as possible in my own language; but in all these cases I pledge myself to the strictest fidelity. At least the subject of every article shall be mentioned, that the reader may judge of the general aspect of the whole, as well as of the meaning of the most important parts. The treaty of Hopewell, then, reads as follows:

"ART. I. The Head Men and Warriors of all the Cherokees shall restore all the prisoners, citizens of the United States, or subjects of their allies, to their entire liberty: they shall also restore all the negroes, and all other property taken during the late war, from the citizens, to such person, and at such time and place, as the Commissioners shall appoint.

"ART. 2. The Commissioners of the United States in congress assembled, shall restore all the prisoners taken from the Indians during the late war, to the Head Men and Warriors of the Cherokees, as early as is practicable.

"ART. 3. The said Indians, for themselves, and their respective tribes and towns, do acknowledge all the Cherokees to be under the protection of the United States of America, and of no other sovereign whatsoever.

"ART. 4. The boundary allotted to the Cherokees, for their hunting grounds, between the said Indians and the citizens of the United States, within the limits of the United States of

America, is, and shall be the following:" The boundary defines the northern and eastern limits of the Cherokee country.

"ART. 5. If any citizen of the United States, or other person, not being an Indian, shall attempt to settle on any of the lands, westward and southward of the said boundary, which are hereby allotted to the Indians for their hunting grounds, or having already settled, and will not remove from the same within six months after ratification of the treaty, such person shall forfeit the protection of the United States, and the Indians may punish him, or not, as they please." Then follows a proviso, as to settlers "between the Fork of French Broad and Holston," whose case is to be referred to congress.

"ART. 6. If any Indian, or Indians, or persons residing among them, or who shall take refuge in their nation, shall commit robbery, or murder, or other capital crime, on any citizen of the United States, or person under their protection, the Nation, or the Tribe, to which such offender or offenders may belong, shall be bound to deliver him or them up, to be punished according to the ordinances of the United States;" "provided that the punishment shall not be greater, than if the crime had been committed by a citizen on a citizen."

"ART. 7. If any citizen of the United States, or person under their protection, shall commit a robbery or murder, or other capital crime, on any Indian," he shall be punished in the same manner as if "the crime had been committed on a citizen," and the punishment shall be in the presence of some of the Cherokees, who shall have due notice of the time and place.

"ART. 8. No punishment of the innocent for the guilty, on either side, "except where there is a manifest violation of this treaty; and then it shall be preceded first by a demand of justice; and if refused, then by a declaration of hostilities."

"ART. 9. For the benefit and comfort of the Indians, and for the prevention of injuries or oppressions on the part of the citizens or Indians, the United States in congress assembled, shall have the sole and exclusive right of regulating the trade with the Indians, and managing all their affairs in such manner as they think proper.

"ART. 10. Until the pleasure of congress be known respecting the 9th Article," a temporary provision is made for the security of traders.

"ART. 11. The said Indians shall give notice" of any designs "formed in any neighbouring tribe, or by any person whomsoever, against the peace, trade, or interest of the United States."

"ART. 12. That the Indians may have full confidence in the justice of the United States, respecting their interests, they shall have a right to send a deputy of their choice, whenever they think fit, to congress.

"ART. 13. The hatchet shall be forever buried, and peace given by the United States, and friendship re-established between the said states on the one part, and all the Cherokees on the other, shall be universal; and the contracting parties shall use their utmost endeavours to maintain the peace given as aforesaid, and friendship re-established."

These articles were signed by the four commissioners of the United States, and by thirty-seven Head Men and Warriors of the Cherokees, in the presence of William Blount, afterwards governor of Tennessee, and eight other witnesses. In the formulary which precedes the signatures, the articles are called a "Definitive Treaty."

It may be well to look for a few moments at some of the features of this instrument, though it is by no means so important, as two or more of the treaties which have since been negotiated by the same parties. Among the documents of congress, published during the last session, is a letter from the Hon. Hugh L. White, now senator in congress, to Mr. John Ross, at present the chief man of the Cherokee nation, in which the writer argues at some length, that the treaty of Hopewell is not now in force, on account of its having been abrogated by a subsequent war, and its not being expressly recognized in any subsequent treaty. Whether the conclusion of Judge White is correct, or not, has little bearing on the present investigation. If the treaty be not now in force, it is in force once; and its *meaning* may be worth considering.

This is the first treaty made by the United States, with either of the south-western tribes, or nations. The state of Georgia had, previously to the revolutionary war, entered into a compact with the Cherokees, of which notice will be taken at the proper time. After the peace of 1783, and before the adoption of the federal constitution, the congress made treaties with the Indians, in precisely the same manner as with European nations. If the power to do this was doubted, or denied, the doubt or denial has never come to my knowledge. The treaty of Hopewell was negotiated by commissioners, all of whom, if I mistake not, resided at the south; and I have never heard that any remonstrance was offered by either of the states in the neighbourhood of the Cherokees, on the ground that the old congress had *no power* to agree upon a line of demarcation with the Indians. A line was fixed, in the 4th article, securing to the Indians the undisturbed possession of a territory, which appeared on the map to be a part of Virginia, the two Carolinas, and Georgia, the states of Kentucky and Tennessee not having then been formed. If this treaty now stood alone, and the relations of the parties had not been changed by subsequent events, no white man could have "attempted to settle on any of the lands within the Cherokee boundary," even down to the present day, however he might have been sustained in his attempt, by the constituted authorities of any or all of the states situated in the neighbourhood of the Cherokees. Against such an attempt, the Indians would have been protected by the faith of the confederated republic. This remark is made simply for the sake of drawing the attention of the reader to the inviolability of the Indian territory, as strongly implied in the fifth article.

From the phraseology adopted in two or three passages of the treaty, the conclusion seems to be drawn by the present secretary of war, that treaties with the Cherokees are not binding upon the whites, at least not to the ex-

tent of their literal and proper meaning. The argument stands in this form. The Cherokees fought on the side of the British, in the war of independence. The British were beaten; and therefore the Cherokees were a conquered people. To a conquered people the United States *gave peace*; and therefore the United States are not bound by the very articles which they dictated. They *allotted a boundary* to the Cherokees; and therefore the United States are not under obligation to respect the boundary, which they themselves allotted. To refute such conclusions, established by such a process of reasoning, is unnecessary. The very statement of the argument is enough.

It is true, that the commissioners of the United States, in several treaties made about the same time, express themselves rather haughtily, when they declare that they *give peace* to the Indians. The fact is well known, however, that the whites were much more desirous of peace than the Cherokees were. The inhabitants of our frontier settlements were in constant dread of incursions from the natives of the forest. Impoverished as our country was by a seven years' war, it would have been impossible to have scoured the vast wilderness from the settled country to the Mississippi. Any force which could then have been sent, would have fared worse than the army of St. Clair did, in a far less dangerous field, nine years afterwards. The Cherokees could not have set up for nice verbal critics of the English language, as they did not understand a word of it. It is questionable whether one Indian interpreter in ten would make any difference between *give peace*, and *make peace*, or *agree to a peace*. The Cherokees doubtless understood, that the United States were desirous that there should be *an end of fighting*; but it is incredible that they should have thought there was lurking, under the phrase of *giving peace*, any such mysterious implication of superiority on the part of the whites, as should ultimately exonerate the superior from all obligations to keep faith with his inferior. Least of all could they have supposed, that there was a latent power in this phrase, which should destroy the validity of all future compacts between the same parties, in not one of which the insidious phrase is to be found.

The phrase to *give peace* was a favourite one with the Romans, and was doubtless copied from them. I think Bonaparte used it also on some occasions. But neither the Romans, nor Bonaparte, so far as I know, ever sobberly contended that a treaty was to be interpreted, otherwise than according to the obvious and proper meaning of the words, merely because one of the parties assumed rather a haughty air, in some few instances of the phraseology.

As to the word *allot*, it is said to have been commonly used in the southern states as synonymous with *fix*, or *establish*. To say that a boundary was *allotted* to the Cherokees, was no more than to say, that a boundary was *established*, or *agreed upon*; for the boundary is not said to have been *allotted by the United States*. It may have been, indeed it must have been, as the whole scope of the treaty shows, *allotted by the consent of both parties*.

WILLIAM PENN.

REMARKS UPON

Evan Lewis's Review of the Testimony of Disavowment issued against Elias Hicks by the Monthly Meeting of Westbury and Jericho.

In the last number of "The Friend" it was mentioned that a further examination of this pamphlet might probably be undertaken at a future time. In conformity with this intimation, we now propose to review the most important of its positions, rather in consequence of the testimony it affords of the real nature of the opinions of the new sect, and as furnishing the opportunity of contrasting these as detailed by one of their own party with the doctrines of the Society of Friends from which they have seceded, than from any novelty or peculiar ability displayed in E. Lewis's production.

In noticing the testimony of disavowment issued by the monthly meeting of Westbury and Jericho, the reviewer has separated the document into various parts, upon each of which he bestows some criticism: we shall follow his course, and examine his positions consecutively.

The testimony states, that Elias Hicks, "for want of abiding in a state of humble watchfulness, in which, by the power of divine grace, he would have been preserved in the truth, has become exalted in his mind."

The reviewer admits that this charge may be true, if it mean that its subject "has risen superior to the narrow prejudices and puerile notions of bigoted sectarians—that his mind has been elevated above the fogs and mists which envelop the intellects of those whose religion is derived from no higher source than education and tradition."

We quote these expressions merely with the design of showing how exactly they accord with the cant language of all those who have been too proud to bend their stubborn wills in humble, child-like submission to the faith of the gospel. "Narrow prejudices," "puerile notions," "bigoted sectarians," "fogs," "mists," "tradition," &c. have been terms in current use as designating the religion of Christ and its humble professors in the writings of infidels, from the polished sophisms of Bolingbroke and Hume to the more daring, but stale and hack-nayed cavils of Paine; and I think we shall discover, before we leave the examination of the "Review," that their use and office, in the present case, are to express similar ideas to those of which they were the original symbols.

The exaltation of mind on the part of Elias Hicks, however, to which the testimony refers, must have been long manifest to every unprejudiced observer of his career. A total rejection of the caution and admonition of his friends, and of the authority of the church and its officers—a refusal to listen either to warning or entreaty—all these tokens have for a long time clearly evinced that he had become exalted in his mind; and still more painful testimony of this fact has been furnished by the contemptuous manner in which he has spoken of the Lord Jesus Christ, of his atonement, mediation, and various offices in the redemption of mankind; nay, he has expressly asserted his own equality with the Son of God, by saying,

that Jesus Christ was never placed above any man. If an individual, who can deliberately assert, that we may come up into an equality with Jesus Christ—that "every child of God" has the full and complete nature, spirit, and divinity of God Almighty—be not exalted in his mind, and has not departed from the teaching of the holy Spirit in his heart, we are at a loss to know what can be received as evidence of spiritual pride.

The next four divisions of the testimony are so intimately connected that we shall quote them together.

"And giving way to a disposition of reasoning (he) has indulged in speculative opinions, asserting, that we must always take things rationally, and that we are not bound to believe any thing that we do not understand. Thus declining to be restricted within the limits of the Christian faith, he has refused to yield his assent to religious truths which he cannot comprehend."

The reviewer objects to the charge of holding speculative opinions, by inquiring what opinions there are in which E. H. has indulged, "which are not practically applicable to the important interest of an immortal, accountable being," asserting that a Christian minister has a right to reason on the doctrines and precepts of the Christian religion; that the apostle enjoined "to prove all things," and "advised that every man be fully persuaded in his own mind." We conceive that there is no invalidation here of the charge of the monthly meeting, and that not a particle of this reasoning is applicable to the case of Elias Hicks.

"That a Christian minister, in preaching to the people, Jesus Christ as the Saviour of the world, may very consistently, under divine influence, use those powers of argument and illustration with which he has been favoured, to show forth the beautiful harmony and order of the Christian system, and its practical applicability to the state of a fallen and wicked world, no intelligent mind will deny; but what warrant does this afford for that kind of speculation which represents Jesus Christ as on a level with every good man—which denies him, in express terms, the character of God—which represents his death as of no further use than that of bulls and goats—which asserts that the evil propensities of man are the devil—that the trees in the garden of Eden were their propensities—that one of these trees was the Almighty himself—that this garden was the heart of man, and, by a plain inference, that man hid himself in his own heart among his propensities, and was driven out of his own heart? What warrant, we say, does the reasoning quoted from the reviewer afford for this kind of absurd speculation, and to what practical good does such "reasoning" as this tend?—Prove all things; try all spirits, but hold fast to that *only* which is good, is the true Christian principle.

The reviewer, taking the following words from the testimony, viz. "Asserting that we must always take things rationally," disjoined from those which immediately follow, wishes to impress his readers with the idea, that the Society of Friends advocate irrational and fool-

ish things as sound and orthodox. He may amuse himself as much as he pleases with this conceit, whilst we proceed to examine what is really meant by this and the other sentences connected with it in the testimony.

The notion that "we are not bound to believe what we cannot understand," is a plausible axiom in the mouths of all unbelievers, and the practical conclusion which they draw from it is this, viz. the doctrines of the incarnation of the Son of God, and his atonement for the sins of mankind, being incomprehensible by the human reason, are to be rejected as false, together with every other thing contained in the Bible, or elsewhere, which is not perfectly fashionable by the powers of the human intellect.

This, however, is very easily shown to be a sophism; all the plausibility which it possesses being derived from a confusion of terms, and the author of the review has studiously endeavoured to make the confusion "worse confounded."

He says, "Did you ever give your assent, or believe in an abstract proposition, until you understood the terms of the proposition? Did ever a reasonable being possess a rational belief in a thing of which it had no knowledge? Never." And again, "we are then so far from being bound to believe what we do not understand, that it is impossible we should have any belief about a thing of which the mind perceives or knows nothing." This, instead of meeting the contested opinion, is miserably begging the question in controversy.

The proposition of Elias Hicks and the other sceptics is simply this:—"That a man is not bound to believe a thing which he does not understand." Nobody but this reviewer ever entertained an idea that a person was called to believe a proposition, about the *terms* of which he understood nothing—about which the mind *knew* or perceived *nothing*; this, we shall presently show to be a mere quibble of his own, raised to obscure the question at issue.

We assert that a man is bound to believe—that he cannot possibly resist the belief, of many things of which he understands nothing; nay, further, that he can fully comprehend the cause, mode of action, and constitution of scarcely any thing in the physical or moral world. We believe in the creation of matter. Do we understand its production from nothing? We believe in the general laws of attraction. What is attraction? How do these laws operate? We believe in chemical changes and actions, in the powers of motion and volition. Do we understand the properties which these names represent? We believe that there never was a time when the Almighty did not, or shall not exist. Do we understand the nature of this existence? We believe that he is omnipresent. Do we understand omnipresence? We believe that he is omnipotent. Can we understand how he upholds the universe by his eternal word and will? We believe, finally, that we exist. Can we understand the union of soul and body? what the soul is? or how it operates upon the body? If we believe nothing but what we understand, we must reject a belief of the attributes and

existence of God—of the existence and property of all matter and all mind—of our own entity and constitution.

Belief is the assent of the mind to a proposition on satisfactory evidence of its credibility. We believe the general laws of nature and matters of history from our own experience, or from the testimony of accredited persons. With regard to divine things, the evidence which we possess concerning the reality of all propositions submitted for our belief is infinitely superior—we have the *testimony* of Him who cannot lie—we have the authority of a witness perfect in wisdom and truth, for we suppose that the reviewer and his friends will admit that there is an omnipotent, omniscient, and all-merciful God, and that we are his creatures; that he can, and has revealed to mankind, his will concerning them; that the human mind, or reason, is imperfect and limited. If these premises are conceded, it then follows, that when we are convinced that any proposition presented to the mind for belief comes from God, we are in duty bound to believe it on the credit of its author, without question, and without cavil. We are to employ our understandings not in reasoning on things above our reason—not in calling in question what God has asserted to be true, but we are simply to be convinced in our own understandings, that the thing proposed really comes from a divine source, and is not an imposture.

Thus far, I suppose, the reviewer and his friends will agree with me. But I am about to take another step in which all Christian believers will follow me, though it is a matter of doubt whether I shall have the company of the former.

I assert that the Bible *is* such a revelation proceeding from God as I have described, that the doctrines and precepts which it contains are to be received as true on the credit of its divine Author, and that the human reason has no other province than to examine the outward historical evidences with regard to the authenticity, transmission, preservation, and collation of the sacred volume. We further assert, that the duty and office of human reason have been most satisfactorily fulfilled in reference to the Scriptures. Their authenticity, genuineness, history, manner of transmission, text, translation, &c. have been sited and examined by the highest powers of the human intellect; stimulated, in some instances, by ardent piety, and, in others, by inveterate malignity, and the result has been, to establish their claim to be received as authentic and faithful records of history and fact, upon the most substantial basis, independent of the credence to which they are entitled in virtue of their divine origin, no writings of any age or author having ever been subjected to so rigid scrutiny and analysis. What, then, are the *doctrines* contained in the holy Scriptures, to evade which, sceptics have assumed the axiom "that we are not bound to believe what we cannot comprehend?" The principal are the fall of man—the glorious union of God and man in the person of Jesus Christ—his tasting, or suffering death, as an atonement for the sins of mankind—in his resurrection, ascension, and mediation—in short, every doctrine which gives a

peculiar name and character to that religion which is emphatically called the Christian, in reference to what it teaches Jesus Christ did for the salvation of man.

These doctrines are above the reach of human reason, we freely admit, but they cannot be contrary to reason, because they relate to subjects about which the human intellect *a priori* could have no idea or conception—which were the productions of an All-wise Creator, and which are only known to us by a revelation from him. Is it at all marvellous that the divine thoughts should be bigger than our thoughts—that finite reason should be unable to comprehend infinite wisdom? In fact, the very idea of revelation implies, that the thing revealed must be above and out of the reach of the conclusions of the human intellect, or else revelation would be useless and supererogatory.

But are the doctrines which the Christian religion teaches more contrary to human reason than those which are admitted by deists?

Is the union of the human and divine natures in the person of Jesus Christ more inexplicable than the eternal, undervived, uncreated existence of God?

Is the atonement of Christ, and his sufferings for the sins of mankind, more irrational than the creation of matter out of nothing, than the idea of omnipresence or eternity?

Is there, in short, any thing in the Christian religion more at variance with sound reason, than there is in the postulates of natural religion? I believe not.

From what I have said, then, the reader will perceive that E. Lewis's two propositions above quoted, do not touch the question at issue.

He asks whether we are to believe an abstract proposition, until we understand the terms in which it is proposed? I answer no; neither is that question in discussion. I assert, for instance, "that it exist." Here the *terms* of the proposition are plain and intelligible, and will be admitted by all. But to understand my existence, the union of the corporeal and spiritual parts, why, or in what manner, I have entity, is beyond my power or that of the reviewer. I believe it, but I do not understand it. I understand the *terms* of the proposition, but not the *thing* proposed. So it is with the fundamental doctrines of the Christian religion; we may, can, and ought to understand the *terms* in which they are proposed, but we cannot comprehend their abstract natures or causes further than they have been revealed by that Being upon whose divine authority they are received. For instance,

It is a fact communicated by the blessed Saviour himself, that "he gave his life as a ransom for many." The apostle says, "that (He) Christ bore our sins in his own body on the tree." Another apostle asserts, that "by Him we have received the atonement"—"that there is one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all." Now, the *terms* of these propositions are clear and intelligible to human reason; but the great truth which they inculcate as to its cause and manner of operation, is far beyond the reach of the frail powers of man,

and must be received upon the credit of its holy Author alone.

We have thus conclusively proved, that E. Lewis's insinuation, that the testimony against Hicks upholds the notion that men are to believe things about which they have no knowledge, and of which the *mind can perceive or know nothing*, is entirely unsupported by any thing either in that document or in the opinions of any sane Christian. It is a fancy of the reviewer's own brain, for which nobody is accountable but himself. Z.

FOR THE FRIEND.

FRAGMENTS, NO. 17.

Thomas Wilson and James Dickinson were eminently gifted ministers of the gospel, in the Society of Friends, and were both of them instructive examples of zeal and devotedness in their divine master's cause. They travelled much together in Europe and in America, as appears from a short but interesting journal left by the former. From this journal we extract the following account of a very remarkable providential interposition in their behalf.

"We both having had a great exercise in our minds to visit the Lord's people in America; and having certificates on that account from the respective monthly meetings we belonged unto, we laid our intentions before Friends at London, for their concurrence, which they received very kindly, and approved of, believing that the Lord had called us to preach his gospel in that part of the world. But the times seemed like to be very dangerous and stormy, the French being at war against England, had a great fleet at sea; and while we were in London, the rumour was, that the French fleet lay about thirty or forty leagues from the land's end of England, in the way we should pass, which brought a very great concern upon us, with many inward seekings and supplications to the Lord, if it was his blessed will, that he might be pleased to preserve us; and being strong in faith, that it was easy with the Lord God to deliver us, we trusted in his holy power; and I being in deep travail of soul, had an opening from the Lord, that it was his holy will to deliver us, and we should live to see it, which I believed, and was humbly thankful to the Lord, and told my dear companion thereof with great joy; for we being nearly united in true love, could freely open our minds each to the other: He also told me, that being under a travail of soul, the Lord had showed him that the French fleet would encompass them on both sides, and also behind, and come very near, but the Lord would send in a great mist and darkness between us and them, in which we should sail away, and see them no more: thus we imparted our minds to each other before we left London; and our openings so agreeing one with another, we were the more confirmed, that it was of the Lord. We staid in this city till the yearly meeting, 1691, was over, (a blessed meeting it was,) and Friends' tender love was towards us, many ancient Friends being there; particularly William Edmundson from Ireland, who gave us tender advice, which we took very kindly, he having been in America in truth's service.

"We sailed from London to Gravesend, and had a blessed meeting there, with the Friends that accompanied us from the city; and after meeting took leave of each other; we sailed thence to the Downs, and the master being very kind, we went on shore, and had some meetings thereabout, wherein the Lord's holy power tendered our hearts together; and from thence we sailed to Plymouth, and went a shore, where we had some blessed comfortable meetings, and Friends were very glad to see us.

"On the ninth day of the fifth month, 1691, we went on board, and sailed to Falmouth, where all the fleet put in; and both Friends and people being very open to hear the truth declared: so after our return aboard the ship, and some time of sailing, we met with the French fleet, who gave us chase, coming up under English colours, within musket shot of us; then the English putting up their own colours, the French began to fire at them: the first French ship that came up was very large, and, as 'tis said, had ninety guns; nigh unto which ship, were eleven more, and seventy sail behind them, as some of our company said they counted; the first ship pursued us, and fired hard, a broadside at every time; and being come up within musket shot, the Lord was graciously pleased to hear our prayers, and sent a great mist and thick darkness, which interposed between us and them, so that they could not see us, nor we them, any more; then James Dickinson arose from his seat, and took me by the hand, saying, now I hope the Lord will deliver us, for he had seen all fulfilled, which the Lord had showed before we left London. This was cause of great gladness to me, who had been under a deep travail of spirit, with fasting and prayer to the Lord, that he who smote his enemies in times past with blindness, might please to do so now, which the Lord did please to answer; in a sense whereof, our hearts were truly thankful to him: My fasting, praying, and inward giving of thanks continued three days.

"Two ships of our company that escaped came up with us, which we were glad to see; and the captain of our vessel, being a very kind man, called to those in the other two ships, to come aboard his, and have a meeting with us; which they readily did, and a large and good meeting we had, giving glory to the Lord's holy name for his great deliverance; so sailed on our way rejoicing, continuing healthy and well until we landed at Barbadoes, which was on the twenty-fourth of the sixth month, 1691."

Thomas Story. "The meeting being over, there came a woman and told me, she was much troubled with a spirit of blasphemy, which often uttered in her blasphemies against God; and that she was vexed with it, and abhorred herself because thereof, though she no way in her desires assented thereto. I replied, that the Lord often suffered such to be tempted, in whom he purposed to make known his power; but it is no sin to be tempted, for Christ was tempted and yet without sin. But Satan's end in these blasphemies, which were of his own uttering in her imagination, was this; that when he had wearied and weakened

her, he would try to make her believe that she had sinned against God, or so bring her to despair. But I exhorted her to be still, resist him in faith towards Christ and not join with him, and he would fly and vanish; and she went away easy."

William Edmundson. "And now all are to be careful, both what and how they offer to God, who will be sanctified of all them that come near him, and is a consuming fire, who consumed Nadab and Abihu, that offered strange fire, though they were of the highest tribe's line. And there may be now offerings in prayer and supplication, in long repetitions of many words, in the openings of some divine illuminations, with a mixture of heat and passion of the mind, and zeal beyond knowledge, and in this heat, passion and forward zeal, run on into many needless words, and long repetitions, and sometimes out of supplication into declaration, as though the Lord wanted information. Such want the divine understanding, and go from the bounds and limits of the spirit and will of God, like that forced offering of king Saul, which Samuel called foolish, and the strange fire and forced offering, offer what comes to hand, and lavish all out, as if there were no treasury to hold the Lord's treasures, that may open and present to view at times, for their own benefit; so such in the end, coming to poverty and want, sit down in the dry and barren ground. Wherefore all are to know their treasury, and treasure up the Lord's openings, and try the spirit by which they offer, that they may know the Lord's tried gold, and not mix it with dross or rust, and know his stamp, heavenly image and superscription; and not counterfeit, waste, or lavish it out, but mind the Lord's directions, who will call all to an account, and give to every one according to their deeds, and all the churches shall know, that he searches the heart and tries the reins. As under the old covenant, there was the Lord's fire, that was to burn continually on the altar, and received the acceptable offerings, so there was a strange fire, which was rejected, and the offering that was offered therein. And now in the new covenant there is a true fervency, heart and zeal, according to the true knowledge of God in the spirit and word of life, that dies not out, in which God receives the acceptable offerings; so there is also a wrong heat of spirit, and zeal without true knowledge, that with violence through the passion of the mind, and forwardness of desire, runs into a multitude of needless words and long repetitions, thinking to be heard for much speaking, but is rejected, and is a grief, burden, and trouble to sensible worthy friends, who sit in a divine sense of the teachings and movings of the Lord's good spirit, in which they have silt to savour withal, though the affectionate part in some, who are not so settled in that divine sense, as to distinguish between spirit and spirit, is raised with the flashes of this wrong heat and long repetitions, who are concerned for the good and preservation of all.

—:—

"Lord Littleton, author of the history of Henry the Second, and Gilbert West, had both imbibed the principles of unbelief, and had agreed together to

write something in favour of infidelity. To do this more effectually, they judged it necessary to acquaint themselves pretty well with the Bible. By the perusal of that book, however, they were both convinced of their error; both became converts to the religion of Christ Jesus; both took up their pen again in the favour of it: the former his 'Observations on the Conversion of St. Paul'; the latter his 'Observations on the Resurrection of Christ'; and both died in peace. Two days previous to his dissolution, lord Littleton addressed his physician in these memorable words—"Doctor, you shall be my confessor. When I first set out in the world, I had a great mind to endeavour to shake my belief in the Christian religion. I saw difficulties, which staggered me, but I kept my mind open to conviction. The evidences and doctrines of Christianity studied with attention, made me a most firm and persuaded believer of the Christian religion. I have made it the rule of my life, and it is the ground of my future hopes."—From Simpson's Plea.

"Hobbes was a celebrated infidel in the last age, who, in bravado, would sometimes speak very unbecoming things of God and his word. Yet in solitude, he was haunted with the most tormenting reflections, and would awake in great terror, if his candle happened to go out in the night. He would never bear any discourse of death, and seemed to cast off all thought of it. He lived to be upwards of ninety. When he found he could live no longer, he said, 'I shall be glad then to find a hole to creep out of the world at.' And notwithstanding all his high pretensions to learning and philosophy, his uneasiness constrained him to confess when he drew near to the grave, that "he was about to take a leap in the dark." 'The sinner being a hundred years old shall be accused.'—*Ibid.*

"Lord Harrington, who died A. D. 1613, at the age of 22 years, was a young nobleman of eminent piety, and rare literary attainments. He was an early riser, and usually spent a considerable part of the morning in private prayer, and reading the sacred writings. The same religious exercise was also pursued both in the evening and at mid-day. Are there not many professing Christians who do not read their Bibles once a week?—*Ibid.*

"Sir Harriette Grimstone was a very pious and devout man, and spent every day at least an hour in the morning, and as much at night, in prayer and meditation. And even in winter, when he was obliged to be very early on the bench, he took care to rise so soon, that he had always the command of that time which he gave to those exercises." The cares of this world, the deceitfulness of riches, and the lust of other things, so completely absorb the attention of mankind, that they do not generally think they can spare time to attend to the business of salvation—that is very much postponed to a state of superannuation.—*Ibid.*

Locke (one of the wisest and most sagacious of men) was an example of his own precepts. For fourteen or fifteen years, he applied himself closely to the study of the holy Scriptures, and employed the last period of his life hardly in any thing beside. He was never weary of admiring the grand views of that sacred book, and the just relation of all its parts. He every day made discoveries in it that were his chief cause of admiration. And so earnest was he for the comfort of his friends, his diffusion of sacred knowledge among them, that even the day before he died, "he very particularly exhorted all about him to read the holy Scriptures, exalting the love which God showed to man in justifying him by faith in Jesus Christ, and returning him special thanks for having called him to the knowledge of that divine Saviour."—*Ibid.*

Sir John Mason, on his death-bed, said, "I have lived to see five princes, and have been priny councillor to four of them. I have seen the most remarkable things in foreign parts, and have been present at most state transactions for thirty years together,

and I have learned this, after so many years' experience—that serenity is the greatest wisdom, temperance the best physic, and a good conscience the best estate."—*Ibid.*

Olympia Fulvia Morata was one of the earliest and brightest ornaments of the reformation. She could declaim in Latin, converse in Greek, and was a critic in the most difficult classics. But after it pleased God by his grace to open the eyes of her mind to discover the truth, she became enamoured of the sacred Scriptures above all other books in the world, and studied them by day and by night. When dissolution approached, she declared she felt nothing but "an inexpressible tranquillity and peace with God through Christ." Her mouth was full of the praises of God, and she emphatically expressed herself by saying—"I am nothing, but joy." See with what peace a Christian can die.—*Ibid.*

The venerable Claude, a little before he expired, said, "I am so oppressed that I can attend only to two of the great truths of religion—the mercy of God, and the gracious aid of his holy Spirit. I know whom I have believed, and I am persuaded he is able to keep that which I have committed unto him against that day." "I see why you desire to see the mercy of God. I expect a better life than that of the Lord Jesus Christ is my only righteousness."—*Ibid.*

ITEMS FROM LATE FOREIGN JOURNALS.

Extraordinary effect of an Earthquake at Lima, 1823.

(Communicated by Captain Bagnold.)

Having received, during my residence in Coquimbo, on the coast of Chili, no less than sixty-one smart shocks of earthquake in twelve months, without taking any other into consideration, I was induced to obtain from an officer at that place, the particulars of the destructive visitation which occurred at Lima in 1823. As one of the effects produced appears to me worthy of record, I transmit it to you for a place in the journal.

On the 30th of March, H. M. S. Volage was lying round two chain cables at the bay of Callao; the weather was very calm and clear, when, at half-past seven o'clock, a light breeze passed over a ship—at which moment, the noise usually attendant on earthquakes in that country, resembling heavy distant thunder, was heard; the ship was violently agitated; and, to use the words of my informant, "felt as if placed on tracks, and dragged rapidly over a pavement of loose stones." The water around the ship was in a great measure raised in it; "hissed as if hot iron was rubbed on it;" immense quantities of air-bubbles rose to the surface, the gas from which was offensive, resembling, to use my friend's phraseology again, "rotten pond mud;" numbers of fish came up dead alongside; the sea, before calm and clear, was now strongly agitated and turbulent; and the ship rolled about two streaks, say fourteen inches, each way. A cry of "there goes the town," called my friend's attention towards it; a cloud of dust, raised by the agitation of the earth and the fall of the houses, covered the town from view, whilst the tower of the garrison chapel, the only object visible above the dust, rocked for a few seconds, and then fell through the roof; and, from the high perpendicular rock at the north end of the island of St. Lorenzo, a slab of solid granite, six feet thick, separated from the top to the bottom of the cliff, and fell with a tremendous noise into the sea. The wharf or pier, was cracked three parts across, and showing a chasm of eighteen inches wide; the chronometers on shore, except those in the packet, and most of the regular rocks at the station, and chronometers afloat were stopped, whilst the rates of a great number of lives were lost amongst them were four priests killed in the churches, one of them by the falling of an image, at whose base he was at prayer.

The Volage's chain cables were lying on a soft muddy bottom, the thirty-six feet water, and, on heaving up the best lower anchor to a distance of thirty fathoms, there was found to have been strongly acted on, at thirteen fathoms from the anchor and twenty-five

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FOR THE FRIEND.

MEDICAL STATISTICS.

If the following curious statements should be found worthy of insertion in "The Friend," the publication thereof will oblige

A CONSTANT READER.

Dr. Hawkins, in his Elements of Medical Statistics, (London, 1829,) states the following facts, as the result of extensive observation.

"The mean term of life, or the average ages attained by one thousand persons among the ancient Romans, was thirty years. At Florence it is the same in the present day. At Paris, among the more affluent classes, it is thirty-two. In England it is at least fifty years.

"In 1780, the annual mortality of England and Wales was one in forty. In 1821, it had decreased to one in fifty-eight; nearly one-third. The healthiest place in the island, and in Europe, is Pembroke-shire, where only one death takes place annually out of eighty-three individuals. In the middle of the last century, the annual mortality in London was one in twenty. By the census of 1821, it appeared as one in forty; so that in seventy years, the chances of existence are doubled. Manchester is uncommonly healthy, the deaths being as one in seventy-four.

"In the fourteenth century, the mortality of Paris was one in seventeen. In the middle of the last century, it was one in twenty-five for Paris, and one in twenty-nine for the whole of France. At present it is one in thirty-two for Paris, and one in forty for the whole country. The annual mortality of Nice, so famous for salubrity, is as high as one in thirty-one, Naples one in twenty-eight, Leghorn one in thirty-five, Berlin one in thirty-four, Madrid one in twenty-nine, Rome one in twenty-five, Amsterdam one in twenty-four, Vienna one in twenty-two.

"The annual mortality of England and Wales is one in sixty, of Sweden and Holland one in forty-eight, France one in forty, Prussia and Naples one in thirty-four, and Wirtemberg one in thirty-three; so that England and London, with their fogs and smoke, are more favour-

able to longevity than any country or city of continental Europe.

"In the wealthy departments of France, life is, on the average, protracted twelve and a half years beyond its course in those which are poor. In Paris there are one hundred deaths in the poor quarters for fifty in the rich ones. It was formerly estimated that one-third of the inhabitants of Paris died in the public hospitals, and recent inquiries have fixed the proportion at one half. *Not a fourth part of the inhabitants are buried at private cost.*

"At Prague, neither bachelor nor spinster has, for an average of several years, exceeded the age of ninety-five, whereas several married persons have lived to see one hundred and fifteen.

"The ague and fever has always been the pest of the country around Rome, and has invaded the very heart of the city in latter times. Indeed, it threatened, at one period, to depopulate the ancient mistress of the world.

"It has been clearly proved, that the charge of proneness to suicide so often preferred against the English, is unfounded. During thirteen years, (from 1812 to 1824,) the total number of coroner's inquests for Westminster was two hundred and ninety, which is one-third less than in the great cities of France and Germany.

"The improvements of civilization have prolonged the lives of infants. At Glasgow, the deaths among children have decreased to two-thirds of what they formerly were. At Warrington, the deaths under ten years of age were formerly fifty-five in a hundred; they are now reduced to forty-four."

LONDON NEWSPAPERS.

The cost of a newspaper in England is enormous. A duty of six and a half cents is paid on each sheet, besides an excise of about two dollars per ream of paper, and eighty cents for each insertion of an advertisement. The average sum thus paid to government by the London papers is estimated at \$3,700 per day. The proprietors of the "Times," alone, pay no less than \$340,000 per annum for duties on their publications. In order to evade the duties which were levied on the supplementary papers, occasionally required by the press of news or the length of a parliamentary debate, some of the journals are published on enormous sheets of paper. Thus the "Times" lately measured four feet in length by three feet in breadth. This, however, was moderate

when compared with the "Atlas," which, on one occasion, was issued on a sheet measuring five feet three inches by nearly four feet, and was computed to contain matter enough to fill three octavo volumes of moderate thickness. It is stated that of this mammoth newspaper at least fourteen thousand copies were sold. Newspapers are not published, as with us, by subscription; they are sold by the proprietors to the "newsmen," who retail them to their customers. The price of an ordinary daily paper to the newsmen is about ten and a half cents each for cash. They are sold at retail for about twelve and a half cents per paper, the newsmen incurring the risk of bad debts, &c. The cost of a daily paper, which we get for eight dollars, is at this rate something more than thirty-nine dollars per annum. "The Friend," at the same rate, would cost its patrons six dollars and fifty cents per annum.

The rapidity with which intelligence is circulated by means of newspapers is almost incredible. The debates in parliament until six o'clock of the previous evening, and even later, may be found on the breakfast tables of persons residing one hundred miles from the metropolis. The speeches of the king of France at the opening of the sessions, have been published in London in twenty-six hours from their publication in Paris. Some years since, a vessel arrived at Liverpool, bringing accounts of a decisive battle between the royalists and patriots in South America. As soon as she was signaled, a boat was sent off to her by the agent of a London house, by whom the news was received, and forwarded express to his principal, who, after making use of the information in the money market, handed the accounts to one of the daily journals. In two hours they had been translated, printed, and despatched by the same messenger on their return to Liverpool. And in twenty-three hours more, the inhabitants of that active sea-port were astonished to receive from the London papers the first intelligence of an important arrival at their own docks. The distance between the two places is rather more than two hundred miles.

Infant Curiosity prettily Expressed.

In the pleased infant see its power expand,
When first the coral fills his little hand;
Throned in his mother's lap, it dries each tear,
As her sweet legend falls upon his ear;
Each gilded toy, that doating love bestows,
He longs to break, and every string expose.
Pleaced by your hearth, with what delight he pores
O'er the bright pages of his pictured stores;
How oft he steals upon your graver task;
Of this to tell you, and of that to ask;
And, when the waning hour to bedward bids,
Though gentle sleep sit waiting on his lids,
How winningly he pleads to gain you o'er,
That he may read one little story more. — *Sprague.*

From the National Intelligencer.

Present Crisis in the Condition of the American Indians.

No. IV.

If our statesmen are about to interpret treaties, on the principle of favouring the party which assumed a superiority, they must take care lest there should be some very unexpected consequences.

In a treaty formed between the United States and the Chickasaws in the year 1801, and ratified by president Jefferson and the senate, the first article commences thus: "The Mingo, principal men, and warriors of the Chickasaw nation of Indians, give leave and permission to the president of the United States of America, to lay out, open, and make a convenient wagon road through their land." After stating that the road "shall be a highway for the citizens of the United States and the Chickasaws," and that the Chickasaws "shall appoint two discreet men as guides," who shall be paid by the United States for their services, the article closes thus:—"Provided always, that the necessary ferriage over the water courses, crossed by the said road, shall be held and deced to be the property of the Chickasaw nation."

The second article makes a pecuniary compensation to the Chickasaws for "their respectful and friendly attention to the president of the United States of America, and to the request made to them in his name, to permit the opening of the road."

Who is the superior here? Translate these passages faithfully, and send them to the emperor of China, and let him lay the matter before his counsellors, who never heard of the United States. They will say, in a moment, that the Mingo of the Chickasaws is a monarch, who, in his great condescension, has granted the humble request of the president, on the condition that the petitioner shall make a pecuniary compensation, and pay tribute, under the name of ferriage, to the Chickasaws, as often as any of the president's people pass through the territory of the king of the Chickasaws.

According to the recent code of national morality, what is to be the operation of this Chickasaw treaty? Most undoubtedly, in the first place, the Chickasaws may close up the road, the stipulations of the treaty to the contrary notwithstanding. Indeed, they must have exercised great forbearance already, as they have permitted the road to be open twenty-seven years, solely out of regard to this treaty; just as Georgia has waited twenty-seven years before taking possession of the Cherokee territory, out of complaisance to the engagements of the United States, which are in fact no validity.

In the second place, none of the treaties made subsequently by the Chickasaws are binding upon them; and therefore they may reclaim all the lands which they have ceded to the United States. Of course the inhabitants of West Tennessee, who now live on fertile lands, which were ceded to the whites by the Chickasaws, must immediately remove, if the Chickasaws require it. The reason is plain.

No superior can be bound to an inferior; but that the Chickasaws are the superiors, is evident, as the secretary of war says in the other case, because "the emphatic language" of the treaty "cannot be mistaken."

But it may be said that there are other indications in the treaty of Hopewell, that the United States assumed a superiority, beside the phraseology in the instance above cited. The question is not, be it remembered, whether the United States, at the time of the treaty at Hopewell, were a more powerful nation than the Cherokees; but whether, being a more powerful nation, they are on that account exempted from the obligation of treaties.

The Cherokees did, undoubtedly, place themselves under the protection of the United States, in the third article. They had formerly been under the protection of the king of Great Britain: but his power had failed them. It was natural that they should accept proffers of protection from some other quarter. This is not a new thing in the world. From the time of Abraham to the present day, there have been alliances, offensive and defensive, confederacies, and smaller states relying for protection upon the plighted faith of larger ones. But what is implied in the very idea of protection? Is it not, that the party protected is to have all its rights secure, not only against others, but against the protector also? If some rights are yielded as the price of protection, is it not that other rights may be preserved with the greater care and certainty?

It is said that the United States were to have the sole and exclusive right of regulating trade with the Cherokees. True; but this was expressly declared to be for the benefit of the Indians, and to save them from injustice and oppression. These laudable objects were gained to a considerable extent; and, if the laws of the United States on this subject had been always carried into full execution, the condition of the Indians would have been rapidly improved, as a consequence of this very stipulation.

It is said that the lands of the Indians are called their "hunting grounds;" and that they could not, therefore, have a permanent interest in lands thus described. But how does this appear? The treaty has no limitation of time, nor is there the slightest intimation that it was to become weaker by the lapse of years. As the Indians gained their principal support by hunting, it was natural to designate their country by the phrase "hunting grounds;" and this is as good a designation, in regard to the validity of the title, as any other phrase that could be chosen. It contains the idea of property, and has superadded the idea of constant use.

But to put the matter beyond all question at once, let me refer to two treaties made at the same place, by three out of four of the same American commissioners, within six weeks of the date of the Cherokee treaty. In both these documents, "lands" are allotted to the Choctaws and Chickasaws "to live and hunt on." These lands were secured to the Indians, then, so long as any of the race survived upon earth.

Having been occupied some time, in considering the indications of superiority, let us look a little at the proofs of equality. I leave

to a future occasion some remarks upon the words *treaty*, *peace*, *contracting parties*, &c. which carry with them sundry most important significations.

The two first articles are strictly reciprocal. Each party is to restore prisoners of war. The article would be proper, *mutatis mutandis*, in a treaty between France and England.

The 6th and 7th articles provide, that crimes committed against individuals of one party, by individuals of the other, shall be punished in the same manner.

The 8th article has the remarkable provision, that no retaliatory measures shall be adopted by either party, unless this treaty shall be violated; and even then, before such measures can be adopted, justice must have been demanded by the complaining party and refused by the other, and "a declaration of hostilities" must have been made. Thus it is admitted, as well as in the two first articles, that the Cherokees have the same right to declare war, as other powers of the earth have. To declare war and make peace are enumerated, in our own declaration of independence, as among the highest attributes of national sovereignty.

The present doctrine is, that the Indians were regarded, as a sort of non-descript tenants at will, enjoying by permission some imperfect privilege of hunting on grounds which really belonged to the United States. But whoever heard of tenants at will being solemnly admitted to have the right of declaring war upon their landlords? These tenants were also strangely allowed to possess the right of punishing, according to their pleasure, any of their landlords, who should "attempt to settle" upon any lands, which, it is now contended, were then the absolute property of said landlords. But I shall have other occasions of bringing this interpretation to the test.

After the treaty of Hopewell, white settlers pushed forward in the wilderness in the neighbourhood of the Indian; difficulties arose; blood was shed; war was declared; the new settlements in that quarter were in a state of great alarm and anxiety.

In the mean time, the new constitution had gone into operation. The treaty making power, which had been exercised by the old congress, was now confined to the president and senate of the United States. Gen. Washington, who always pursued a magnanimous policy with the Indians, as well as with other nations, took the proper measures to establish a peace. On the 2d of July, 1791, the treaty of Holston was made; and it was afterwards ratified by president Washington and the senate. The title is in these words:—

"A treaty of peace and friendship, made and concluded between the president of the United States of America, on the part and behalf of the said states, and the undersigned chiefs and warriors of the Cherokee nation, on the part and behalf of the said nation."

PREAMBLE.

"The parties being desirous of establishing permanent peace and friendship between the United States, and the said Cherokee nation, and the citizens and members thereof, and to remove the causes of war by ascertaining their

limits, and making other necessary, just, and friendly arrangements:—the president of the United States, by William Blount, governor of the territory of the United States, south of the river Ohio, and superintendent of Indian affairs for the southern district, who is vested with full powers for these purposes, by and with the advice and consent of the senate of the United States; and the Cherokee nation, by the undersigned chiefs and warriors representing the said nation, have agreed to the following articles, namely:—

I have thought it best to cite the whole title and preamble that the reader may see in what manner the parties to this instrument saw fit to describe themselves; or, more properly, in what manner the plenipotentiary of the United States, with the president and senate, saw fit to describe these parties; for it will not be pretended that the *Cherokees* reduced the treaty to writing. This is the second treaty which was made with Indians, by the government of the United States, after the adoption of the federal constitution. The first was made with the Creek nation; and was executed at New York, August 7th, 1790, by Henry Knox, then secretary of war, as the commissioner of the United States, and twenty-four Creek chiefs, in behalf of their nation. In comparing these two treaties, it is found, that the title and preamble of the Cherokee treaty are an exact transcript from the other, except that "Cherokee" is inserted instead of "Creek;" and the word "kings," before "chiefs and warriors," is omitted, as are the words "of Indians," after the words "Creek nation," in the title. All the principal articles of the two treaties are also, *mutatis mutandis*, the same in substance, and expressed by the same phraseology. As governor Blount made the Cherokee treaty after the model of the Creek treaty, there can be little doubt that he was directed to do so, by the head of the war department. It is morally certain, that the Creek treaty was drawn up, not only with great care, but with the concentrated wisdom of a cabinet, which is universally admitted, I believe, to have been the ablest and the wisest, which our nation has yet enjoyed. Gen. Washington was at its head; always a cautious man, and eminently so in laying the foundations of our union, and entering into new relations. This treaty was made under his own eye, at the seat of government, and witnessed by distinguished men, some of whom added their official stations to their names. The two first witnesses were "Richard Morris, chief justice of the state of New York," and "Richard Varick, mayor of the city of New York."

These treaties were, in due season, ratified by the senate of the United States, at that time composed of men distinguished for their ability. Among them was Oliver Ellsworth, afterwards chief justice of the United States; William Patterson, afterwards an eminent judge of the supreme court of the United States; Rufus King, afterwards for many years minister of the United States to the British court; and William Samuel Johnson, who did not leave behind him in America a man of equal learning in the civil law and the law of nations. These four individuals, and six other senators,

had been members of the convention, which formed the federal constitution, though Mr. Ellsworth did not sign that instrument, having been called away before it was completed. He was a most efficient member, however, in the various preparatory discussions; and did much in procuring the adoption of the constitution, by the state which he had represented.

The reader may fairly conclude, that the document in question is not a jumble of words, thrown together without meaning, having no object, and easily explained away, as a pompous nullity. On the contrary, it was composed with great care, executed with uncommon solemnity, and doubtless ratified with ample consideration. It has, therefore, a solid basis, and a substantial meaning. That meaning shall be considered in a future number.

WILLIAM PENN.

THE CORN PLANT.

One of the finest and most authentic specimens of Indian eloquence which is extant, is the address of the celebrated Seneca chiefs, the Corn Plant, Half Town, and Big Tree, to General Washington in the year 1790. I have always understood that the language and sentiment were dictated by the Corn Plant, who long enjoyed the reputation of being the most eloquent, brave, and sagacious chieftain of the Six Nations. His commanding port and oratory are still fresh in the recollection of many who witnessed them in this city. He has for many years been one of the warmest advocates of the plans of reformation and civilization, which the committee of our yearly meeting on Indian affairs was instrumental in introducing among his tribe, and he still lives at a good old age. Alas! the melancholy forbodings which oppressed their minds will be shared in turn by the universal Indian race throughout our territory, and the nation may learn, when it is too late, "to look up to God," who made the Indian as well as us. The whole of this spirited and forcible appeal is well worthy of a perusal, but I shall confine myself to selected portions of it.

"To the Great Council of Thirteen Fires. The speech of Corn Plant, Half Town, and Big Tree, chiefs and counsellors of the Seneca Nation.

"FATHER.—The voice of the Seneca Nations speaks to you, the great counsellor, in whose heart the wise men of all the Thirteen Fires have placed their wisdom; it may be very small in your ears, and we therefore entreat you to hearken with attention, for we are about to speak of things which are to us very great.

"When your army entered the country of the Six Nations, we called you the town-destroyer; and so this day, when your nation is heard, our women look behind them and turn pale, and our children cling close to the necks of their mothers. Our counsellors and warriors are men, and cannot be afraid; but their hearts are grieved with the fears of our women and children, and desire that it may be buried so deep as they can hear no more.

"When you gave us peace we called you father, because you promised to secure us in the possession of our lands. Do this, and so long as the land shall remain, that beloved name shall be in the heart of every Seneca."

"FATHER.—You have said that we were in your hand, and that by losing it you could crush us to nothing. Are you then determined to crush us? If

you are, tell us so, that those of our nation who have become your children, and have determined to die with you, may know what to do. In this case, one chief has said, he would ask you to put him out of his pain. Another, who will not think of dying by the hand of his father, or his brother, has said he will retire to the Chataugue, eat of the fatal root, and sleep with his fathers in peace.

"Before you determine a measure so unjust, look up to God, who made us as well as you; we hope he will not permit you to destroy the whole of our nation.

"FATHER.—Hear our case: Many nations inhabited this country, but they had no wisdom, therefore they warred together; the Six Nations were powerful, and compelled them to peace. The land, for a great extent, was given to them, but the nations which were not destroyed all continued on those lands; and claimed the protection of the Six Nations, as brothers of their fathers. They were men, and when at peace had a right to live upon the earth.

"The French came among us, and built Niagara; they became our fathers, and took care of us. Sir William Johnson came, and took that fort from the French; he became our father, and promised to take care of us, and he did so until you were too strong for his king. To him we gave four miles around Niagara as a place of trade. We have already said how we came to join against you; we saw that we were wrong, we wished for peace, you demanded a great country to be given up to you, it was surrendered to you as the price of peace, and we ought to have peace and possession of the little land which you then left us.

"FATHER.—When that great country was given up to you there were but few chiefs present, and they were compelled to give it up. And it is not the Six Nations only that reproach those chiefs with having given up that country. The Chipeways, and all the nations who lived on these lands westward, call to us, and say, 'Be fathers of our fathers, where is the place which you have reserved for us to lie down upon?'

"FATHER.—You have compelled us to do that which makes us ashamed. We have nothing to answer to the children of the brothers of our fathers. When, last spring, they called upon us to go to war to secure them a bed to lie down upon, the Senecas answered them thus: 'Be quiet until we had spoken to you; but on our way down, we heard that your army had gone towards the country which those nations inhabited; and if they meet together, the best blood on both sides will stain the ground.

"FATHER.—We will not conceal from you that the great God, and not men, has preserved the Corn Plant from the hands of his own nation. For they ask continually: 'Where is the land on which our children, and their children after them, are to lie down upon?' You told us, say they, 'that the line drawn from Pennsylvania to Lake Ontario, would mark it for ever on the east, and the line running from Beaver Creek to Pennsylvania, would mark it on the west, and we see that it is not so; for first, and then another, come and take it away by order of that people which you tell us promised to secure it to us.' He is silent, for he has nothing to answer. When the sun goes down, he opens his heart before God; and earlier than the sun appears again upon the hills, he gives thanks for his protection during the night; for he feels that among men, become desperate by the injuries they sustain, it is not only the living, but the dead, who are to be feared, and all he had in store he has given to those who have been robbed by your people, lest they should plunder the innocent to repay themselves. The whole season, which others have employed in providing for their families, he has spent in endeavours to preserve peace; and this moment his wife and children are lying in the ground, and in want of food; his heart is in pain for them, but he perceives that the Great Spirit will try his firmness in doing what is right.

"FATHER.—The game which the Great Spirit sent into our country for us to eat, is going from among us. We thought he intended we should fill the ground with the plume of the white people, do, and we talked to one another about it. But before we

speak to you concerning this, we must know from you whether you mean to leave us and our children any land to till. Speak plainly to us concerning this great business.

All the land we have speaking of belonged to the Six Nations: no part of it ever belonged to the king of England, and he could not give it up to you. The land we live on our fathers received from God, and they transmitted it to us for our children, and we cannot part with it.

"Father.—We told you that we would open our hearts to you: hear us once more. At Fort Stanwix we agreed to deliver up those of our people who should do you any wrong, and that you might try them and punish them according to your law. We delivered up two men accordingly; but instead of trying them according to your law, the lowest of your people took them from your magistrate, and put them immediately to death. It is just to punish the murderer with death, but the Senecas will not deliver up their people to men who disregard the treaties of their own nation.

"Father.—Innocent men of our nation are killed, one after another, and of our best families; but none of your people who have committed those murders have been punished. We recollect that you did promise to punish those who killed our people; and we ask, was it intended that your people should kill the Senecas, and not only remain unpunished, but be protected from the next of kin?

"Father.—These are to us very great things; we know that you are very strong, and we have heard that you are wise, and we shall wait to hear your answer that we may know you are just."

General Washington answered the remonstrance in the usual style of our Indian messages—with mingled censures and promises. His language, on one point, is worth repeating at the present day.

"Your great object," says he, "seems to be, the security of your remaining lands, and I have, therefore, on this point meant to be sufficiently strong and clear.

"That in future you cannot be defrauded of your lands. That you possess the right to sell, and the right of refusing to sell your lands; that, therefore, the sale of your lands, in future, will depend entirely on yourselves."

The answer of the Corn Plant opens with one of the most beautiful and pathetic touches of eloquence to be found in the oratory of any nation, ancient or modern, civilized or savage.

"Father.—Your speech, written on the great paper, is to us like the first light of the morning to a sick man, whose pulse beats too strongly in his temples, and prevents him from sleeping; he sees it, and rejoices, but is not cured."

—:—

Geological Phenomena.—Some months since, in the act of boring for salt water on the land of Mr. Lemuel Stockton, situated in the county of Cumberland, Kentucky, a vein of pure oil was struck, from which it is almost incredible what quantities of a substance issued. The discharges were by floods, at intervals of from two to five minutes, at each flow vomiting forth many barrels of pure oil. These floods continued for three or four weeks, when they subsided to a constant stream, affording many thousand gallons per day. This well is between a quarter and a half mile from the bank of Cumberland river, on a small hill down which it runs into the river. It was traced as far down the Cumberland as Gallatin, in Sumner county, near five hundred miles—for many miles it covered the whole surface of the river, and its marks are now found on the rocks on each bank. About two miles below the point at which it touched the river, it was fired by a boy, and the effect is said to have been in his temple, and several interesting interviews, in which the subject of this was present, with sachems and warriors of different Indian tribes, about the bosom of the Cumberland to touch the very clouds, (his own words.)—*Nashville Banner.*

The following lines to the memory of the late Jonathan Dymond, of Exeter, England, who deceased in the 5th month, 1828, in the 31st year of his age, are offered for insertion in "The Friend."

Jonathan Dymond was an exemplary member of the Society of Friends, and favourably known to the public as the author of "An Inquiry into the Accordance of War with the Principles of Christianity, &c."—and a posthumous work entitled "Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind."

LINES

On the death of JONATHAN DYMOND, who died 5th month, 1828.

When earth's gay sons are summoned from their darling pleasures;

When trembling souls are severed from their only treasures;

There is a fearful boding of what their lot may be,
Lest what they deemed a fable, prove dread reality.

But when the righteous leave us, there is a holy call
For hearts bereaved, an unction from Gilead's heavenly balm;

An overshadowing presence, which seems of peace to tell,
And of a hallowed sabbath, where all with them is well.

The grave need not have terrors for him whose work is done,
The refuge of the weary, the portal to a throne;

Spread is the wing of mercy, to raise him and to guard,
The arm of love extended, to welcome and reward.

And thus was lamentation alloy'd with joy for thee:
The hand which brought us mourning, has set thy spirit free.

Again with thy loved kindred communion high to keep,
No more in death's dim valley, to languish, part, and weep.

Thy talent was not buried, nor didst thou idle stand;
The work to thee appointed, was done with hand and hand;

Before the night came o'er thee, before the curtain fell,
Thy sacred task was finished, and all with thee is well.

Such feelings, oh departed! embalm thy memory here,
And blessedness hath crowned thee, in that more glorious sphere;

Where love supreme illumines, where peace serenely reigns,
And sweet in heaven's hosannas rise their seraphic strains.

* Alluding to the decease of an estimable brother and sister—they all three died within a few weeks of each other.

About forty in number of those sons of the forest, being on their way to this city, then the seat of the national government, had stopped for the night at a village on the Delaware. Several of the villagers, having as spokesman an estimable individual, now at rest in heaven, after a life of remarkable devotedness in the cause of righteousness, believed it right to pay them a visit of courtesy, which accordingly took place in the dining room of a principal hotel. On entering, the Indians were seated in preparation, in the crescent form. The visitors occupied the opening in front. The whole appearance is yet fresh, as if but of yesterday, of the attitudes, the expression and the manner, displayed in the countenances and forms of this, shall I say, august assemblage of unostentatious nobility, whilst the spokesman of the visiting party stood, and through an interpreter, delivered his congratulatory address. He was himself such a figure as was well calculated to bespeak attention, and the dulcet sounds of that persuasive eloquence, for which he was distinguished, his benignant countenance meanwhile beaming with benevolence, could not fail to inspire confidence. The attitude and countenances of the chieftains exhibited the most intense interest. By degrees, the native harshness of their features seemed to relax, and ever and anon, in the pauses of the speaker, they signified their approbation by a simultaneous interjection of assent. For expressive lines of mental energy and keen sagacity, we never witnessed a group of human faces, equal in number, more imposing, or more strongly marked, than was exhibited by those men, called savages, as, with eyes, mouth, and ears, all their intellectual organs, apparently upon the stretch, they sucked in every sentence as it flowed from the mouth of the speaker. The impression thus made, in accordance with the effect of all that we have read and heard of their hospitality and disinterested kindness to our forefathers, has produced a feeling of good will towards these oppressed remnants of once numerous and powerful tribes, and a deep interest in their fortunes, which, we trust, no time can abate.

We regret that the notice respecting "The Journal of Health" did not come to hand until the arrangement for the week was too far made up to admit of its immediate insertion. We shall give it a place in our next; as also the communications of S. and Irenaeus.

Several other contributions have been received and are under consideration.

It has been shrewdly said, that when men abuse us we should speak ourselves, and when they praise us, them. It is a rare instance of virtue to despise censure, which we do not deserve; and still more rare, to despise praise which we do. But that integrity that lives only on opinion would starve without it, and that theatrical kind of virtue which requires publicity for its stage and an applauding world for its audience, could not be depended on in the secrecy of solitude, or the retirement of a desert.

Lacon.

THE FRIEND.

NINTH MONTH, 12, 1829.

The brief notice of the celebrated Corn Plant, and the extracts from his speeches furnished by a correspondent, has brought to recollection several interesting interviews, in which the subject of this was present, with sachems and warriors of different Indian tribes, about the point referred to, and since, and one scene in particular.

FOR THE FRIEND.

REMARKS UPON

*Eron Lewis's Review of the Testimony of Dis-
covenant issued against Elias Hicks by the
Monthly Meeting of Westbury and Jericho.*

(Continued from page 374.)

There is another turn, however, which the reviewer gives to his argument (if so it may be called) which requires notice. He says, that there is such a thing "as implicit faith, which does not necessarily imply any knowledge or understanding of its object;" and gives, as instances, the faith of the Mahomedans in the revelations of their prophet, and of the catholics in the papal decrees. "But (continues the reviewer) the true Christian faith, according to Barclay, is founded on the evidence of God 'speaking in the mind immediately by his Spirit;' and this 'inspeaking word' must be intelligible to the mind—must be perceived by the mind, and is therefore understood."

"We believe in it, because we feel or perceive it to act intelligibly in the mind, and therefore understand it. And so far as we perceive it to act, so far we believe and no further. The testimony of others respecting the effects of the action of the Spirit of God upon their understandings, is always brought to the test of our own experience, and is received or rejected according as it is corroborated or disproved by what we have known in ourselves."

"Hence the foundation of that declaration so often made by primitive Friends, that no man can rightly understand the inspired writings but by the light of that Spirit by which they were written."

The reader will perceive, in what we have just quoted, the same confusion of terms and argument, and the same begging of the question at issue, which was so manifest in the beginning of the reviewer's remarks.

That there is such a thing as implicit faith, without the sanction either of reason or revelation, and that this is exercised with regard to the dogmas both of Mahomet and Elias Hicks on the part of their respective followers, we freely admit, but that true Quakers or Christians are so credulous, our reviewer has failed to prove.

That the terms in which the revelations of the divine will contained in the Bible, with respect to *Christian doctrine*, must be perceived or understood; while, at the same time, the full comprehension of the nature of the thing proposed is above the measure of the human intellect, we have already shown; and the same must be acknowledged of those revelations with regard to *Christian practice*, which are made in the human mind by "the inspeaking word." They must be perceived, and the terms in which they are conveyed must be intelligible; while, at the same time, there are many things connected with them which cannot be understood, nay, which are totally above the conception of human reason. For instance, I receive confirmation in my mind, by the Spirit of God, of the truth of the Bible, and an assurance that Jesus Christ is my Saviour. Do I thereby comprehend every thing recorded in the sacred volume, or do I understand the precise mode or nature of the incarnation, atone-

ment, or mediation of the blessed Redeemer? Again, it is revealed to me that I ought to abstain from certain practices, not perhaps in themselves immoral, but unlawful for me individually. Do I thereby understand why these things should be sinful and offensive in the divine sight? what connection they can have abstractedly either with my salvation or condemnation? Certainly not. Some of these requisitions may be made for the trial of my faith, for the very purpose of confounding and abasing the proud reason of man. How marvelously was this the case with the patriarch Abraham. If this holy man had believed nothing but what he could comprehend, he would never have yielded to the divine command, nor offered up, as a sacrifice of faith, the child of promise. He would never have been the "father of the faithful" nor the favoured of God. I will not expatiate on this memorable example, but I ask my readers to apply the axiom of the sceptics in its full extent to the case of the patriarch, and note the irresistible conclusions at which they must arrive.

With regard to the requisitions of the holy Spirit in the heart, the humble Christian resolves all into the will, the wisdom, and the mandate of God. He believes in the reality and the necessity of these requisitions, upon faith in their Author, not because he understands their abstract fitness or inherent virtue.

If we comprehend the second paragraph of our last quotation from the reviewer, he means to convey the idea, that we are to bring the whole testimony of the Bible to the test of our own experience; from which, it would follow, that every man must have a Bible suited to his own special case. A Christian of small experience must have a Bible of a few pages; a Christian of large attainments may have a considerable volume; whilst every individual Christian must have an objective revelation, nay, a perfect comprehension of all the mysteries of doctrine, prophecy, and miracle, before he can admit into his house full and complete copies of the Scriptures.

To say that assumptions, involving such monstrous absurdity, were the doctrines of ancient Friends, is as false as it is ungenerous. They taught a simple truth, acknowledged at the present day by all spiritually minded Christians, viz. that a true knowledge, and saving individual application of the truths of the gospel as recorded in the holy Scriptures, are to be sought for and obtained by the illumination of the holy Spirit upon the human heart—but that parts of the Scripture not particularly opened to individuals are to be rejected and disregarded, was never held by any true Friend ancient or modern.

It may well be asked, however, what application this disquisition about the spiritual views of ancient Friends has to the question, whether a man is bound to believe what he cannot understand."

They asserted the necessity of divine revelation for the guidance of human actions—this dogma inculcates that human reason is to sit supreme in judgment upon the revelations of the Almighty. Elias Hicks says all things must be understood rationally; and he, moreover, defines revelation itself to be, according to his

ideas, that power by which we distinguish a man from a horse, or a tree from a house—a low value truly to fix upon revelation, as it is thus reduced to a species of intelligence possessed by reason and by instinct, by man and by beast. Indeed, from all we can gather from a careful perusal of Hicks's sermons and the pages of the review, we infer, that the meaning of "understanding all things rationally" is simply this. A fact, or doctrine, is found upon the sacred record, or a truth is revealed to the mind of a believer; if the thing so recorded or revealed be not in itself entirely measurable or comprehensible by human reason, it ought to be rejected. If it be replied that it must be illuminated reason by which all things are to be measured, nothing will be gained, for it is perfectly manifest, that no finite intelligence, however great or enlightened can, to the extent and in every particular, embrace the plenitude of infinite counsel and design with regard to any one thing; and further, it distinctly appears, that the revelation which E. Hicks describes, is the same as the mere animal light of nature enjoyed by the lower as well as the higher orders of creation.

The reviewer, however, seems to think that he has completely identified his doctrine with that of ancient Friends, by a quotation which he furnishes from the Works of Frances Howgill. This excerpt was taken, we have no doubt, from the garbled book of extracts to which the "Defence of the Christian Doctrines of the Society of Friends" was a reply. To the latter work itself, we must refer our readers for a full examination of Frances Howgill's real ideas upon the subject of which he was treating, as the length of the remarks made by the author of the "Defence" precludes their extraction. By this reference the reader will find that the doctrine maintained by F. H. is the very reverse of that exhibited in our reviewer's pamphlet. We will quote, however, a single paragraph from the "Defence," which will give some idea how far F. H.'s confidence in human reason extended.

"From the whole paragraph, it is clearly apparent, that when the author (F. H.) speaks of understanding, he means no more than that knowledge of any mystery, duty, or command, which, through the revelation of the holy Spirit, God is pleased to unfold to the mind of man, and make manifest there. And this he asserts in opposition to the notion, that we are to believe or practise things contrary to reason and Scripture, merely because the church of Rome has commanded them. He (F. H.) winds up the whole argument with this result.

"But this I conclude, that the reason of fallen man is corrupted, and is an uncertain thing to rely upon, and so not a competent judge in matters of so high concernment as touching everlasting salvation."

We shall conclude our observations upon this division of Lewis's review, with one of the clearest testimonies we have ever read in the writings of primitive Friends with regard to belief and comprehension; and the former part of the extract will also plainly exemplify their views respecting the "internal light," a subject which it will presently be necessary to notice. We therefore desire the close attention

of our readers to the whole extract. William Chandler, Alexander Pyott, Joseph Hodges, and some other Friends, in the year 1693 wrote a treatise, entitled "A brief Apology in behalf of the people in derision called Quakers," in which, after speaking largely of the character of the Lord Jesus Christ, and the operation of his Spirit in the heart, they add—"Consider seriously these things which are agreeable to Scripture, and with what reason people have derided us for our belief herein, tarring it the Quaker's Christ, as though his manifesting himself in our hearts were another or distinct from Jesus Christ of Nazareth, that is glorified with God the Father in heaven, which we deny. For though he be ascended into heaven, and sits at the right hand of God, far above all principalities and powers, yet is he not so circumscribed but that, as by him all things were made and created, so he is the life and fullness, and filleth all in all in his church and people. Is the divinity and humanity of Christ divided? Is not there inseparable union in the true and entire Christ? Can, then, his Godhead be present, and he, who is the heavenly man, be absent? What think you of him that appeared to John, and gave him his commission to the seven churches? whom he describes, Rev. vi. 1, who said, 'Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. The same saith, I am he which searches the reins and heart, and I will give unto every one of you according to your works.' Was not this the true Christ, the Mediator, by whom God will judge the world? And can he make this near inspection into the innermost parts of the minds of men, so as no thought can escape notice, if he be not present there? What made Paul desire that our Lord Jesus Christ might be with Timothy's spirit, if he thought it impossible? Do not all acknowledge the Spirit of Christ, who is the anointed, to be in his people, and is he then absent? Is its being a mystery far beyond our comprehension to conceive how it can be a sufficient argument, that it is not so? Ought we not, in such cases, to exercise faith, and acquiesce in the testimony of the Holy Ghost expressed in the sacred Scriptures, rather than interpose with our nice and curious subtleties, prying unnecessarily into things that are too high for us? remembering that secret things belong unto God, and that those that know most here, know only in part, the things that are invisible, and see them but as through a glass, shall men that neither know themselves, nor have any intuitive knowledge of the essences, even of the meanest things wherewith nature every where presents us, which are obvious to our senses, aspire to those yet more abstruse, and undertake to account for that which is beyond the reach of the most pregnant wits to penetrate."

This is the true doctrine with regard to belief and comprehension; it was the doctrine of ancient, and it is the doctrine of all modern Friends, who have "kept the faith."

The next quotation from the testimony is a continuation of the same charge against E. H. that was exhibited in the one we have just ex-

amined, and the general strain of the reviewer's remarks is so similar, that we will pass on to the consideration of the next division of "the testimony."

"And (he) has imbibed and adopted opinions at variance with some of the fundamental doctrines of the Christian religion."

Having assumed the position that a man was to reduce all faith to the measure of his own understanding, it would follow, as a necessary consequence, that the "mysteries of godliness" must be despised and rejected; the assumption of this sceptical axiom is made for the very purpose of giving countenance and support to a disbelief of the holy Scriptures and of many of the doctrines which they contain; and we shall conclusively show, in the course of our examination, that both Elias Hicks and the reviewer himself, have, under the authority of this maxim, denied many of the most important truths of Christianity.

In commenting upon the last charge quoted from the testimony, the reviewer says, "We are not told what these opinions are. The charge, however, is of a serious and important nature, and requires more than a passing notice. It is very questionable, whether the accusers of Elias Hicks had any precise and definite ideas, either of the fundamental doctrines of Christianity, or the opinions entertained by him." It has been a common subterfuge with the disciples of Elias Hicks when closely pressed, and convicted of the absurdity and unsoundness of his notions, to assert that he is not understood, that there is concealed under his declamation some deep, spiritual meaning, unknown except to the initiated. Our reviewer has had recourse to an expedient of this kind in the paragraph just quoted, and appears, in addition, to doubt whether the "accusers" (as he calls them, of Elias Hicks) "have any precise and definite ideas of the doctrines of Christianity." To our humble intellect, it would seem probable, that those who profess a belief in the divinity and mediation of Jesus Christ, are more likely to understand the nature of Christian doctrine than those who deny the most essential parts of the Christian system; but our reviewer thinks not, and to extricate us from all doubt on the subject, volunteers himself to "prove from the New Testament, what are the fundamental doctrines taught in it, and then to show their agreement with doctrines and opinions inculcated by E. Hicks, as well as those of primitive Friends."

In pursuance of this investigation, E. Lewis has found that there is but "one essential and fundamental doctrine of the Christian religion"—that this is the doctrine of "internal light"—that George Fox held this opinion, and that the opinions of our ancient Friends and those of Elias Hicks were the same." To illustrate the ideas of the reviewer more fully, we subjoin some quotations. After noticing sundry passages of Scripture, and instituting some appearance of argument upon them, he sums up with this conclusion. "Then, from all this accumulation of incontrovertible testimony, it follows conclusively, that the immediate manifestation, revelation, and guidance of the Spirit, is the only fundamental doctrine taught in the New Testament, and that

upon which all the doctrines and precepts it contains depend, and in which they all centre. It is the only essential and fundamental doctrine of the Christian religion, swallowing up, and comprehending all others. It is like the great luminary in the heavens, in the effluence of whose beams all other lights in the creation sink into comparative insignificance. But this is the doctrine which Elias Hicks preaches. It is the basis of all his arguments—the life and soul of all his sermons—the Alpha and the Omega of every discourse delivered by him." After stating what he conceives to have been the opinion of our early Friends with regard to the "light," the reviewer says, "In short, the doctrine of our worthy predecessors and that preached by E. Hicks now, is one and the same. It is the doctrine of 'internal light,' or the guidance of the Spirit of God in all matters of faith and worship. It is the only fundamental doctrine of the New Testament, in which all others are included and comprehended, as we have already briefly endeavoured to prove."

The ideas contained in the above extracts are not the doctrines of the Scriptures, nor those of our ancient Friends, as we shall presently show; but as they afford a very good picture of the theory of the Hicksite religion, we may be excused if we devote some time to their examination.

The loud profession of a belief in the "light within," and the strenuous efforts which the leaders of the Hicksite party have used to induce an opinion that they were the true successors of ancient Friends in the spiritual religion which the latter professed, have been the most successful means they have employed to deceive the ignorant, and gain proselytes to their cause. We shall, therefore, scrutinize their claim to a spiritual faith with some minuteness, and we think it will be shown, that, in no one particular, does the Hicksite belief coincide with that of primitive Friends. The light of Christ in the conscience, as held by the latter, being a totally different thing from the internal light of the Hicksites, in regard to its author, source, object, and operation.

The fundamental doctrines of the Christian religion held by our ancient Friends were these.

They believed that man was created in the beginning pure, and in the image of his Maker; that being tempted and beguiled by the devil, he fell from this state of purity, and became alienated from God; that in Adam all men died, inasmuch as all men have transgressed the divine law, even those who have not sinned after the similitude of Adam's transgression; that in this state of rebellion man had forfeited the divine favour, and had justly rendered himself liable to the penalty of death, but that, in the infinite mercy of God, He was pleased to appoint a means of restoration out of the fall—a divine mediation, through which the soul of man might again have spiritual light, knowledge, and access to God; that directly after the fall, the Lord Jesus Christ was revealed as the appointed Saviour, in the character of the seed of the woman; that the law and the prophets, the ordinances and institutions of the Jewish dispensation pointed to,

and were typical of the promised Redeemer; that in the fulness of time, the Eternal Word or Son of God, who was in the beginning with God, and was God, descended from the glory which he had with the Father before the world was, and took upon himself a body of flesh, his holy body being conceived and born in a miraculous manner of the virgin Mary, and thus the eternal Deity became united with the holy manhood in the person of the Lord Jesus Christ. He being true God and perfect man—in the language of William Penn, “The son of Abraham, David, and Mary after the flesh, and also God over all, blessed for ever.” That in the process of time, in conformity with the counsel and purpose of God, he laid down his life as man, a sacrifice, atonement, and propitiation for the sins of the whole world, past, present, and to come: by means of his death “canceling” past offences, and giving the sinner a full assurance of pardon on the terms of faith in his name, and of repentance and amendment of life; that he arose from the dead, ascended on high, and sits at the right hand of the Father, in the glorified body, as the holy advocate and intercessor for sinners, being exalted far above principalities and powers, and every name which is named in this world, and in that which is to come; and that according to his blessed promise, He (the same Lord Jesus Christ) that was with his first disciples on earth, is now with his humble followers by his Spirit in their hearts, which Holy Spirit proceeds from the Father and the Son as a true light shining in the consciences of all men, to lead out of all error into all truth; that this diffusion of the Spirit is the purchase of Christ’s death and sufferings; that since his appearance on earth in these latter days, there has been a much greater effusion of the Spirit of grace than there was in the ages before his coming in the flesh; yet, that from the time of Adam, through all the dispensations of divine Providence, the Lord Jesus Christ was in the world by his Spirit in the hearts of the faithful, and that salvation was administered to all the children of God on the credit and for the sake of the one great offering which he, the holy high priest, was in the fulness of time to offer. These are the general outlines of the Christian religion as held by the Society of Friends ever since its foundation. They are to be found recognized upon the pages of Fox, Penn, Barclay, and all other approved writers of ancient date.

In order to sustain our assertions with regard to the doctrines of ancient Friends concerning the “light within,” we shall now quote a few passages from their writings, and as we proceed with the examination of Lewis’s pamphlet, we shall give in their proper place such others as may be necessary, to show the faith of our predecessors on the various points in controversy.

(To be continued.)

It is a great mark of the corruption of our natures, and what ought to humble us extremely, and excite the exercise of our reason to a nobler and juster sense, that we cannot see the use and pleasure of our comforts but by the want of them.—*Penn.*

The Inquisition and Orthodoxy contrasted with Christianity and Religious Liberty. Containing a few remarks on the late division in the Society of Friends. The extracts of the Rev. Wm. Craig Brownlee, D. D., Pastor of the Reformed Dutch Church, and editor of the K. D. C. Magazine, N. Y.—Published by L. A. Spaulding, and others. Lockport, N. Y. 1829.

This pamphlet is a curious collection. The Hicksites, instead of refuting by proof the allegations of Friends respecting their doctrines, content themselves with a sweeping denial—play off a farce of submission to unjust charges, and then quote Wm. Craig Brownlee, to show that the same accusations were made against our early Friends. When they have refuted the charges which we make, and the proofs we have brought, as triumphantly as did the contemporaries of Penn the slanders of Leslie, and Brown, and Bugg, by the revival of which Brownlee is seeking to immortalize his name, they may claim a place in the list of greatly injured names with Fox and Barclay. But it will not answer as things stand. We have the reiterated unequivocal confessions of their leaders as to what their doctrine is, and they cannot escape the inevitable inference, that whom they support, they approve. The line of separation is now complete; their leader is no longer a member of our Society, nor are we accountable to the world for his opinions. We feel, therefore, but little interest in their affairs, and in what they publish. The writer of this has been induced to notice the pamphlet, the title of which stands at the head of this article, on account of the review from the pen of Brownlee, which it contains. I had long since read his “Inquiry,” and when I saw a new production announced from the same pen, I came to the conclusion, that a still keener and deadlier shaft was selected from the poisoned quiver, and aimed at our heads. I expected to find what a learned clergyman said of the “Inquiry,” “a rich treat” of newly concocted slander. As I read on, the style seemed familiar to my memory—the book had the aspect of an old acquaintance—and, upon comparing it with the 7th chapter of his “Inquiry,” I find, that with a few additional paragraphs, it is printed *verbatim* from that work. The review fills about 14 pages of about 56 lines each, or nearly 800 lines. Of these, the first paragraph of 34 lines; 17 lines in page 8; 11 lines in page 11; and 6 lines on page 13; introducing the extract from the “Purchase sermon,” or about one-tenth part, are all that is original. The inference is not an uncharitable one, that the writer, like some reptiles of which I have read, exhausted all his venom in inflicting the first bite. Had there been any thing left unexpended in the library of John Brown, of Whampshire, it would surely have been brought forward to give additional pungency and salt to this dish of cold meats.

But let that pass. I have more serious matter on hand than the discussion of this self-plagiarism.

The work of Brownlee has always appeared to me a very remarkable performance. He has so thoroughly a contempt for the poor miserable deluded fanatics he takes the Quakers to be, at the same time that he seems to pity their delusion, and does justice to their private worth, wherever his prejudice will al-

low him to discover any—his epithets are so pithy, and weighty, and pungent—his style so well rounded—he possesses in such profusion the art of quoting so as to make that knowledge of his subject, which is really shallow, appear profound, that with the exception of the “Pursuits of Literature”—a book by the way, of real depth, and talent, and genius—I cannot name a work that so imposes its opinions upon the reader, by the mere effect of display. Brownlee’s object is to prove, that the Society of Friends—I quote his own torpid phraseology—“emerging from the tenebrosity of mysticism, laboured it through the rugged mazes of Socinianism, and finally settled down in an ambiguous homogeneity with Pelagius and Arminius.”

There was published between the period in which the “Inquiry” appeared, and the resuscitation of the 7th chapter in the magazine of the reformed Dutch church, a book which does not once condescend to mention this redoubtable champion; yet which is as full and triumphant a refutation of his attack, as if that had been its sole object. I allude to Thomas Evans’s Exposition of the Faith of the Society of Friends. This book contains a chain of evidence upon the subject—connecting the earliest with the latest period of our history, every link of which is perfect, that leaves no candid person any ground either for doubt or suspicion. To that book I will refer all who have imbibed the prejudices of Brownlee, and appeal to their candour to say which body of evidence has the most weight.

I might add much by way of apology for some of the writings of some of our early Friends. Allowance must be made for the manners of the age, and the style of polemical controversy which was then tolerated. Their attention was chiefly turned to the defence of the doctrine of the universal and saving light—against antagonists who denied it absolutely. Socinianism was not the great heresy of that day as it is of ours. Upon points which were not in dispute there was no necessity of expatiating in the controversy. Viewing the great doctrines of revealed religion from the side as it were of “the universal and saving light”—other points, not held less sacred, not esteemed less important than this, were thrown, if I may use the expression, into the distance by what may be termed the effect of mere perspective. To appreciate their views fairly, allowance must be made for this moral perspective. It is an allowance that must always be made by him who wishes to judge with perfect impartiality of the opinions of others. The acute and watchful controversialists of that day, accused Friends of undervaluing those other points of doctrine, and they instantly repelled the charge, and confessed in the most unequivocal terms, their full and sincere belief in the whole testimony of Scripture.

The Hicksites are fond of drawing a parallel between the charges brought against our primitive Friends, and those for which they themselves have been disowned. The parallel will go no further than the charges. To complete it they must adopt in sincerity the confessions of faith by Fox, and Penn, and Whitehead, and the whole body of Society in that

day. They must disown and separate from their communion those leaders who preach the opposite doctrine, and have been the cause of the late schism. Then, and not till then, will the Christian world admit the soundness of their faith, and the sincerity of their repeated assertions that they are misrepresented in this matter.

Such being the true state of the case, that the charge of soeinianism and mysticism is supported by unfair and clipped quotations—passages written with reference to a certain point, and quoted and perverted from their original intention so as to have a very different complexion from that which the context proves them to possess; it is a sufficient refutation to appeal to the unequivocal language of these very men when they were themselves accused. Where, then, it may be asked, is the difference between the views of the Society of Friends, and of the high and orthodox professors of the Christian faith, who thus accuse us? It is this—that Quakerism is more strictly and emphatically than any other protestant creed, what the pious and learned Stillingeoff defined protestantism to be—the religion of the Bible. In order to convey distinctly my meaning, it will be necessary to take an extensive though cursory survey of the whole subject. If in so doing I should make a more frequent use of the term philosophy than may seem to be proper in such a discussion, I must be understood as using it in that exalted and expansive sense in which it is but another name for the highest and most comprehensive truth. It is essential to the proper settlement of the subject, that the limits and province of the human understanding should be strictly defined, and the elements of a just logic established.

As respects the outward and visible creation, the knowledge of which is the foundation of all human science, it was not till the celebrated maxim of Bacon, that man is the interpreter of nature, was fully understood and acted upon, that any real advancement of learning was effected. The business of the philosopher is to scrutinize the evidence of his senses. The most elaborate theory, the most fondly cherished opinion, must give place to this evidence.

Our external senses convey no information respecting the spiritual and invisible world, and the ways of the Almighty towards man. Of these we know nothing, but as He has been pleased to reveal it. He has not left himself without a witness, nor man without a guide to his path, in the heart of every one of us; and he has moreover revealed himself, and his laws, unto mankind, in the volume of Holy Writ. The revelation which the Almighty has vouchsafed, bears the same relation to our spiritual knowledge, that the evidence of the senses bears to our physical; namely—it is the foundation and the limits, in respect to doctrine, of all that we know, or can safely aspire to know. The moment a philosopher deserts the ground of experiment and observation, he may theorise, and build up systems, but he is no longer acting as a philosopher—he is making no progress in real knowledge—he is perplexing the path of future investigators.

And in the revelation of the spiritual and unseen world, of the counsels of the Almighty,

we know nothing, but as it is revealed; and our faculties are no more capable of resolving the probabilities of facts here than in the visible creation. Satisfy me that the evidence of a certain fact is unquestionable, and I yield it my implicit assent, and govern myself accordingly. Satisfy me that a certain revelation is of unquestionable authenticity, and I yield it implicit obedience. Such a revelation I assume that contained in the Holy Scriptures to be. But in relation to this most important of subjects, WORDS ARE THINGS. If the message of the Scriptures be from the Divinity, the very words in which it was delivered from Him, are the fitting, and the only proper words in which to express it. If we resort to other terms to elucidate their meaning, we do but darken counsel! And this appears to me to be the point of separation between the Society of Friends, and other orthodox believers. We refuse to express or confess our faith in any other phrase than that of revelation; and happy would it have been for the Christian world, had such been the universal practice. "But man, by knowledge, strives to scale the heavens." The first heresy arose from the difficulty of comprehending the awful and mysterious union of God and man in the Redeemer, and from the false pride of reason. The truths of Scripture were shaped according to the imaginations of men; and while, by one party, the divinity of Christ was denied, as an impossibility, another, sincere in the belief thereof, sought, by the introduction of new terms, and attempting to fix a precise meaning to words of its own invention, to make that plain, which the Almighty had left obscure. The same consequences followed, that arose from confining physical science to a dispute about words, instead of rendering it an investigation of facts. For, when new and unscriptural words are introduced into theology, it is scarcely possible to avoid gradually sliding off from the original ground of Scripture, and introducing also ideas foreign to the simple truth as it is in Jesus. The word Trinity, and the history of the controversy respecting it, are ample illustrations of my meaning. To the whole of what is said in Scripture, of the Infinite Jehovah, Father, Son, and Spirit, the Society of Friends fully and reverently subscribe. And is not this enough for all the purposes of this world, and the world to come—for holy faith and life—redemption and eternal blessedness? Why then depart from the simple scriptural phraseology? Has doing so made the subject more plain? Has it put a stop to controversy? The farthest from it in the world—it has but added fuel to the flame, and kept alive a warfare, which, I will not say, a more devout and living faith, but a better philosophy, and more just views of the powers and boundaries of the human intellects, would have avoided.

These opinions are confirmed, when we reflect that the Christian revelation was vouchsafed to man, not as a system of general spiritual knowledge, but as a practical rule of life. It is addressed to the heart, rather than to the head, for the disease which it is to cure, is the desperate wickedness of the former. Of the great universal scheme of Providence, it unfolds only what is essential to our salvation,

and nothing to gratify our vain curiosity. We are standing on an island in the abyss of infinitude, and a few jutting points of the spiritual and future world are revealed to the eye of faith, amidst the surrounding darkness. All beyond and between what is revealed, is impenetrable, and the attempt to fill up the plan is as absurd as it is useless. * *

Mr. Smith will aid the cause of benevolence, and confer a favour on the managers of the Infant School Society, by inserting the following communication in his paper.

(Communication.)

The attention of the public is invited to the following statements of facts relative to the Infant School Society of the city of Philadelphia. This society was organized in May, 1847—since that period, three schools for white, and one for coloured children have been opened, and are now under its care. Several hundred infants are daily gathered into these nurseries of virtue. It is presumed to be unnecessary, at this time, to descant on the merits of the system of instruction there adopted, will not fail to recommend it to the patronage of those, who desire to see a moral, thinking people rising around them. The annual expense of each school is not less than *five hundred dollars*—making an aggregate of *two thousand dollars*. The number of annual subscribers to the general fund is three hundred and eighty-three, producing an annual income of \$766. Proceeds from stock, 58 48

Proceeds from annual subscribers to the fund for the support of the coloured school, which is entirely distinct from the general fund, 103

Total, \$927 48

This total of *nine hundred, twenty-seven dollars, forty-eight cents*, presents the state of the funds of this interesting institution. A few legacies have been left to this society, which, it is to be regretted, have caused several individuals to withdraw their support. It is but just to mention, that the liberality of those who have so kindly remembered this institution, is to be enjoyed in future. The monies thus bequeathed are no present emolument. It is therefore respectfully urged upon this community, to take the subject of infant education in all its bearings, into serious consideration, which it is believed will result in the liberal support of these schools. Subscriptions and donations are respectfully solicited. Treasurer's residence, No. 357, Market street.

The location of the schools is as follows:—School No. 1, 13th street, near Vine street. School No. 2, College Avenue, 10th street, above Chestnut street. Visitors admitted on Tuesday and Friday mornings.

School No. 3, Spruce street, No. 20. Coloured school, Gaskill street, No. 10. Visitors admitted on Wednesday evenings.

September 8.

—:—
THE VIOLET.

The sun was shining through a vernal shower;
The garden smiled, array'd in fresher green;
With richer fragrance breathed the simple flower,
That meekly veiled its charms and bloomed serene.

I stooped, and fondly leant the lines between,
Resolved the basilisk beauty's haunt to find;
With slender stalk, and modest, humble mien,
I saw the floweret with its head reclined,
Although in robes of richest hue arrayed,
The vulgar gear it seem'd to hold in scorn;
With drooping bead upon a green leaf laid,
It breathed rich odours in the breeze of morn;
And such it was, the sweet retiring maid,
Who shuns the public gaze, and blossoms in the shade.

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FOR THE FRIEND.

SIR ISAAC NEWTON.

The following biographical sketch of this great man is extracted from the Library of Useful Knowledge, and is there stated to be from the pen of the celebrated French mathematician, Biot. It is the most full and interesting in its details of any biography previously published, and I hope the unavoidable use of mathematical terms in speaking of the discoveries of Newton, will not deter the merest general reader from perusing a memoir which is so rich in characteristic traits of him who has been called the genius of the human race.

“Isaac Newton was born at Woolthorpe, in Lincolnshire, on the 25th December, 1642, (O. S.) the year in which Galileo died. At the death of his father, which took place while he was yet an infant, the manor of Woolthorpe, of which his family had been in possession several years, became his heritage. In a short time his mother married again; but this new alliance did not interfere with the performance of her duties towards her son. She sent him, at an early age, to the neighbouring town of Grantham, that he might be instructed in the classics. Her intention, however, was not to make her son a mere scholar, but to give him those first principles of education which were considered necessary for every gentleman, and to render him able to manage his own estate. After a short period, therefore, she recalled him to Woolthorpe, and began to employ him in domestic occupations. For these he soon showed himself neither fitted nor inclined. Already, during his residence at Grantham, Newton, though still a child, had made himself remarkable by a decided taste for various philosophical and mechanical inventions. He was boarded in the house of an apothecary, named Clarke, where, caring but little for the society of other children, he provided himself with a collection of saws, hammers, and other instruments, adapted to his size; these he employed with such skill and intelligence, that he was able to construct models of many kinds of machinery; he also made hour-glasses, acting by the descent of water, which marked the time with extraordinary accuracy. A new windmill,

of peculiar construction, having been erected in the vicinity of Grantham, Newton manifested a strong desire to discover the secret of its mechanism; and he accordingly went so often to watch the workmen employed in erecting it, that he was at length able to construct a model, which also turned with the wind, and worked as well as the mill itself; but with this difference, that he had added a mouse in the interior, which he called the miller, because it directed the mill, and ate up the flour, as a real miller might do. A certain acquaintance with drawing was necessary in these operations; to this art, though without a master, he successfully applied himself. The walls of his closet were soon covered with designs of all sorts, either copied from others, or taken from nature. These mechanical pursuits, which already implied considerable powers of invention and observation, occupied his attention to such a degree, that for them he neglected his studies in language; and, unless excited by particular circumstances, he ordinarily allowed himself to be surpassed by children of very inferior mental capacity. Having, however, on some occasion, been surpassed by one of his class fellows, he determined to prevent the recurrence of such a mortification, and very shortly succeeded in placing himself at the head of them all.

“It was after Newton had for several years cherished, and, in part, unfolded so marked a disposition of mind, that his mother, having taken him home, wished to employ him in the affairs of her farm and household. The reader may easily judge that he had little inclination for such pursuits. More than once he was sent by his mother on market days to Grantham, to sell corn and other articles of farming produce, and desired to purchase the provisions required for the family; but as he was still very young, a confidential servant was sent with him to teach him how to market. On these occasions, however, Newton, immediately after riding into the town, allowed his attendant to perform the business for which he was sent, while he himself retired to the house of the apothecary where he had formerly lodged, and employed his time in reading some old book, till the hour of return arrived. At other times he did not even proceed so far as the town, but stopping on the road, occupied himself in study, under the shelter of a hedge, till the servant came back. With such ardent desire for mental improvement, we may easily conceive that his repugnance to rural occupations must have been extreme; as soon as he could escape from them, his happiness consisted in sitting under some tree, either reading, or modelling in wood, with his knife, various machines that he had seen. To this day, is

shown at Woolthorpe, a sun-dial, constructed by him on the wall of the house in which he lived. It fronts the garden, and is at the height to which a child can reach. This irresistible passion, which urged young Newton to the study of science, at last overcame the obstacles which the habits or the prudence of his mother had thrown in his way. One of his uncles having one day found him under a hedge, with a book in his hand, entirely absorbed in meditation, took it from him, and discovered that he was working a mathematical problem. Struck with finding so serious and decided a disposition in so young a person, he urged Newton's mother no longer to thwart him, but to send him once more to pursue his studies at Grantham.

“There he remained till he reached his eighteenth year, when he removed to Cambridge, and was entered at Trinity College, in 1660. Since the beginning of the seventeenth century, a taste for the cultivation of mathematical knowledge has shown itself among the members of that university. The elements of algebra and geometry generally formed part of the system of education, and Newton had the good fortune to find Dr. Barrow professor; a man who, in addition to the merit of being one of the greatest mathematicians of his age, joined that of being the kindest instructor as well as the most zealous protector of the young genius growing up under his care.”

At Cambridge, the powers of Newton rapidly unfolded. In every branch of science which he studied, he soon became an improver of old methods, or a discoverer of new ones. It was here, and whilst still a mere boy, that he discovered the celebrated formula known by the name of the Binomial theory of Newton, and laid the foundation of the method of fluxions. Of the latter discovery, Biot thus speaks.

“It were impossible to enumerate the various discoveries in mathematical analysis, and in natural philosophy, that this calculus has given rise to; it is sufficient to remark, that there is scarcely a question of the least difficulty in pure or mixed mathematics that does not depend on it, or which could be solved without its aid. Newton made all these analytical discoveries before the year 1665, that is, before completing his twenty-third year. He collected and arranged them in a manuscript, entitled ‘*Analysis per equationes numero terminorum infinitas*.’ He did not, however, publish, or even communicate it to any one, partly, perhaps, from a backwardness to attain sudden notoriety, though more probably from his having already conceived the

idea of applying this calculus to the determination of the laws of natural phenomena, anticipating that the analytical methods which he had discovered would be to him instruments for working out the most important results. It is at least certain, that, satisfied with the possession of this treasure, he kept it in reserve, and turned his attention more closely to objects of natural philosophy. At this time (1665) he quitted Cambridge to avoid the plague, and retired to Woolsthorpe. In this retreat he was able to abandon himself, without interruption, to that philosophical meditation which appears to have been essential to his happiness.

“The following anecdote is related by Pemberton, the contemporary and friend of Newton. Voltaire, in his ‘Elements of Philosophy,’ says that Mrs. Conduit, Newton’s niece, attested the fact.

“One day, as he was sitting under an apple tree, (which is still shown,) an apple fell before him; and this incident awakening, perhaps, in his mind, the ideas of uniform and accelerated motion, which he had been employing in his method of fluxions, induced him to reflect on the nature of that remarkable power which urges all bodies to the centre of the earth; which precipitates them towards it with a continually accelerated velocity; and which continues to act without any sensible diminution at the tops of the highest towers, and on the summits of the loftiest mountains. A new idea darted across his mind. ‘Why,’ he asked himself, ‘may not this power extend to the moon, and then what more would be necessary to retain her in her orbit about the earth?’ This was but a conjecture; and yet what boldness of thought did it not require to form and deduce it from so trifling an accident! Newton, we may well imagine, applied himself with all his energy to ascertain the truth of this hypothesis. He considered, that if the moon were really retained about the earth by terrestrial gravity, the planets, which move round the sun, ought similarly to be retained in their orbits by their gravity towards that body. Now, if such a force exists, its constancy or variability, as well as its energy at different distances from the centre, ought to manifest itself in the different velocity of motion in the orbit; and consequently, its law ought to be deducible from a comparison of these motions. Now, in fact, a remarkable relation does exist between them, which Kepler had previously found out by observation, namely, that the squares of the times of revolution of the different planets are proportional to the cubes of their distances from the sun. Setting out with this law, Newton found, by calculation, that the force of solar gravity decreases proportionally to the square of the distance; and it is to be observed that he could not have arrived at this result without having discovered the means of determining from the velocity of a body in its orbit, and the radius of the orbit supposed to be circular, the effort with which it tends to recede from a centre; because it is this effort that determines the intensity of the gravity, (to which, in fact, the effort is equal.) It is precisely on this reasoning, that the beautiful theorems on cen-

trifugal force, published six years afterwards by Huygens, are founded; when it is plain that Newton himself must necessarily have been acquainted with these very theorems. Having thus determined the law of the gravity of the planets towards the sun, he forthwith endeavoured to apply it to the moon; that is to say, to determine the velocity of her movement round the earth, by means of her distance as determined by astronomers, and the intensity of gravity as shown by the fall of bodies at the earth’s surface. To make this calculation, it is necessary to know *exactly* the distance from the surface to the centre of the earth, expressed in parts of the same measure that is used in marking the spaces described, in a given time, by falling bodies at the earth’s surface; for their velocity is the first term of comparison that determines the intensity of gravity at this distance from the centre, which we apply afterwards at the distance of the moon by diminishing it proportionally to the square of her distance. It then only remains to be seen, if gravity, when thus diminished, has precisely the degree of energy necessary to counteract the centrifugal force of the moon, caused by the observed motion in her orbit. Unhappily, at this time, there existed no correct measure of the earth’s dimensions. Such as were to be met with, had been made only for nautical purposes, and were extremely imperfect. Newton, having no other resource but to employ them, found that they gave for the force that retains the moon in her orbit, a value greater by one-sixth than that which results from her *observed* circular velocity. This difference, which would, doubtless, to any other person, have appeared very small, seemed, to his cautious mind, a proof sufficiently decisive against the bold conjecture which he had formed. He imagined that some unknown cause, analogous, perhaps, to the vortices of Descartes, modified, in the case of the moon, the general law of gravity indicated by the movement of the planets. He did not, however, on this account, wholly abandon his leading notion, but, in conformity with the character of his contemplative mind, he resolved not yet to divulge it, but to wait until study and reflection should reveal to him the unknown cause which modified a law indicated by such strong analogies.”

(To be continued.)

FOR THE FRIEND.

THE NICOBAR ISLANDS.

A mission of the United Brethren to the Nicobar Islands was undertaken in the year 1756, at the particular request of the court of Denmark. Various circumstances concurred to distress and enfeeble the efforts of the estimable men who sought to carry the glad tidings of the gospel to this remote region. The unhealthiness of the climate, and the distance from other European establishments from which they could be supplied with the necessaries of life, finally occasioned the abandonment of the mission in 1787. The following extracts from the letters of the venerable missionary, J. Haensell, exhibit an affecting picture of some of their sufferings.

“The Nicobar islands are situated at the entrance of the bay of Bengal, north of Sumatra. Nancauery is one of the southernmost, and forms with Comarty, a commodious harbour. On the north-west point, behind a low hill on a sandy beach, lay the missionary settlement of the United Brethren, called by the natives, Tripriet, or the dwelling of friends; where I arrived in January, 1779, in company with brother Wangeman. We found at Nancauery three missionaries, Liebisch, Heyne, and Blaschke. The last, being very ill, returned to Tranquebar by the vessel which brought us hither, and soon departed this life. Not long after, brothers Liebisch and Wangeman fell sick, and also departed; and I was soon seized with so violent a fit of the seasoning fever, that my brethren, expecting my immediate dissolution, commended me in prayer to the Lord, and took a final leave of me. After this transaction, I fell into a swoon, which being mistaken for death, I was removed from the bed, and already laid out as a corpse; when I awoke and inquired what they were doing, and why they wept? They told me, that, supposing me to be quite dead, they were preparing for my burial. My recovery was very slow; and indeed during my whole residence in Nancauery, I never regained perfect health.

“After the decease of the brethren, Wangeman and Liebisch, I was left alone with brother Heyne. We were both ill, and suffered the want of many necessaries of life: but the Lord our Saviour did not forsake us: he strengthened our hearts, and comforted us by such a lively sense of his divine presence, that we were frequently filled with heavenly joy, during our daily prayers and meditations. We felt assured, that that God, who suffers not a sparrow to fall to the ground without his permission, would also care for us his poor children. This I have frequently and powerfully experienced, inasmuch that after seven years’ residence in Nancauery, notwithstanding all the pain, trouble, and anxiety I was often subject to, I fall down at his feet with humble thanksgiving, and exclaim, ‘The Lord hath done all things well, and I have lacked no good thing. Blessed be my God and Redeemer!’ Amen.

“The vessel sent to Nancauery did not arrive till 1761, and brought a very small portion of provisions for our use, and neither wine, nor any other liquors whatever; the crew having expended the greater part of what was destined for us on their long voyage, and during a detention of four months on the Malay coast. We were, however, happy to receive brother Steinman, who was young, lively, and every way qualified for the service, so that we promised ourselves much assistance from him; but in less than a month after his arrival, it pleased the Lord to take him also from us by death. You may suppose what we felt on being again left alone, in want of even the most necessary articles of subsistence. But the Lord yet helped us, gave us from day to day our daily bread, and in many heavy illnesses approved himself as our best physician. Oh! how many thousand tears have I shed during that period of distress and trouble. I will

not affirm that they were all of that kind, which I might with David, pray the Lord 'to put into his bottle,' and ask, 'Are they not in thy Book?' for I was not yet fully acquainted with the ways of God with his people, and had not yet a heart wholly resigned to all his dealings. Oftentimes, self-will, unbelief, and repining at our hard lot, was mixed with our complaints and cries unto him. Do not therefore think them so very pure, and observing of pity as they may seem. Thus much, however, I can truly say, that amidst it all, our Saviour was the object of our hearts' desire; and he beheld us with long-suffering and compassion.

"We were as diligent as our wretched circumstances would admit, in clearing land and planting, to obtain what we wanted for our support; and having only three negroes to cook, wash, and do other jobs, we frequently laboured beyond our strength, and brought upon ourselves various illness. But there seemed no help for it. At the same time we exerted ourselves to learn the Nicobar language, and in the best manner possible endeavoured to explain to the poor natives, the love of God in Christ Jesus, and the way of salvation through a crucified Saviour.

"Not till 1788, had we the satisfaction to see the brethren J. Heinrich, Fleckner, and Raabs, arrive to our assistance. They came in a Malay prow; the ship in which they had sailed, having been seized by a French privateer, which claimed her as lawful prize, because he found on board a few old English newspapers in a trunk belonging to Mr. Wilson, an English gentleman, who had escaped from Hyder Ali's prison. This was pretence sufficient for the Frenchman to seize upon a neutral Danish vessel; nor could any redress be ever procured, to the great loss of the mission. After long and vexatious detention, the mate and the three brethren purchased a Malay prow, and stole off in the night; as the Malay prince would not suffer them to go. Thus we received, instead of our expected stock of provisions, only more mouths to feed. However, we rejoiced to see our dear fellow missionaries, and did what we could for their relief. The prow being unfit to return without proper sails, we worked up our whole stock of linen and sail-cloth, and even some of our sheets, and were ten days employed in making sails, and fitting her for the voyage. In her the mate, with the brethren Rabbs and Heyne, left us for Trauquebar. I cannot describe my feelings, when I took a final leave of my dear brother Heyne, with whom I had so long shared weal and wo, lived in true brotherly love and union of spirit, and enjoyed so much of our Lord's help and comfort, in days of perplexity and distress."

"Our external situation became more and more irksome, and we could scarcely procure the means of subsistence. My health had suffered so much by continual sickness, anxiety, and hard labour, that I was apparently fast approaching my end; at the thoughts of which I rejoiced greatly, delivered my accounts, and all my concerns, into the hand of brother J. Heinrich, looking forward with longing to be at rest with Jesus. I felt his comfort, pardon, and peace in my soul, and hoped that every day would be my last. I had a complication of ma-

ladies, and expected that internal mortification would soon take place, and put an end to my misery. Unexpectedly, a Danish vessel arrived in our harbour, on board of which was brother Sixtus. He was commissioned to examine into the state of the mission, and to bring home such as were still alive. A voyage seemed to offer the only hope for my recovery. I was conveyed on board, apparently in a dying state, and set sail the same day for Queda."

Having partially recovered, the good missionary returned to Nancawery, where he found that Sixtus had died. Several other missionaries were afterwards sent out, almost all of whom died also; and as to any success in making the natives acquainted with the gospel, all their exertions seemed in vain.

In consequence of the loss of so many valuable lives, and the failure of the object of the mission, it was resolved to relinquish it. "Words," says Hucsal, "cannot express the painful sensations which crowded into my mind, while I was making a conclusion of the labours of the brethren in the Nicobar islands. I remembered the numberless prayers, tears, and sighs offered up by so many servants of Jesus, and by our congregations in Europe, for the conversion of the poor heathen here; and when I beheld our burying-ground, where eleven of my brethren had their resting-place, as seed sown in a barren land, I burst into tears, and exclaimed, Surely all this cannot have been done in vain! Often did I visit this place, and sat down and wept at their graves. My last farewell with the inhabitants, who had flocked to me from all the circumjacent islands, was very affecting. They wept and howled for grief, and begged that the brethren might soon return to them. We always enjoyed their esteem and love, and they do not deserve to be classed with their ferocious neighbours, the Malays; being, in general, kind and gentle in their disposition, except when roused by jealousy, or other provocations; when their uncontrolled passions will lead them into excesses, as some of the Danish soldiers experienced. We always found them ready to serve us."

The good missionary proceeds to give an account of the appearance of the country in the Nicobar islands, and the customs of the inhabitants. "We abridge a part of his description. "Most of these islands are hilly; but Trient, Tafouin, and Kar Nicobar, are flat, and covered with forests of cocoa trees. All the valleys and sides of the hills, to a considerable height, are thickly covered with them, inasmuch that the light of the sun has not been able for ages to penetrate through their foliage. They are in many places so closely interwoven with immense quantities of rattan and bush-rose, that they appear as it were spun together; and it is almost perfectly dark in the woods. Most of the plants and trees bear fruit, which falls down and rots. These circumstances contribute to render the climate very unhealthy, the free current of air being wholly impeded; even the natives experience their baneful effects, but to an European constitution, they are of the most dangerous nature.

"I am no botanist, and can therefore give but little information concerning the different

species of trees, shrubs, and plants, which seem to thrive here in such luxuriant abundance. That most useful of all trees, the cocoa, is of very easy growth, and thrives best on the sea coast, where its roots and stem are reached by the flood-tide. The nut, falling into the sand, is soon covered by it, and springs up in great strength. I have planted many, and enjoyed the fruit after five years. When the nuts are ripe, you hang them about the house; in a short time they shoot out sprigs and branches, and when these are about a yard long, you may put them into the ground, where they continue to vegetate rapidly. Another most beautiful and valuable tree is the mango; the fruit of which is extremely useful, both for eating and medicinal purposes. The eatable part is inclosed in a shell, which lies in a thick pulpy rind; its taste is spicy, very grateful, but twist sour and sweet, and so wholesome, that there is hardly any fear of eating too plentifully of it. The shell is bitter and astringent, and the Nicobar doctors, or sorcerers, administer a decoction of it against fevers and agues, to which they, as well as strangers, are much subject. There is also a vast variety of roots, fruits, and herbs, with the medicinal virtues of which the sorcerers are well acquainted."

—
From the Columbian Star.

"They that seek me early shall find me."

Come, while the blossoms of thy years are brightest,
 Thou youthful wanderer in a flowery maze;
 Come, while the sweet heart is bounding lightest,
 And joy's pure sunbeams trouble in thy ways;
 Come, while sweet thoughts like summer buds unfolding,
 Waken rich feelings in the careless breast—
 While yet thy hand the ephemeral wreath is holding,
 Come, and secure interminable rest!

Soon will the freshness of thy days be over,
 And thy free buoyancy of soul be flown;
 Pleasure will fold her wing, and friend and lover
 Will to the embraces of the worm have gone,
 Those who now bless thee will have pass'd for ever;
 Their looks of kindness will be lost to thee;
 Thou wilt need heart to heal thy spirit's fever,
 As thy sick head broods over years to be!

Come, while the morning of thy life is glowing,
 Ere the dim phantoms thou art chasing die—
 Ere the gray spell which earth is round thee throwing,
 Fades like the crimson from a sunset sky;
 Life is but shadows, save a promise given,
 Which lights up sorrow with a fadeless ray;
 O, touch the sceptre!—win a hope in heaven—
 Come, turn thy spirit from the world away!

Thou wilt the crosses of this brief existence
 Seem airy nothings to thine ardent soul;
 And sluning brightly in the forward distance,
 Will of thy patient race appear the goal!—
 Home of the weary! where, in peace reposing,
 The spirit lingers in uncloaked bliss;
 Though over its dust the curtain'd grave is closing,
 Who would not *early* choose a lot like this?
 C.

—:—

Oddities and singularities of behaviour may attend genius; when they do, they are its misfortunes and its blemishes. The man of true genius will be ashamed of them; at least he never will affect to distinguish himself by whimsical particularities.

Temple's Sketches.

At page 384 of our first volume, was inserted a short account of George M. Horton, a slave of Clatham county, North Carolina, a self-taught genius, who had attracted considerable attention in the neighbourhood by his attempts at versifying. A late number of the "Greensborough Patriot," a paper published at Greensborough, N. C. contains several little poems, which we understand to be given as specimens of his talents, one of which we place below.

I AM THE WAY.

I am the way, thou anguish'd soul,
Thou wretch, on nature's ocean dark
Seest thou the surging billows roll?
And dash around thy feeble bark?
And wouldst thou seek the Holy One,
And bending low before him, say,
Great God! yield, thy will be done;
Then, humble soul, I am the way.

I am the way, thou weeping child—
Thou wanderer in the thorny maze,
By syren melodies beguil'd
Through dangers and forgotten ways;
In blood, in tears, in wild dismay,
By serpents stung, and rack'd with pain,
Wouldst thou return? I am the way—
I'll lead thee back to peace again.

I am the way, thou mourner sad—
Thou weeper by the shrouded bier;
Was that pale form, in beauty clad,
A friend beyond expression dear?
And was that breast of frigid clay
Once warm with heavenly grace?
Go, dry thy tears, I am the way
To his immortal, pure embrace.

I am the way, thou wasted form—
Thou trembler—sinking to the tomb,
And dost thou shudder, feeble worm,
To pass thro' death's appalling gloom?
Dismiss thy fears and cold dismay,
And fix on me thy fading eyes;
I am the way, a shining way,
Through death's dark valleys to the skies.

Yes, all through life's entangled maze,
I am a plain, a lightsome way,
Which e'en the simplest soul may trace,
To where eternal sunbeams play.

O, let me never, never stray,
Thou trime God of wondrous grace;
O lead me in this sacred way,
And let me see thy glorious face.

SCRAPS.

From a London Journal.

Lord Eldon and Lord Stowell are the sons of a barge-master and a small dealer in coals at Newcastle. Lord Stowell borrowed £60, to go to the circuit and both supported themselves for a time by their talents as private tutors. Lord Tenterden is the son of a hair-dresser, and obtained an elearnary education, on the foundation of a charity belonging to the town. The lord chancellor is the son of Mr. Copley, the painter.

The chief justice of the court of common pleas is the son of an attorney. Mr. John Williams, one of the benchers of his inn, is the son of a horse-dealer in Yorkshire. Mr. F. Pollock, another bencher, is the son of a saddler that name at Charing-cross. Mr. Bickersteth, also a bencher, was born in a "bouse surged and accocheur in the family of lord Clarendon. The mother of Mr. Gurney, the bencher, kept a small book-shop for the sale of pamphlets in one of the courts in the city. Mr. Campbell, the king's counsel, and son in law to Sir James Scarlett, was a reporter to a daily paper, at a time when each labour was much worse paid than at present. Mr.

Sejant Spankie was one of his colleagues. Mr. Stephens, the master in Chancery, was also a reporter, and about twelve or fifteen of the present barristers were reporters for the daily papers. The present solicitor general, Mr. Sugden, is the son of a barber, and was clerk to Mr. Groomer, the operative conveyancer to the late marquis of Londonderry. It is remarkable that the admission of Mr. Sugden was opposed on the ground that he had been a clerk—and, but for the exertions of that most amiable man, and ornament to his profession, Mr. Hargrave, who contended for his admission, on the ground, that whatever he was, he was a man of talent, and had written a book which displayed qualifications of a superior order, he would now have been any thing, but Sir Edward Burtenshaw Sugden, solicitor general to his majesty. These are only a few of the living examples. The greater number, perhaps, of the departed members of the profession, who became distinguished in their times, rose much in the same manner. Chief justice Saunders, whose reports, to this day, form the best book to pleaders, was a beggar boy, first taken notice of by an attorney, who took him into his office. Lord Kenyon was an attorney's clerk. Lord Hardwicke was a peasant, and afterwards an attorney's writer and an office boy. Lord Thurlow, himself an illustration of his own rule, used to say, "This is the surest cause of seeing a barrister was 'parts and poverty.'" When Erskine and Curran once dined with his present majesty, then prince of Wales, the prince drank—"The bar." Erskine said, he owed every thing to the bar—and Curran added, "Then what may I say—since it has raised me from the condition of a peasant to the table of my prince?"

The name of lord Thurlow reminds me of an interesting anecdote in Bulter's Reminiscences.

At times, lord Thurlow was superlatively great. It was the good fortune of the Reminiscer, to hear his celebrated reply to the duke of Grafton, during the inquiry into lord Sandwick's administration of Greenwich hospital. His grace's action and deliv'ry when the house was assembled, was distinguished and graceful; but his matter was not equal to his manner. He reproached lord Thurlow with his plebeian extraction, and his recent admission into the peerage. Particular circumstances caused lord Thurlow's reply to make a deep impression on the Reminiscer. His lordship had spoken too often, and began to be heard with a civil but visible impatience. Under these circumstances, he was attacked in the manner we have mentioned. He rose from the woolsack, and advanced slowly to the place, from which the chancellor generally addresses the house; then, fixing on the duke the look of Jove, when he grasped the thunder—"I am amazed," he said, in a level tone of voice, "at the manner in which the noble duke has made on me. Yes, my lords," considerably raising his voice, "I am amazed at his grace's speech. The noble duke cannot look before him, behind him, or on either side of him, without seeing some peer, who owes his seat in this house to his successful exertions in the profession to which I belong. Does he not see that it is from his noble table to this house of parliament, as to be an assent to my title? To all these noble lords, the language of the noble duke is as applicable and as insulting as it is to myself. But I don't fear to meet it single and alone. No one venerates the peerage more than I do,—but, my lords, I must say that the peerage solicited me,—not I the peerage. My more,—I can say and do in a level tone of voice, as to the peerage of this right honourable house, as keeper of the great seal,—as guardian of his majesty's conscience,—as lord high chancellor of England,—may, even in that character alone, in which the noble duke would think it an affront to be considered,—but which character none can deny me,—as a MAN, I am, at this moment as respectable;—I beg leave to add,—I am at this time, as much respected, as the proudest peer I now look down upon." The effect of this speech, both within the walls of parliament and out of them, was prodigious. It gave lord Thurlow an ascendancy in the house, which no chancellor had ever

possessed; it invested him, in public opinion, with a character of independence and honour; and this, although he was ever on the unpopular side of politics, made him always popular with the people.

Ancient Egyptian cyphering.—The professor Say-Rath, who has been lately engaged in examining the precious collection of hieroglyphs and other Egyptian antiquities in the royal museum of Turin, among other important discoveries, asserts that he has found a great number of papyri with both Greek and Egyptian writing, in which the figures in texts correspond with each other. He had also seen papyri with calculations, in which the figures are all written in red, and parts ranged according to the Arabic order. The most important document of this kind found by the professor is a large account, in which the total sums are marked between each column of figures. This has placed him in possession of the Egyptian system of cyphering, from one to a million, in the denotic as well as in the hieroglyphic characters. Among other things are discovered, that the Egyptians employed the decimal system, and that they used one sort of figures for common calculations or accounts, another for denoting the months, and a third for numbering days. Another circumstance, still more curious, is, that the Arabic figures are found among those of the Egyptians, which renders it probable that the Arabians did not invent, but merely borrowed their cyphers from the Egyptians. The hieroglyphs, even their fractions resemble ours; their fractional figures being written above and below a small horizontal line.

TEA.—This delicious beverage, so much admired in Great Britain, and the United States, is almost unknown, except as a medicine, in several of the countries of the continent of Europe, and in others, is consumed, at most, very sparingly. The amount annually consumed in Great Britain and Ireland, is about 25,000,000lbs. In Russia, on an average of four or 8,000,000lbs. In Prussia, on an average of four or 5,167,392lbs. Netherlands, about 2,000,000lbs. France, on an average of five years, 230,053lbs. The amount imported into Naples, in 1805, was 5,600,000lbs. In 1827, 5,981,000lbs. In Sicily, the annual consumption, is about 20 chests; Sardinian States, (on the continent) about 5,000lbs. Tuscany, from 3000 to 4000lbs. Austrian states, on the Adriatic, 1,100,000lbs. Denmark, 125,000lbs. Roman states, 424,000lbs. In the Governo del Littorale of Trieste, the county of Gorizia, and the Peninsula of Istria, containing a population of 300,000 souls, not 1,000lbs. in nine years! These facts are derived from a volume of official documents on the subject of the East India and China trade, just published in England, agreeably to a vote of parliament, on the 4th of June. It will be observed, that the countries in which tea is least used, are those where the grape is most extensively cultivated.

Mixed races.—One of the most curious and interesting of the effects of the revolutions and civil wars in Spanish America is the ascendancy, which it gives to talent, without regard to race or colour. Many of the most daring of the leaders and wisest of the statesmen, who now rule the destinies of that fine country, are of mixed blood. From the lowest grades of society, Patez, the celebrated partizan of Columbia, is said to be mixed Indian and negro blood.

It is stated in the London (Foreign) Quarterly Review, that *Guerrero*, the president of the Mexican Union, has a large portion of negro blood in his veins. The number of whites in Europe is from the lowest in that country, is estimated at one million; of Indians, at nearly four millions; of mixed races, nearly fifteen hundred thousand.

The difficulty of applying rules to the pronunciation of the English language, may be illustrated in two lines, where the combination of the letters *oygh* is pronounced in no fewer than seven different ways, viz,

o, u, y, of, up, or, oo, ock.

Though the tough cough through plough me through,
O'er life's dark lough my course I still pursue.

THE JOURNAL OF HEALTH.

A new publication, under the above title, has just made its appearance from the Philadelphia press, which I think likely to command some interest among our subscribers. It is well known, that, under the most favourable circumstances of medical attendance, a considerable share of responsibility and anxiety respecting the preservation of health, must inevitably rest upon the heads of families. Upon these devolves the charge of avoiding, where practicable, the more ordinary causes of disease, and of averting them from the young and inexperienced, of applying remedies to slight diseases and injuries, and, what is perhaps the most important of all, of deciding upon the necessity of consulting the physician, in cases which threaten greater severity. There are deviations from health of so slight and temporary a character, that every one is agreed upon the uselessness of sending to professional men for advice respecting them; while, in other cases, affections dangerous to life, or to permanent comfort, not unfrequently make their appearance in insidious forms. To distinguish between these, and to discharge the other duties mentioned above, requires some knowledge of the healthy condition of the animal frame, of the means of preserving it, and of the signs of serious danger.

It is the object of the Journal of Health to furnish this information, and that, not in the form of dilabate essays, or systematic treatises of elaborate length, which might discourage from their perusal, but of a series of short and well compiled paragraphs, which might, at the same time, amuse and instruct, and which could be read with as much facility as those of a common newspaper. With these may be probably united some matters of general curiosity. In the country, where medical assistance is often remote, it is hoped that these numbers will possess a peculiar value; while, from the moderate price, it will not be beyond the affordings of most of the farming community. In the hands of two physicians of this city, of known learning and literary habits, the work can hardly fail to be well executed.

The properties of the air, in its several states of heat and coldness, dryness, moisture, and electricity; the relative effects of the different articles of solid and liquid aliment; the manner in which the locomotive organs, senses, and brain, are most beneficially exercised, and how, and under what circumstances, morbidly impressed; clothing, for protection against atmospheric vicissitudes, and a cause of disease, when under the direction of absurd fashions; bathing and frictions, and the use of mineral waters,—shall be prominent topics for inquiry and investigation in this journal.

The modifying influence of climate and localities; legislation, national and corporate, on health—a branch of study usually designated by the term medical police,—will furnish subjects fraught with instruction, not less than amusing and curious research.

The value of dietical rules shall be continually enforced, and the blessings of temperance dwelt on, with emphasis proportionate to their high importance and deplorable neglect.

Physical education—so momentous a question for the lives of children, and happiness of their parents,—shall be discussed in a spirit of impartiality, and with the aid of all the data which have been furnished by enlightened experience.

Divested of professional language and details, and varied in its contents, the Journal of Health will, it is hoped, engage the attention and favour of the female reader, whose amusement and instruction shall constantly be kept in view during the prosecution of the work.

The Journal of Health will appear in numbers of 16 pages each, octavo, on the second and fourth Wednesdays of every month. Price per annum, \$1 25, in advance, or \$1, for 16 numbers. Subscriptions and communications (post paid) will be received by Judah Dobson, agent, No. 103 Chesnut street, Philadelphia.

Health was personified, in the mythology of the ancients, by the goddess Hygeia. With equal nature and poetry, they indicated as her favourite abodes, spots most remarkable for sylvan beauty—the mountain side with its shady grove, or the undulations of hill and dale with the clear meandering stream, while over the whole expense blew the light western and southern breeze. She received no sacrifices of blood or oriental perfumes: her altar was strewn with flowers; her festivals were kept with the music of the shepherd's pipe, and the dance of the rustic maidens. Temples were erected to her in the cities; but she was most appropriately invoked in the sports of the gymnasium and palestra. Here the youth were trained to endurance of fatigue, and acquired that strength of body and contempt of danger, which made them the terror of their enemies. As at once relaxation from the severer exercises, and a means of renovating their vigour, they had frequent recourse to bathing. At Rome the combatants in racing and wrestling, pitching the quoit and throwing the javelin—while yet warm and panting, would plunge into the Tiber. To this the poet of the Seasons alludes, when he says—

“Hence the limbs
Knit into force; and the same Roman arm
That rose victorious o'er the conquer'd earth,
First learn'd, while tender, to subdue the wave.”

Hygeia is ever the companion of true liberty, not less than of orderly habits and pure morals. The periods of the greatest degradation of the human species, from misrule and vice, have been also those of the most destructive pestilence; and hence it has been truly said, that general health is inconsistent with extreme servitude. The fourteenth century, in which the night of ignorance and barbarism was darkest in Europe, was also the age of the most numerous and almost universal plagues. With freedom and equal rights, are associated diligence and success in the culture of the soil, and consequently greater purity of the air; dwellings are raised with a view not merely to temporary convenience, but permanent comfort; food is abundant and nutritious; and the freeman is not afraid of tempting the cupidity of tyrannical superiors by a display of attire, either called for by his wants, or dictated by his taste.

Greece, with the loss of her liberty and the ruin of her cities, has an altered climate; and the country surrounding Rome, which could in ancient times boast of its hundred cities, is now a waste, tenanted by a scattered peasantry, who wear on their countenances the hue of disease and the imprint of slavery. Contrasted with this picture is the reverse change brought about by the free and frugal Hollanders, who converted dreary swamps into green and fertile fields, and built numerous and flourishing cities, on spots where the foot of man could not once have trodden with safety.

In every code of laws framed with an eye to the general good, there have been incorporated in it precepts for the preservation of health, and prevention of disease.

In legislation like our own, which fluctuates with the wants and wishes of the people, it is very evident that a knowledge of rational precepts for the preservation of health, or, as they are technically called, the laws of Hygeine, must be of paramount value to guide to the enactment of good laws. This is a question of high interest to every citizen, whether he regard his individual welfare, or the flourishing condition of the body politic.

OBITUARY.

“Blessed are the dead who die in the Lord.”

Departed this life, on the night of the 18th inst., in the 73d year of his age, JAMES GILLINGHAM, of this city, of a tedious, and, during the latter part of his affliction, a painful illness. For many years, he held the station of an elder in the Society of Friends, and was a faithful watchman on the walls of Zion, labouring with a becoming zeal, against the unsound doctrines, which, in their progress, have unhappily produced such desolation in our Society. His natural abilities were strong; his mind clear and comprehensive, and his judgment sound: although, through the most of a long life, he was engaged in a very laborious occupation, yet he read much, more especially in relation to those Christian principles and doctrines, received and held by our Society. He filled the various stations of life, as became a Christian; discharging his duties to religious society faithfully. In our meetings for divine worship, his deportment was solemn and instructive; manifesting that his mind was engaged in reverent waiting upon God. He conversed but little on religious subjects, during the last several weeks of his life; yet evinced a deep interest in the present tried state of Society; being anxious to hear how Friends were progressing in their many important concerns. He continued steadfast in the Christian faith to the end; and it may be truly said of him, in the figurative language of Sacred Writ: “Like as a sheaf of corn cometh in his season, he was gathered to his fathers.” P.

Baltimore, 9th month, 1829.

Died on the 6th inst., at his residence in Birmingham, Chester county, SAMUEL JONES, a respectable inhabitant of that place, and a member of the Society of Friends, in the 73d year of his age.

FOR THE FRIEND.

PRIMITIVE DOCTRINES OF HICKSISM.

Amongst the followers of Elias Hicks, none have more zealously devoted themselves to the support of his cause and principles than Edward Hicks of Bucks county. He has acted his part, not so much in a frank and direct avowal of his sentiments, as by artfully blending truth with error, and implanting prejudice against Friends, by the invidious comparisons which he often drew between them and the authors of ecclesiastical tyranny in different ages of the church. At one time he would pass high encomiums upon the Bible, and then represent it as the most dangerous and injurious book in the world. From the manner in which he sometimes spoke of the Lord Jesus, he left his hearers to infer that he was the son of Joseph, and could not be regarded as the Saviour of the world. Whilst exerting his ingenuity to disparage those who occupied the highest stations in Society, he would endeavour to disguise his feelings with an air of pious solicitude for their benefit. He would term our Lord "the incomparable Saviour," "the blessed Redeemer," and again assert that that which was his Saviour never was, and never could be crucified. His devotion to Elias Hicks was also evident, from the high terms in which he spoke of him. If he had Elias with him, he said, he did not care for all New York and Philadelphia yearly meetings; at another time, he asserted that Elias Hicks was as much a Saviour to the people of the present day, as Jesus Christ was to the people of his day.

In corroboration of the fact, that it has been his policy to preach into disrepute the elders and substantial members of the Society who rejected the dogmas of his friend and patron, we will select a few passages from two discourses which he delivered in New York, in the fifth month, 1825, taken in short hand, and printed by his own party. The woes pronounced by our blessed Lord against the Pharisees, were favourite topics with him prior to the separation. He could scarcely preach in Philadelphia without referring to them; and his first discourse on the above occasion, was introduced by this quotation:—"Wo unto you, scribes and Pharisees, because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets; therefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" This passage, with others of similar import, he often perverted; and with the utmost point and sarcasm he was master of, would endeavour to make them bear upon the fathers and mothers in the church, who had been in Christ long before he was known as a member of the Society, and who have kept their habitations in the truth. On this occasion, he said, "Those who fill the highest stations in the church, are often, of all others, the most wicked, and the most difficult to reach. Such was the case of the scribes and Pharisees spoken of. They,

no doubt, thought that *Jesus Christ was a dangerous man*. He introduced *new doctrines calculated to overturn the settled order of things*. His precepts were *new and singular*." "The scribes and Pharisees thought in their persecution of Christ, that they were only engaged in *preserving their doctrines pure and clear*. They wished to keep what they considered a *pure ministry*, free from the *innovations* which our Saviour was about to introduce. They claimed an exclusive right thereto, and regarded the doctrine of Jesus as *subversive of their established rights and principles*." The design of the speaker, in these remarks, is too obvious to be misapprehended. It was an artful stroke at the sound and established members of the meeting, who truly wished to preserve their doctrines and the ministry uncorrupted. Those who printed his discourse understood their signification well, and accordingly put nearly the whole of these extracts in italics. We have been present on some occasions when such delicious mortuities have been appropriated by coughing, and scraping the feet. It is already observed, that he ranks Elias Hicks with Jesus Christ, and if we put Elias' name in place of that of our Lord in the above comment, and substitute the elders, and opponents of the "new doctrines," for the scribes and Pharisees, we shall readily hit the application designed by this smoothed preacher. It shows, moreover, conclusively, that the party had in contemplation to introduce *new doctrines—to overturn the settled order of things*, and that, hence, the preservation of *pure doctrines and a pure ministry* on the part of Friends, clearly distinguishes them from the new society, and for which they have been termed persecutors.

In the afternoon discourse, he says, "the dog without the gates is a voracious animal, and disturbs the flock; but the *spirit of the dog* may be sometimes found even among those who fill the highest seats." "Our Saviour told us not to give that which is holy to dogs, for it would answer no valuable purpose. It would not satisfy their rage, nor excite their kindness. Resist them not for it is better even to be turned out of the synagogue than to resist them with violence." "This savours of the same spirit in which he afterwards compared the yearly meeting's committee to "blood hounds of persecution." The deep-rooted enmity which dwelt in his mind towards the elders and "six per cent men," as he invidiously termed those who were independent of labour, could not be concealed. With all the smoothness and fawning, which he would assume in some parts of his discourse, the object was evident—to infuse, under the plausible guise of religious concern, a fixed prejudice against these classes of Society—to create an impassable division between them and such as he wished to attach to himself, and to the cause of his patron. He possessed a strong aversion to the counsel and admonition of those who were older and more experienced than himself; if any eldering was necessary, he wished it to be done by his juniors, whom he could in return mould into his own views. It is an affecting circumstance to be compelled to adopt such opinions of one who has stood

in the awfully responsible station of a minister to the flock; but the evidence, and our own knowledge of him, are too conclusive to leave any alternative.

We have before remarked, that he sometimes appears to exalt the holy Scriptures; at others, he derogates from their true excellency and importance. In one of these discourses, he says, "Think not that I am about to speak lightly of the Scriptures. *I esteem them highly*, but I have no idea of putting the letter above the spirit. Nor do I believe, that, by sending the Bible abroad among the nations of the earth, that the cause of religion will be so much advanced as many seem to suppose." Why did he caution his hearers not to suspect his regard for the Scriptures, unless he was conscious that he, and many of the new party, have indeed spoken lightly and irreverently of them on other occasions? In the spring of 1820, in company with his friend Elias, Edward Hicks held a public meeting on Long Island, in which he uttered many sentiments disgraceful to a minister professing Christianity, and which gave much offence to many serious people who were present, one of whom furnished a friend with this account. "Speaking of the Bible, he said, that he would not call them to the Bible, but he would call them to Christ; and until they had sought after, and obtained that Spirit which dictated the Bible—until they were transformed by the renewing of the mind, it would do them no good to read the Bible, for they could not understand it. The Bible," he said, "*could be made to say anything and every thing—they could prove anything by the Bible, and every thing, and nothing*." And although he valued the Bible as the best testimony of God's will to man, when read by one who had been transformed by the renewing of the mind; yet for others to read the Bible, and get their children to read the Bible, was dangerous, and calculated only to confound and delude them, and to lead them astray from the truth." And at length he summed it all up in these words. "*The Bible, considered in the abstract, is the worst book in the world; and I do not hesitate to declare, that, in my opinion, the Bible has done more, a great deal more hurt in the world than ever it did good*." Thus I have given you a sketch of the general tenor of his discourse, and pledge myself with the *verbal correctness* of those portions marked with quotation, as the expressions made use of by him. As to the sentiments, I doubt not you will unite with me in considering them very incorrect, and I confidently hope and trust, there are few among the Quakers who countenance such preaching by their professed approbation. Were I influenced by no other motives or feelings than enmity to your Society, I should wish such men to continue their offensive meetings, rather than endeavour to check them. For, however much they may injure others, I am sure they will thereby injure their own society more. But the interest I feel for the Christian cause, without regard to sects or private views, induces me to dread the influence of such preaching, as calculated to promote infidelity."

Such are the opinions promulgated by Ed-

ward Hicks as far back as the year 1820, and we have since heard him express similar sentiments. He then had his friend Elias with him, who holds the same opinions, and, doubtless, he cared nothing for the reputation of his yearly meeting, or of the Society at large.

It would now seem, however, from his later discourses, that he is endeavouring to remove the unfavourable impressions which the "new doctrines" have made on the public mind—the Hicksites see that the sober, respectable part of the community abhor the principles of infidelity, and that it is their best policy to change their ground, and to preach up an orthodox faith. It is even stated that he now considers some of Elias' opinions erroneous, which he attributes to the effects of age. Our object in recording these statements is to show the versatility of some of the Hicksite leaders—that they have no settled principle but that "unshackled" scepticism respecting all doctrines which they dislike. But, however they may seem to transform themselves into ministers of Christ, and by their deceptive measures may draw away a multitude after them, yet this deception will eventually be broken; the veil which they attempt to spread over their principles and designs will be rent, and they manifested in their true character; and we trust, that many, who have been ignorantly led astray, will see the snare, and make their escape, as some have already done.

N.

FOR THE FRIEND.

REMARKS UPON

Evan Lewis' Review of the Testimony of Discernment issued against Elias Hicks by the Monthly Meeting of Westbury and Jericho.

(Continued from page 363.)

My present object, as before intimated, being an illustration of the views of primitive Friends upon the doctrine of "internal light," and its place in the Christian system, the following quotations have been made solely with that view. They form but a very small part indeed of the evidence which might be adduced, to show the real opinions of our predecessors, and I have been much more embarrassed by the abundance than the scarcity of such testimony.

George Fox, in his letter to the governor of Barbadoes, says,

"And we own and believe in Jesus Christ, his beloved and only begotten Son, in whom he is well pleased; who was conceived by the Holy Ghost, and born of the virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first born of every creature; by whom were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers—all things were created by Him."

G. F. thus speaks of this same Lord Jesus Christ as being "crucified for us in the flesh," and afterwards ascending into heaven, "and as now sitting at the right hand of God," and then proceeds:

"This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we be-

lieve there is no other foundation to be laid, but that which is laid, even Christ Jesus, who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; according as John the Baptist testified of Him, when he said, 'Behold the Lamb of God, that taketh away the sins of the world.'

"We believe that He alone is our Redeemer and Saviour, the captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works: He is the seed of the woman that bruises the serpent's head, viz. CHRIST JESUS, the Alpha and the Omega, the first and the last. He is, as the Scriptures of truth say, 'our peace, our righteousness, justification, and redemption'; neither is there salvation in any other, for there is no other name under heaven given among men wherely we may be saved."

"He is now come in Spirit, 'and hath given us an understanding that we may know him that is true.' His rules in our hearts by his law of love define, 'We are to walk by faith, not by sight, and the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works to serve the living God. He is our MEDIATOR, who makes peace and reconciliation between God offended and us offending. He being the oath of God, the new covenant of LIGHT, life, grace, and peace, the author and founder of our faith. Thus Lord Jesus Christ, the heavenly man, the Immanuel, God with us, *we all own and believe in.* He whom the high priest raged against, and said he had spoken blasphemy; whom the priests and elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach a horrible lie, namely, that his disciples came and stole him away by night whilst he slept. After he was risen from the dead, the history of the Acts of the Apostles sets forth how the chief priests and elders persecuted the disciples of THIS JESUS for preaching Christ and his resurrection. THIS, we say, IS THAT LORD JESUS CHRIST WHOM WE OWN TO BE OUR LIFE AND SALVATION."

Whoever will read the whole of this letter of George Fox to the governor of Barbadoes, will see how utterly unfounded is the assertion of the reviewer, that the primitive Quakers had but one fundamental doctrine; and we have extended our quotation to considerable length, for the purpose of showing what was the "internal light" in which the founder of the Society believed, who was its author, and what was its source; and it is by this plain declaration, unequivocally proved, that it was the same Lord Jesus Christ who was born of the virgin, whom Judas betrayed, who died for our sins, ascended, and sits at God's right hand in the glorified body, that George Fox acknowledged as the quickening Spirit, as author and object of all spiritual illumination in the heart, as the true light internally revealed in the souls of believers.

Elias Hicks represents us as being on an equality with Jesus Christ, and that he was only an Israelite, a man enlightened and saved by the operation of the Spirit in his heart, as other good men are enlightened and saved by this same light or spirit.

Robert Barclay, after speaking of the eternal Word and Son of God, as the door of access to the Father, &c. says—

"He who is fitly called the Mediator between God and man, for, having been with God from all eternity, being himself God, and also in time parta-

king of the nature of man, through him is the goodness and love of God to mankind, and by him again man reneweth and partaketh of these mercies."

After speaking at large concerning the holy Spirit, R. B. adds the following remarks, which we do not may be compared with the notions of Elias Hicks and of our reviewer, with regard to their "internal light."

"But by this, as we do not at all intend to equal ourselves to that holy man, the Lord Jesus Christ, who was born of the virgin Mary, in whom all the fulness of the Godhead dwelt bodily, so neither do we destroy the reality of his present existence, as some have falsely calumniated us. For though we affirm, that Christ dwells in us, yet not immediately, but mediately, as He is in that seed which is in us; whereas he, to wit, the Eternal Word, which was with God, and was God, dwelt immediately in that holy man. He then is as the Head, and we as the members; He the vine, and we the branches. Now, as the soul of man dwells otherwise, and in a far more immediate manner in the head and in the heart, than in the hands or legs; and as the sap, virtue, and life of the vine lodge far otherwise in the stock and root than in the branches, so God dwelleth otherwise in the man Jesus than in us."

Wm. Penn, after speaking of the "Word which was made flesh," as being "the great Light of the world," &c. thus further indicates what was the "internal light" in which he believed.

"So that He that is within us, is also without us, even the same that laid down his precious life for us, and rose again from the dead, and ever liveth to make intercession for us, being the blessed and alone Mediator between God and man, and He by whom God will finally judge the world, both quick and dead."

Replying to an opponent, W. P. says—

"We do not divide or distinguish between Christ and Jesus of Nazareth. Nor did we ever say, that Jesus of Nazareth is Christ's instrument, to appear in and by for man's salvation; but that the Word took flesh, and this is the Christ or Anointed of God. And though sometimes the term Christ is given to the Word, sometimes to the prepared body he took, as when he is said to die, and be buried, and raised again, &c. yet God manifest in the flesh, and Immanuel God with us, in our nature, is that Christ of God, or Christ the Lord, that hath and will exalt—the Enlightener, Redeemer, Saviour of the world, both an offering for all, and the Mediator and Sanctifier of all that desire to come to God by him."

George Whitehead, after speaking of the man Christ Jesus, as the only Mediator, says,

"And that this same Lord Jesus Christ, who died for all men, enlightens every man coming into the world, and was and is the light of the world, the way, the truth, and the life, and that the same Christ that was crucified and put to death as concerning the flesh, and quickened by the Spirit and power of the Father, he is inwardly revealed and spiritually in the hearts of true and spiritual believers by his holy Spirit, light, life, and grace. And that, therefore, his coming, and appearing outwardly in the flesh, and inwardly in the Spirit, cannot render him two Christs, but one and the same very Christ of God, blessed for evermore."

John Banks, a worthy Friend who wrote in 1704, after a most full and satisfactory confession of faith in the divinity and atonement of the Lord Jesus, thus expresses his views of the object, source, and nature of the "internal light."

"That all may know who have desire to have a right understanding of our faith and principles, that we are not such people, as to our faith in Christ, as some ignorantly, and others hatefully, have rendered us, as though we only, or wholly depended upon the light within for salvation to our souls, and did not own or believe in Christ as to his coming, death, resurrection, ascension, &c. and the benefits we and all true believers have thereby.

"But as usual, and magnified by the worthy name of the Lord our God for ever, who hath opened and cleared our understandings by his power, whereby we know him in whom we do believe, which is not to believe in the light within distinct from Christ, or as if people could believe in the light and not in Christ. But we believe in both as one, knowing, and being clear in our understanding, that no separation can be made betwixt Christ and the light that comes from Him which shines in the hearts of all true believers, and shines in the darkness of unbelievers, and therefore the darkness cannot comprehend it. So we as truly believe in that same Christ who laid down his body and took it up again, as well as in His light within, and in the benefit of His blood, as well as in the other, and of both, they being one, and are willing to lay hold of every help and means which God, in and through Jesus Christ, has ordained for our salvation."

Sewell's History contains a very long and full declaration of faith issued on behalf of the Society of Friends in 1693, and signed by George Whitehead, and seven other persons of the first reputation. This document, which its authors say was published "thereby to manifest that their belief was really orthodox and agreeable with the holy Scriptures," contains a very plain and unequivocal definition of the doctrine of "internal light," as held by the primitive Quakers, from which we extract the following. After giving their belief in the Father, Son, and Holy Spirit, they say,

"Yet that this Word, or Son of God, in the fulness of time took flesh, became perfect man, according to the flesh, descended and came of the seed of Abraham and David, but was miraculously conceived by the Holy Ghost, and born of the virgin Mary. And, also, further declared powerfully to be the Son of God according to the Spirit of sanctification, by the resurrection from the dead.

"That in the Word, or Son of God, was life, and that same life was the light of men, and that he was that true light which enlightens every man coming into the world; and therefore, that men are to believe in the light, that they may become the children of the light; hereby we believe in Christ the Son of God, as he is the light within us, and in whom we must needs have his sincere respect and honour, to and believe in Christ, as in His own unapproachable and incomprehensible glory and fulness, as he is the fountain of life and light, and giver thereof unto us; Christ as in himself, and as in us, being not divided. And that as man, Christ died for our sins, rose again, and was received up into glory in the heavens. He having in his dying for all, been that one great universal offering and sacrifice for peace, atonement, and reconciliation between God and man; and he is the propitiation, not for our sins only, but for the sins of the whole world. We were reconciled by his death, but saved by his life."

The declaration then speaks of Jesus Christ as our intercessor and advocate with the Father in heaven, and then proceeds—

"For any whom God hath gifted, and called sincerely to preach faith in the same Christ, both as within and without us, cannot be to preach two Christs, but one and the same, the Lord Jesus Christ, having respect to those degrees of our spiritual knowledge of Christ Jesus in us, and to his own unapproachable fulness and glory as in himself in his own eternal being, wherein Christ himself, and the least

measure of his light and life as in us, or in mankind, are not divided nor separable, no more than the sun is from its light. And as He ascended far above all heavens that he might fill all things, his fulness cannot be comprehended or contained in any finite creature; but in some measure known and experienced in us, as we are capable to receive the same, as of his truth we have received grace for grace."

"True and living faith in Christ Jesus, the Son of the living God, has respect to his entire being and fulness, to him entirely as in himself, and as all power in heaven and earth is given unto him, and also an eye and respect to the same Son of God, as inwardly making himself known to the soul, in every degree of his light, life, spirit, grace and truth; and as He is both the word of faith and the quickening spirit in us, whereby He is the immediate cause, author, object, and strength of our living faith in his name and power, and of the work of our salvation from sin and bondage of corruption; and the Son of God cannot be divided from the least or lowest appearance of his own divine light or life in us, or in mankind, and no more than the sun from its own light. Nor is the sufficiency of his light within, by us set up in opposition to Him the man Christ or his fulness, considered as in himself, or without us, nor can any measure or degree of light, received from Christ as such, be properly called the fulness of Christ, or Christ as in fulness, nor exclude Him, so considered, from being our complete Saviour. For Christ himself to be our light, our life, and Saviour, is so consistent, that, without this light, we could not know life, nor Him to save us from sin, or deliver us from darkness, condemnation, or wrath to come."

After giving this very minute and clear exposition of the doctrines of ancient Friends, officially published on behalf of Society, it will be unnecessary to add further testimony from similar sources; and we, therefore, proceed to make a few quotations from the writings of Elias Hicks, in order that our readers may be the better able to compare the one with the other, and observe the perfect contrast which exists between them. In the Philadelphia sermons, p. 253, E. H. says—

"Then it was not his [Jesus Christ's] grace, but the grace of God communicated to him, as it was communicated to the rest of Abraham's children, to every one in a sufficient degree, to enable them to come up to the law and commandments given them."

Speaking of the light, he says—

"It all comes from God, and is dispensed to the children of men—and it was to Jesus Christ likewise, as man in the same proportion, as to inscrutable wisdom seemed necessary and consistent to effect the great design in the creation and redemption of the children of men."—Ibid., p. 252.

"Jesus Christ, the Saviour of the soul, never was seen by the eyes of men, and for ever will be the same power of God, and same divine anointing with which Jesus was anointed."—Quaker, vol. iv, p. 24.

"We may call it the light of Christ, for it is the same light that he was enlightened with, and the apostle tells us that it enlightened every man that cometh into the world. But as Jesus was looked upon as a man when on earth, the light in that body that walked about the streets of Jerusalem was no more than is in every creature as a manifestation of that light in them, which would do the same work for them it did for Jesus Christ, the son of Abraham, and the son of David."—Ibid., p. 104.

(To be continued.)

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The country is both the philosopher's garden and library, in which he reads and contemplates the power, wisdom, and goodness of God.—PENN.

THE FRIEND.

NINTH MONTH, 19, 1829.

OHIO YEARLY MEETING.

A letter from a correspondent of Mount Pleasant, informs that the yearly meeting of Friends of Ohio, which convened there on the 7th inst. was large and satisfactory. The floor of the large house was nearly filled, and a considerable number occupied the youth's galleries; all the quarterly meetings were represented, and all the representatives attended. Harmony, good order, and unanimity prevailed throughout the sittings; during which, several important subjects were discussed and settled. Two epistles were presented from Baltimore. One from the yearly meeting of Friends, signed by Hugh Balderston and Elizabeth Gillingham—the other from the Hicksite meeting, signed by Philip Evan Thomas. It was unanimously agreed to receive the former, and reject the latter: in doing which, the meeting believed it right distinctly to declare, that it could not acknowledge religious fellowship with that body represented by P. E. Thomas.

The meeting directed two thousand copies of the excellent epistle from London, with the minute declaratory of the faith of that yearly meeting annexed, to be printed for distribution among its members.

On fourth day, the report from the committees of the several yearly meetings, recently convened in Philadelphia, was read in a joint meeting of men and women Friends; there was a general, deliberate, and impressive expression of approbation, and it was freely united with and adopted by the meeting.

It may be proper to remark, that the Hicksites held their meeting one week previous, and entered Friends' meeting-house by a window. Their select meeting consisted of about twenty persons, several of whom had been constituted members of it since the separation. Their general meeting varied in number from four hundred and ninety-nine to five hundred and sixty persons, of all ages, and both sexes. When the smallness of this assembly is contrasted with the yearly meeting of Friends, it offers a strong and direct contradiction to the exaggerated statements of Evan Lewis, Halliday Jackson, and others of the followers of Elias Hicks, respecting the number of their party in Ohio, and will serve to show how little reliance is to be placed on their estimates in other places.

The communication from Deer Creek, with a small alteration, will appear in our next. Also the acceptable contribution of our friend G.

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PHILADELPHIA.

FOR THE FRIEND,

SIR ISAAC NEWTON.

Continued from page 336.

This took place in 1665-6. During the latter year, the danger of the plague having ceased, he returned to Cambridge, but he did not disclose his secret to any one, not even to his instructor, Dr. Barrow. It was not till two years afterwards, 1668, that Newton communicated to the latter, who was then engaged in publishing his lectures on Optics, certain theorems relating to the optical properties of curved surfaces, of which Barrow makes very honourable mention in his preface. Newton had now become a colleague of his former tutor, having been admitted master of arts the preceding year. At length in the same year (1668) an occurrence in the scientific world compelled him to declare himself. Mercator printed and published, towards the end of this year, a book called *Logarithmotechnia*, in which he had succeeded in obtaining the area of the hyperbola referred to its asymptotes, by expanding its ordinate into an infinite series; this he did by means of common division, as Wallis had done in the case of fractions of

the form $\frac{1}{1-x}$; then, considering each term of this series separately, as representing a particular ordinate, he applied to it Wallis's method for curves, whose ordinates are expressed by a single term, and the sum of the partial areas so obtained, gave him the value of the whole area. This was the first example given to the world, of obtaining the quadrature of a curve by expanding its ordinate into an infinite series. And it was also the main secret in the general method which Newton had invented for all problems of this nature. The novelty of the invention caused it to be received with general applause. Collins, a gentleman well known to science and philosophy at that time, hastened to send Mercator's book to his friend Barrow, who communicated it to Newton. The latter had no sooner glanced over it, than, recognizing his own fundamental idea, he immediately went home to find the manuscript, in which he had explained his own method, and presented it to Barrow; this was the treatise

Analysis per aequationes numero terminorum infinitas. Barrow was struck with astonishment at seeing so rich a collection of analytical discoveries of far greater importance than the particular one which then excited such general admiration. Perhaps, too, he must have been still more surprised at their young author having been able to keep them so profoundly secret. He immediately wrote about them to Collins, who, in return, entreated Barrow to procure for him the sight of so precious a manuscript. Collins obtained his request, and happily, before returning the work, took a copy of it, which being found after his death, among his papers, and published in 1711, has determined beyond dispute, by the date which it bore, at what period Newton made the memorable discovery of expansion by series, and of the method of fluxions. It would have been natural to suppose that an interference with his own discoveries would at last have induced Newton to publish his methods; but he preferred still to keep them secret. "I suspected," says he, "that Mercator must have known the extraction of roots, as well as the reduction of fractions into series by division; or at least, that others, having learnt to employ division for this purpose, would discover the rest before I myself should be old enough to appear before the public, and, therefore, I began henceforward to look upon such researches with less interest."

It were difficult to explain this reserve and indifference by the feelings of extreme modesty alone; but we may come near the truth by considering what were the habits of Newton, and by figuring to ourselves the new and extraordinary allurements of another discovery which he had just made, and which he already enjoyed in secret; for in general, the effort of thinking was with him so strong, that it entirely abstracted his attention from other matters, and confined him exclusively to one object. Thus we know that he never was occupied at the same time with two different scientific investigations. And we find, even in the most beautiful of his works, the simple, yet expressive avowal of the disgust with which his most curious researches had always finally inspired him, from his ideas being continually, and for a long time, directed to the same object. This might, perhaps, also have in part been caused by a discouraging conviction, that he would seldom be understood and followed in the chain of his reasoning; since others, in order to do so, must be as deeply immersed in the subject and as abstracted from other matters as himself. Be this as it may, when Mercator's work appeared, a new series of discoveries of a totally different nature had taken hold of Newton's thoughts.

In the course of 1666, he had accidentally been led to make some observations on the refraction of light through prisms. These experiments, which he had at first tried merely from amusement, or curiously, soon offered to him most important results. They led him to conclude that light, as it emanates from radiating bodies, such as the sun, for instance, is not a simple and homogeneous substance, but that it is composed of a number of rays endowed with unequal refrangibility, and possessing different colouring properties. The inequality of the refraction undergone by these rays in the same body, when they enter at the same angle of incidence, enabled him to separate them; and thus, having them unmixed and pure, he was able to study their individual properties. But the breaking out of the plague, which in this year compelled him to take refuge in the country, having separated him from his instruments, and deprived him of the means of making experiments, turned his attention to other objects. More than two years elapsed before he returned to these researches, on finding himself about to be appointed lecturer on optics in room of Dr. Barrow, who in 1669 generously retired in order to make way for him. He then endeavoured to mature his first results, and was led to a multitude of observations no less admirable from their novelty and importance, than for the sagacity, address, and method, with which he perfected and connected them. He composed a complete treatise, in which the fundamental properties of light were unfolded, established, and arranged, by means of experiment alone, without any admixture of hypothesis, a novelty at that time almost as surprising as these properties themselves. This formed the text of the lectures he began in Cambridge 1669, when scarcely twenty-seven years old, and thus we see, from what we have related concerning the succession of his ideas, that the *method of fluxions*, the *theory of universal gravitation*, and the *decomposition of light*, i. e. the three grand discoveries which form the glory of his life, were conceived in his mind before the completion of his twenty-fourth year.

Although the lectures of Newton on optics must inevitably in the end have given publicity to his labours on light, he still refrained from publishing, wishing probably to reserve to himself the opportunity of adding a complete analysis of certain curious properties, of which, as yet, he had had but a slight glimpse. We refer to the intermittences of reflection and refraction which take place in thin plates, and perhaps in the ultimate particles of all bodies. It was not till two years later, that he made known some of his researches, and soon afterwards he was induced to give them full publici-

ty. In 1671 he had been proposed as a fellow of the Royal Society of London, and was elected on the 11th of January, 1672. In order that he might be qualified to receive this distinction, the rules of the society required that he should declare himself desirous of becoming a fellow, and he could not do so in a more honourable manner than by offering some scientific communication. He forwarded to them a description of a new arrangement for reflecting telescopes, which rendered them more commodious in use by diminishing their length without weakening their magnifying powers. With regard to this invention, in which Newton had preceded, probably without knowing it, by Gregory the Scotch mathematician, and by a Frenchman of the name of Cassegrain, it is merely necessary to observe that the construction offers in practice some inconveniences, which cause it to be little used. Nevertheless, when he presented a model of it, of his own construction, it made a great impression in his favour among the members of the society, to whom probably the construction of Gregory's telescope was not yet well known. The letter which Newton wrote to the society on this occasion, ends with the following characteristic expression:—"I am very sensible of the honour done me by the bishop of Sarum, in proposing me candidate, and which I hope will be further conferred upon me by my election into the society; and if so, I shall endeavour to testify my gratitude by communicating what my poor and solitary endeavours can effect towards the promoting philosophical design." The favourable reception which this proposal met with, induced Newton two months afterwards to make to the Royal Society another much more important communication, viz. the first part of his labours on the analysis of light. We can easily imagine the sensation which so great and unexpected a discovery must have produced. The society requested of him, in the most flattering terms, permission to insert this beautiful treatise in the Philosophical Transactions. Newton accepted this speedy and honourable method of publication; and in addressing his thanks to Oldenburg, their secretary, he says:—"It was an esteem of the Royal Society, for most candid and able judges in philosophical matters, encouraged me to present them with that discourse of light and colours, which since they have so favourably accepted of, I do earnestly desire you to return them my cordial thanks. I before thought it a great favour to be made a member of that honourable body, but I am now more sensible of the advantage: for believe me, sir, I do not only esteem it a duty to concur with them in the promotion of real knowledge, but a great privilege that, instead of exposing discourses to a prejudiced and censorious multitude, (by which means many truths have been baffled and lost,) I may with freedom apply myself to so judicious and impartial an assembly." It is but fair to say, for the honour of the Royal Society, that it has always shown itself, more than any other, worthy of this noble testimony which the most illustrious of its members has rendered to its justice. But though the suffrage and esteem of such a society may make amends for, yet they cannot prevent individual

attacks. Newton himself was compelled to submit to the common destiny, which ordains that merit, and more particularly success, shall give rise to envy. By unveiling himself, he obtained glory, but at the price of his repose. At this period, Robert Hooke was a fellow of the Royal Society, a man of extensive acquirements, and of an original turn of thought, with great activity of mind, and an excessive desire of renown. There were few departments of human knowledge to which he had not paid more or less attention: so much so, indeed, that it was hardly possible to find any subject of research upon which he did not profess to have original views; or to propose any new invention of which he did not claim the prior discovery. There was then the more opportunity of setting in action and of gratifying his jealous spirit, as all the physical and natural sciences were, at that time, mixed up with theoretical opinions; and there were few men then to be met with who could distinguish the difference between a vague perception and a precise idea—between a physical hypothesis and a law of nature rigorously demonstrated. Hooke himself was no exception to this remark; and unfortunately he was not sufficiently familiar with pure mathematics to make use of them as a means of calculation, either in proving or perfecting a theory. A thorough acquaintance with this instrument was the great advantage possessed by Newton, and which assured to his researches a precision and a certainty hitherto unknown in science. The investigation of the properties of light presented by him to the Royal Society, eminently possessed this rigorous character. It consisted in showing experimentally a certain number of physical properties, which were thus established as matters of fact without any admixture of hypothesis, and without requiring any previous knowledge in what the nature of light consisted. When the feelings of surprise and admiration excited by this noble work had subsided, the Royal Society appointed three members to study the treatise fully, and to give an account of it. Hooke, being one of the number, undertook to draw up the report. Already on the occasion of Newton presenting his telescope, Hooke had announced that he possessed an infallible method of improving all sorts of optical instruments, so that "whatever almost hath been in notion and imagination, or desired in optics, may be performed with great facility and truth." Nevertheless, he did not explain this method, but confined himself, in accordance with the conceits of his day, to masking it under the form of an anagram; of which, however, he appears not to have been able to produce the explanation, since neither he nor any other person has ever realised these wonderful promises. His report on Newton's work was, if not of the same kind, yet conceived in the same spirit of personality: for, instead of discussing the new facts, singly, and as compared with the original experiments, he examined them only in relation to an hypothesis which he had formerly imagined, and which consists in regarding light not as an emanation of very small particles, but as the simple effect of vibrations excited and propagated in a very elastic medium.

This conception of the nature of light may be in itself as true as any other, since that nature is still entirely unknown to us; but, in order to place such an hypothesis on an equal footing with another hypothesis, shown by calculation to be consistent with experiment and observation, it ought to be detailed with exactness, and to be rigorously accordant with mathematical calculation.

(To be continued.)

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FOR THE FRIEND.

THE NICOBAR ISLANDS.

(Concluded from page 387.)

"Serpents are numerous in some places, but far less so than on the coast of Coromandel. The chief cause of this difference I am apt to ascribe to a custom, prevalent among the natives, of setting the long grass on the mountains on fire, two or three times a year. As these reptiles like to lay their eggs in the grass, great quantities of them are thus destroyed. One kind of serpent struck me here as a singular species: it is of a green colour, has a broad head and mouth, like a frog, very red eyes; and its bite is so venomous, that I saw a woman die within half an hour after receiving the wound. She had climbed a high tree in search of fruit, and not observing the animal among the branches, was suddenly bitten in the arm. Being well aware of the danger, she immediately descended, but, on reaching the ground, reeled to and fro like a person in a state of intoxication. The people brought her immediately to me; and while I was applying blisters, and other means for extracting the poison, she died under my hands."

"I saw but few scorpions; but among them an unusually large species, of a red colour, said to be extremely venomous. One of the most formidable animals with which these islands abound, is the crocodile or alligator. They are of two kinds; the black kayman, and the proper crocodile. The latter is said never to attack live creatures, but to devour only carrion, and is therefore not considered dangerous. Of the correctness of this opinion I had once ocular proof. I was walking at Queda, along the coast, and looking at a number of children swimming and sporting in the water. On a sudden I observed a large crocodile proceed towards them from a creek. Terrified at the idea of the danger they were exposed to, I screamed out, and made signs to some Chinese to go to their assistance; but they laughed at me, as an ignorant stranger. I afterwards saw the monster playing about among them, while the children diverted themselves by pretending to attack him and drive him away. The kayman is less in size, and very fierce, seizing upon every creature that has life; but he cannot lift any thing from the ground, as his lower jaw projects."

"The bats of Nicobar are of a gigantic size; I have seen some whose outstretched wings measured from five to six feet across the back, the body being the size of a common cat. They appear hideous, and in their solitary flight resemble a cloak in motion, chiefly and awkwardly perching upon the mango tree, the fruit of which they eat, breaking down the

smaller branches, till they light upon such as are able to bear their weight.

"Of birds, I shall only notice one, called by some the Nicobar Swallow: it is the builder of those notable nests, which constitute one of the luxuries of an Indian banquet. These birds build in fissures and cavities of rocks, especially in such as open to the south. In the latter, the finest and whitest nests are found, and I have sometimes gathered fifty pounds weight of them on one excursion. If they are perfect, seventy-two of them go to a *catty*; that is, somewhat less than two pounds. The best sale for them is in China. After the most diligent investigation, I was never able fully to discover of what substance they are made. My opinion is, that they are made of the gum of a peculiar tree, called by some the Nicobar Cedar, and growing in great abundance in all the southern islands. About these trees, when in bloom or bearing fruit, I have seen innumerable flocks of these little birds, flying and fluttering like bees round a tree or shrub in full flower, and am of opinion, that they there gather the materials for their nests. The hen constructs a neat, large, well-shaped nest, calculated for laying and hatching her eggs; and the cock contrives to fix another, smaller, and rather more clumsy, close to his mate: for they are not only built for the purpose of laying eggs, but for resting-places, whence they may take wing. If they are robbed of them, they immediately fall to work to build others, and, being remarkably active, are able to finish enough in a day to support the weight of their bodies, though they require about three weeks to complete a nest.

"On my frequent excursions along the sea coast, it sometimes happened that I was benighted, and could not, with convenience, return to our dwelling; but I was never at a loss for a bed. The greater part of the beach consists of a remarkably fine white sand, which, above high-water mark, is perfectly clean and dry. Into this I dug with ease a hole large enough to contain my body, forming a mound as a pillow for my head: I then lay down, and collecting the sand over me, buried myself in it up to my neck. My faithful dog always lay across my body, ready to give the alarm in case of disturbance from any quarter. However, I was under no apprehension from wild animals. The only annoyance I suffered was from the nocturnal perambulations of an immense variety of crabs of all sizes, the grating noise of whose armour would sometimes keep me awake. But they were well watched by my dog; and if any ventured to approach, he was sure to be suddenly seized, and thrown to a more respectful distance; or if a crab of more tremendous appearance deterred the dog from exposing his nose to its claws, he would bark and frighten it away, by which, however, I was often more seriously alarmed than the occasion required. Many a comfortable night's rest have I had in these sepulchral dormitories, when the nights were clear and dry. I feel truly thankful to God, that he preserved me, on my many journeys, from all harm: nor can I speak of ever having been in much danger.

"There is a short serpent, called by us the Split-Snake. Its bite is extremely venomous,

and, being slender, it can insinuate itself into a very small hole or cranny, and will enter rooms and closets in quest of food. There was a door in a dark part of my work-room, with a large clumsy lock to it; and one evening, as I was attempting to open it, having to pass that way, I felt a sudden prick in my finger, and at the same time a violent electrical shock, as if I were split asunder. Not thinking of a serpent, I first imagined that my Malabar boys had, in their play, wound some wire about the handle, by which I had been hurt, and asked them sharply, what mischief they had done to the door. They denied that they had meddled with it; and I made a second attempt, when I was attacked still more violently, and perceived the blood trickling down my finger. I then returned into my room, sucking the wound till I could draw no more blood. I applied some spirits of turpentine to it, put on a bandage, and being much hurried that evening with other business, made no farther inquiry about it. However, in the night it swelled, and was very painful. In the morning I perceived an unpleasant, musty smell; and on approaching the before-mentioned door, the stench was intolerable. A candle being brought, I beheld the origin of all the mischief. About six inches length of the head and body of a young split-snake hung out at the key-hole, quite dead; and on taking off the lock, I found the creature twisted into it, and so much wounded by the turn of the bolt, in attempting to open the door, that it had died in consequence. It had intended to enter the room through their key-hole, when I thus accidentally stopped its progress, and got bitten; and considering the deadly poison this serpent always infuses into the wound inflicted, I felt very thankful to God, my preserver, that, by sucking the infected blood out of my finger in time, and applying a proper remedy, though ignorant of the cause of the wound, my life was not endangered. I have heard and believe, that the bite of every serpent is accompanied, more or less, by a sensation similar to an electrical shock, as the poison seems almost instantaneously to affect the whole mass of blood. We considered the name of split-snake given to this animal, not so much descriptive of its split appearance, as of the singular sensation its bite occasions, and which I then experienced."

FOR THE FRIEND.

THE WATCHMAN, NO. 9.

—retinuit, quod est diticillimum, ex sapientia modum.
Tac. in Vit. Agric.

I sometimes think that almost all the great precepts of morality, may be summed up in one word—moderation. In childhood, the first lesson we learn, is to moderate our appetites. Youth is prolific of hopes, and manhood realizes its promises, in proportion as the passions are subjected to the restraints of reason and religion. And if old age be either peaceful, or venerable, it is when large experience has produced its reasonable fruit—moderation. Nor does the moderation of wisdom influence our desires and appetites only—it modifies our opinions—our doctrines. I have always admired this trait in the character of the founders

of our Society. The early Quakers were a moderate people. And this is very remarkable, when we consider the singularity of their opinions, and the importance which they justly attached to their peculiarities. While they felt themselves especially called to inculcate the momentous truth of the immediate influence of the Holy Spirit, among a people who had almost abandoned this essential doctrine, with what equal and anxious care did they dwell upon the external means of our redemption. If they were studious to assert the supremacy of that which dictated the Scriptures, they received, with a reverence unsurpassed by their contemporaries, all the revelations of the sacred volume. Their moderation, in regard to letters, seems to me very extraordinary. The studies of that age were principally directed to theological subjects, and did not, as at present, embrace the whole range of material and mental phenomena. The very narrowness of the limits, within which they were restricted, forced great geniuses into extravagant speculations. Learning had, in fact, produced the effects falsely attributed to it by Festus in the case of Paul—it had disturbed the balance of the mind, and unfitted the energy for the task which they had assumed, the spiritual guidance of an illiterate people. With this result of devotion to letters in view, and impressed with the great truth, that the ministration of the word was to be the fruit, not of human acquirements, but of immediate revelation, it would certainly have been in character for reformers, many of them uneducated men, to have derided all study as unimportant and useless. But our fathers distinguished between the abuse of learning, and its proper effects; and we accordingly find them every where proclaiming it to be non-essential in the ministry, but anxiously cherishing it as one of the great auxiliaries of religion and morality.

In their mode of life, too, moderation was their characteristic: singularly industrious, and distinguished above all others by their frugal habits, their liberality was unsurpassed. And if there be any truth in the charge of parsimony, which has been brought against their descendants, it is not because they have acted upon all the precepts of their fathers, but because they have practised some of them immoderately. Perhaps in other respects we may have departed from the moderation of our ancestors. Perhaps we have not always sufficiently considered that propensities, which, indulged to excess, are productive of great evil, may, under due restraint, promote our best interests.

We live by admiration, hope and love.
And even as these are well and wisely fixed,
In dignity of being we ascend.

The love of society, the admiration of moral and natural beauty, the generous emulation of youth, these may be so directed, as to become the sources of enjoyment and consolation amidst the difficulties of life. Perhaps we too often endeavour to subdue rather than to moderate these propensities. However this may be, it is certainly the dictate of sound piety, to employ the means which are afforded us, for the cultivation of the amiable feelings, and

thus to prepare the mind for the influence of religion. The tendency of our community is to extremes. Extravagance is stamped upon our literature, it characterizes our social habits, it intrudes itself into the sanctuary. We are led astray by extravagant doctrines, seduced by immoderate indulgences, retarded by unnecessary restrictions, and perplexed by unreasonable fears. Such are the dangers which surround us. Our safety will be found in true Quakerism, neither sophisticated by excessive refinement, nor debased by ignorance. Its motto is, "Let your moderation appear unto all men."

THE FRIEND.

NINTH MONTH, 26, 1829.

There are circumstances so many in this sinful world, to affect the serious and reflecting mind with sorrow and regret—so much to cloud the anticipations and hopes of the benevolent and the good, that we cannot wonder at the impassioned exclamation of the gentle Cowper,

"My ear is pain'd,

My soul is sick, with every day's report
Of wrong and outrage with which earth is filled."

But it is our privilege, and surely it is the part of wisdom, to turn from these sombre views, and to dwell upon those illumined and refreshing spots which, bad as things are, do nevertheless present, to soften and to cheer the perspective of life. This temper of mind will, we think, be gratified and promoted, by a perusal of the delightful account which we commence publishing to-day, of the institution at Loch. Were young persons of either sex, who have been blessed with a guarded education, more generally disposed to consider all they possess—their time, their talents and their property, not as their own, but bestowed as a trust, for which they are accountable to the Supreme Benefactor—wee they, in the singleness and sincerity of heart, as in the valley of humiliation, resigned and willing to be instructed in the line of their respective duties, they have the promise, that "their vineyards would be given them from thence," their peculiar sphere of usefulness, their several "fields of offering," clearly indicated, and as a consequence, would be verified, more often than is the case, (as in the instance of the amiable and pious M. A. Calame,) that through the divine blessing upon the labours of such, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." We may add, that by a note prefixed to the pamphlet from which we copy, it appears, two English Friends, during a journey to some parts of the continent of Europe, visited the institution, and by them this narrative was drawn up and published.

We are disposed also to invite the attention of our readers, particularly of the younger class, to another article in the present number; we allude to that respecting tea-parties. In plain, unassuming guise, it contains, in our

opinion, pertinent, salutary, and well timed admonition; the application of which may be profitably varied and extended, to many circumstances not directly comprehended in the title.

It necessarily happens, that in planning our paper for the week, we sometimes form erroneous estimates of the filling up; hence, one of two articles noticed in our last for insertion to-day, has been crowded out.

P. is received, and under consideration.

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The Chesapeake and Delaware Canal is now open. It is navigable for sloops, and will furnish an outlet for the produce of the north and west by means of the Susquehanna, and that of the south through the District Swamp Canal.

The Pennsylvania Canal is open to Clark's Ferry, at the month of the Juniata, affording a water communication from this city to that place, distant, in nearly a direct line, 115 miles. The western section of the same canal is in operation from Blairsville, on the Conemaugh river, to Pittsburg.

The Welland Canal, Upper Canada, to connect Lake Erie with Lake Ontario, and furnish an outlet to the trade of the west by the way of Quebec, is expected to be opened next month.

The effects of these great works, in a pecuniary point of view, will doubtless be beneficial. Whether the increased intercourse between distant sections of country, and our large commercial cities, will tend to the improvement of morals, may be questioned. One thing is certain, that while it opens new resources in every point of view to the educated, it exposes the ignorant to increased temptations. Every improvement of this sort, therefore, calls for renewed activity in promoting the dissemination of education, and the influence of Christianity.

The acquisition of territory from Mexico the cession of the province of Texas. The advantages to be derived from this purchase are, the acquisition of a fertile tract of 100,000 square miles, and the extension of our territory; in that direction, to what may be called our natural boundary. But the opponents of the measure do not fail to view with anxiety the increase in the number of slave-holding states, and both in a moral and political point of view, an arrangement which will give additional strength to the slave interest, and a new impulse to the domestic slave trade, is much to be deprecated.

It is expected that our next congress will define the boundaries of a new territory, to be called Huron or Ouiseconsin. It is to be formed out of what is now termed the north west territory, between the Mississippi river and lake Michigan. It is stated that one third of the new territory is first rate arable land, and one tenth well timbered. It is admirably watered, and abounds in mineral wealth. The lead mines are very productive, and extensive copper mines exist in the west. It may be either sent down the Mississippi to New Orleans, or forwarded by Lake Erie to New York. The winds which blow up the rivers from the Gulf of Mexico, are said to moderate the cold, so that all the products of the same latitude in the United States, succeed well there. The interior of the country is affirmed to be healthy. Its present population is about 16,000, and many emigrants are flocking to it.

It is stated that 3000 persons passed through Buffalo in one week for Ohio, Michigan and Huron.

New Orleans continues to be scourged by the yellow fever—the deaths amount to 25 or 30 per day.

Silk of great purity and whiteness has been made in Chester county.

The vineyard of the common grape, and kept in bottles four years, is stated to have been mistaken by judges for imported wine.

It has been ascertained by the millers in the western counties of New York, that the wheat of this year's crop is so much superior to the last, that 67 grains produce as much flour as 100 grains of last year's growth. It is also stated that a farmer in Otsego county, N. Y. has obtained 34 bushels white

flint wheat from an acre of ground, which has been under tillage forty years—the last crop having been Indian corn.

An expedition is about to be fitted out by some enterprising merchants of New Bedford for the purpose of exploring the South Seas.

Russia and Turkey.—The affairs of the east of Europe continue to wear a warlike aspect. However the Turkish Sultan may desire to be rid of the formidable invaders of his territory, he seems to show little disposition to negotiate for peace upon such terms as the Emperor Nicholas would prescribe. The military force on both sides being large, there is too much reason to apprehend a very sanguinary conflict. After the capture of the great fortress of Silistria, a large part of the Russian troops were despatched to Choumla and the Balkan mountains, the passage of which was attempted at several points, and the vanguard of one of the detachments had undoubtedly reached the summit at the date of the last advices.—The resistance of the Turks is said to have been short but active. The British ambassador, Gordon, had arrived at Constantinople, and was received with extraordinary pomp.

Hostilities have not yet ceased in Greece; though her affairs are thrown into the shade by the more important movements in Turkey. The accounts are favourable to the Greeks, who are said to have taken Thebes, and gained other advantages in Livadia.

France.—A thorough change has been effected in the French ministry. The moderate party, as it is called, has given place to that of the ultra royalists. On the 9th ult. Prince Polignac was declared minister for foreign affairs in the room of M. l'ortalis; and Viscount de Caniz, Duke de Nemours, and Count Portalis, have been created ministers of state, and privy counsellors. One of the Paris Journals advertising to these events, holds the following language:—"Public report, in union with probability, ascribes to the English policy the disorganisation of the Cabinet, connected with a plan of an alliance against Russia, concerted by the Duke of Nemours, and Count Polignac." The price of corn was falling throughout the departments of France.

In England the harvest had begun previous to the 8th ult. and promised to be fine and abundant. The state of things in Ireland, though far from settled, is declared to be improved; and the London Morning Chronicle thinks itself "scarcely too sanguine, judging from the concurrent opinions of men fully competent to judge, in predicting the commencement of the pacification of Ireland."

Mexico.—It seems almost certain that the attempt of Spain to recover her revolted colonies in South America, will prove abortive. The annexed extract of a letter from Mexico, is said to be from a very intelligent source. "It is supposed that by sending out so small a force as 4000 or 5000 men, Spain must have been under the impression that the inhabitants would immediately flock to her standard: no such thing. They may, and unfortunately do quarrel among themselves; but against the Spaniards they all unite. You may therefore consider this among the most Quixotic enterprises of the day."

News from Buenos Ayres has been received as late as the 5th ult.—From the general tenor of the advices we may indulge a hope, that peace was finally about to be established in that long distracted country. General Lavalle had been chosen governor, and undertaken the administration of affairs.

The Bath Journal (Eng.) states, that during a recent thunder storm, "a beautiful antique box, composed entirely of agate stones mounted in silver, belonging to a lady of this city, was forced open by the electric fluid, as it lay upon the table, and a singular cracking noise was heard at the time. But the most surprising circumstance is, that the colour of every stone is entirely changed, each being now marked with large spots in vivid blue, red, and green."

Christian Faith and Benevolence exemplified.

There are, in the present day, on the continent of Europe, many excellent institutions for the education of poor children, wherein labour is combined with instruction; and thus the infant mind is not only furnished with the means of acquiring useful and religious knowledge, but also with the elements of those arts, which, united with industry, may prove the medium of obtaining an honest and respectable livelihood.

These asylums for the destitute were originally instituted at the period when war had just ceased to rage in these desolated countries, and one of its baneful effects was still severely felt, from the number of unhappy children who were deprived of their fathers, and consequently of almost all support, and who, but for such a providential and timely provision, would have been consigned to want, or brought up in habits of idleness and dishonesty.

After visiting, with satisfaction, several of these institutions in Holland and Germany, we heard of one situated at Locle, on the borders of Switzerland, which was represented as a monument of faith and benevolence. It was founded about twelve years since by a pious individual, named Mary Ann Calame, who, enjoying a small independent income, with a mind under the influence of pure religion, was induced to consider what she could render to her Lord and Master for the blessings with which she was favoured.

Impressed with a desire of becoming useful to her fellow-creatures, and especially to the rising generation, she believed herself called to devote the whole of her time, talents, and the little property she possessed, to the support and instruction of destitute children. As she considered this impression to be of divine origin, she trusted that, in a faithful reliance on providential aid, her exertions would not prove in vain; but that means would be afforded for the accomplishment of her project, to the praise of Him, without whose notice not even a sparrow falleth to the ground.

This interesting account was accompanied with the following simple statement from the pen of the benevolent foundress, a translation of which is presented for the perusal of our English friends.

"The desire to be useful to my fellow-creatures in indigence, often conducted me under the roof of the poor; and it was not long before I perceived that the only way to render them effectual succour, would be to rescue the rising generation, not only from a state of want, but also, in many instances, from the unhappy influence and evil example of their parents and kindred. I therefore formed the project of becoming the mother of the orphan and the destitute, and associated myself with some ladies, in order to receive assistance in the work I was about to undertake. The Lord blessed it, and from five children, with which the institution commenced in the year 1815, the number now amounts to one hundred and seventy-five, with only any other means for its support than public benevolence. No certain funds or revenue sustain this edifice of mercy! My anxious solicitude, on viewing the necessities of the chil-

dren, has often been allayed by the unexpected favours of the Lord, who has convinced me that He nourishes the young ones of the birds, and can never forget the children of men.

"It is with the Holy Scriptures in my hand that I instruct these little orphans; not by filling their heads with precepts, or historical facts merely, but by seeking to sow in their infant minds that seed which may produce love, confidence, and devotedness to their divine Master. It is on the foundation of Christ that this edifice stands; it is to His glory that it is raised, and it is His name that is proclaimed in the midst of this family.

"The development of the intellectual faculties of the children is attended to as much as possible; the Holy Scriptures are diligently taught, with orthography and arithmetic; and those who evince a taste and disposition for study, are instructed in grammar, geography, history, and drawing. Their other employment consists in working lace, sewing, knitting, mending and making their clothes.

"Encouraged by the success of this undertaking, I proposed to the public to form an institution for boys; and in 1820, a small house was granted me, where sixty destitute children now receive daily what assistance and instruction they require; and they give me reason to believe, that the Lord watches at the door of their asylum. It is conducted on the same principles, and by the same means, as that for the girls, and has for its object the same important end. I have the consoling hope that every one of them will become a good Christian, and consequently a good citizen. The younger boys make lace when not employed at their lessons, and the elder are engaged in mechanical arts, with gardening and domestic occupations. Their literary instruction is the same as the girls, but I only take charge of boys till the age of twelve or fourteen years; presuming that after this period maternal care is not equally requisite. An excellent schoolmaster lives with them, and directs their studies.

"Many interesting characters are already gone out into families from among the girls, as teachers, workwomen, and domestics of various sorts; all are doing well, and receive general approbation.

"ORDER OF EACH DAY.

"The children rise at five o'clock in summer, and six in winter; they adjust the bed-rooms by turns, which occupy an hour; they then meet together, sing a hymn, and repeat a prayer; after this they breakfast, and proceed to their employment. They have an hour allowed for recreations after dinner, and then resume their work, and continue till six o'clock. At seven they sup, at eight again meet together to read the Holy Scriptures and unite in prayer, all the children retiring to bed at nine o'clock."

It was represented to us that M. A. Calame held peculiar religious opinions, was a retired and contemplative character, and did not frequent the established church, on account of which she had suffered much persecution; but believing she was called from all outward shadows, and invited to enjoy the living substance of religion as it is revealed in the heart, she

was not only willing to suffer for her principles, but maintained them with firmness, even against the influence of self-interest and temptation. As we had met with many interesting persons of this description in the course of our journey, we anticipated the introduction to this benevolent individual with pleasure, yet not without a fear that a degree of enthusiasm might form a part of her character, from the magnitude of the work she had undertaken, and the very uncertain means she possessed of supporting it.

Early in the spring of 1825, we left Neuchâtel for Locle in a single horse-chaise, accompanied by a pious and respectable merchant, a friend of M. A. Calame, who had kindly volunteered to be our guide in a small car of a peculiar construction, singularly adapted to this mountainous country. The weather was fair but cold, and the surrounding scenery, even at this season, sublime and beautiful. The handsome town of Neuchâtel, projecting into an extensive lake of the same name on one side, with a distant view of the stupendous Alps on the other, presented a picture not easily to be forgotten. The road to Locle led over a very high mountain, one of the chain of Mount Jura, and covered with snow, which made it difficult of access, and in some parts dangerous; but our kind guide and companion was well acquainted with the way, and, after a few hours slow travelling, he stopped before the door of a cottage inhabited by some of his friends, who welcomed us with much hospitality, and placed some simple refreshments before us. The family consisted of a man, his wife, and child, with a poor orphan girl, to whom they had given a temporary refuge until she could obtain a situation as a servant. This simple pair appeared to be pious and amiable; the man had been made an instrument of good to his poor neighbours, from following an impression of duty which he had long felt of reading the Holy Scriptures to them, and calling upon them frequently to examine whether their conduct was in unison with the precepts there inculcated. At our departure, without saying a word on the subject, he brought out his horse, and, attaching it to the chaise before our own, he helped to drag us to the summit of the mountain, which in our carriage would hardly have been accessible without his friendly assistance, and, so far from accepting of any remuneration for his kindness, he rejoiced in an opportunity of affording aid to strangers in a foreign land."

*(To be continued.)***POETICAL FRAGMENT.**

"Why do we gaze upon the lonely beach
And broken cliff we never saw before,
And feel a joy beyond the pow'r of speech
In the wild sands and on the summit hoar?
Why does the vast, th' eternal ocean teach
Deep lessons, which with heaven unite us more,
Than all the world's temptation and its pow'r
Can work upon us in their happiest hour?

Nor let external nature bound thy range;
Look how the soul of man hath been endued!
The sympathy which binds in union strange
Congenial souls, the links of gratitude,
Of mutual minds the blissful interchange,
The pow'r of saving, joy of doing good,
The solemn farewell, the sweet recognition,
And all the nobler toys of man's condition."

FOR THE FRIEND.

REMARKS UPON

Evan Lewis's Review of the Testimony of Discernment issued against Elias Hicks by the Monthly Meeting of Westbury and Jericho.

(Continued from page 392.)

We would leave it with any intelligent individual, to say, after a careful perusal of the quotations from the writings of ancient Friends, and from the printed sermons of Elias Hicks, given in our last number, whether there is any parity, nay, even a resemblance, between the doctrine of "internal light," as held by these respective parties.

The "internal light," of ancient Friends, was emphatically the *light of Christ*. It was the second coming of the Lord Jesus, by his Holy Spirit, in the heart; it was professedly the purchase of his death and sufferings, agreeably to his own blessed testimony, as conveyed in the text, so often quoted, and so egregiously perverted, by Elias Hicks: "If I go not away, the Comforter will not come." That is to say, if I die not, nor lay down my life, as a ransom for sinners, this Comforter, this guide, will not come; the fullness of the gospel day will not be ushered in.

The light of our primitive Friends bore also full witness to the Divinity of the Lord Jesus, to "his entire and incomprehensible fullness and glory as in himself"—to his atonement and propitiatory death—to his ascension and mediation for us in heaven. It was a light above reason, and the source of living, heartfelt faith in the miracles and mysteries of religion. But the "internal light" of Elias Hicks and of our reviewer, is a totally different thing. It is expressly declared not to be His (Jesus Christ's) light, and so far from proceeding from Him as from a source, it was a mere gift dispensed to Him as to the rest of the Jews—it bears no witness to his Divinity, for it makes Him a mere man—it was not the purchase of his death, for that it teaches was a mere martyrdom. It esteems not his propitiation for the sins of mankind, for it affirms the very doctrine of atonement to be wicked and absurd. It denies his mediatorship, because it declares that there is not or ought not to be *any mediator* between God and the soul of man; it abolishes faith by rejecting the mysteries of religion, by repudiating every thing which the human intellect cannot comprehend, and finally it has one mark which distinguishes it most completely from the "light of Christ," as professed by the Society of Friends. To this accurate criterion of discrimination we call the most particular attention of our readers.

The Lord Jesus Christ who died and rose again, is, according to the doctrine of ancient Friends, the Author and Dispenser of all spiritual light and truth; according to Elias Hicks, he was a mere man, needing salvation himself, and saved by this light. The testimony of all the ancient authors whom we have quoted is unequivocal, that Jesus of Nazareth was Christ the Saviour, the Lord of life and glory, that there were not two Christs, and that Jesus was not the mere "instrument of Christ." E. Hicks on the contrary affirms, that "Jesus Christ the Saviour of the soul was never seen by the eyes

of men," and that this Christ was distinct from Jesus Christ the son of Abraham and David.

According to the true Quaker doctrine, the Lord Jesus is the Sun of righteousness, the inexhaustible source and centre of those beams which flowing from Him illuminate our dark hearts. Destroy this belief—make the blessed Jesus but a mere man, and you quench this light; you extinguish its fountain; you annihilate its source. In the Lord Jesus Christ is light, and "this light is the life of men." But when, on the contrary, we come to examine the "light within" of the Hicksites, it has no other connection with Jesus Christ of Nazareth than it has with Paul, Peter, James, George Fox, or any other good man. So far from *He* being its source, so far from its emanating *solely from Him* to the children of men, *He* received it *himself* in measure and by the same means and for the same purposes as other men—in short, the "internal light" of the Hicksites could as well exist if no such person as Jesus Christ had ever appeared—nay, if we may use for a moment so irreverent an expression, if he had never existed, or had become annihilated.

From what we quoted in our last number it must further appear perfectly evident, that ancient Friends never held the opinion that the "internal light" was the *only* fundamental doctrine of Christianity. The divinity, atonement, mediation, and spiritual appearance of Christ Jesus, were all of them esteemed as fundamental doctrines, as constituting *together* the basis and foundation of the Christian religion. They well knew that he that denieth *any part* of the divine plan of salvation, is justly liable to the awful sentence of having his name blotted out from the Lamb's book of life.

It might be thought unnecessary to make any further extracts illustrative of the doctrine of "internal light," as held by our predecessors, but we think it right to subjoin two short quotations, in order to show that the bitter enemies of the Society in early days used the same slanders against Friends as are now propagated by our reviewer, and other modern opposers.

Daniel Phillips, in his "Occasional Defence of the principles and practices of the people called Quakers," states the following as the objection of an opponent, which we desire may be particularly compared with the assertions of Lewis's pamphlet; the coincidence between the ancient and modern opposer is truly remarkable.

Objection.—"FOLLOW THE LIGHT WITHIN, THIS IS THEIR WHOLE CREED—THE SUM TOTAL OF THEIR BELIEF."

D. Phillips gives the following answer:

"We are not ashamed to recommend all people to the guidance of the light within, and had my adversary been directed by it in penning this treatise, *he would never have published such notorious untruths: who is there that hath been at any of our meetings, or read any of our writings, that cannot contradict this man and detect him of misrepresenting us in this matter?*" "This true we advise all to follow the dictates of the light within, esteeming it a necessary article of our faith; but that it is our whole creed or the sum total of our belief, we utterly deny."

William Penn, in his "Address to Protestants," was very far from the opinion that the Christian religion consisted of but *one* fundamental doctrine. After speaking of the "Holy offering up of himself" (Christ) by the "Eternal Spirit" as "a great part of his messiahship," and then of the mediatorship and advocacy of Christ, he thus sums up. "So that to be brief, *the Christian creed*, so far as it is declaratory, lies eminently in a confession of these particulars—of the divine authority of the New as well as of the Old Testament writings, and particularly of those great, general, and obvious truths therein expressed, viz. of God and Christ, his miracles, doctrine, death, resurrection, advocacy, or mediation, the gift of his light, Spirit, and grace, of faith, or repentance from dead works unto remission of sins, keeping his commandments, and lastly of eternal recompense." Vol. I. p. 762.

The next charge in the testimony of the monthly meeting is, that he (E. H.) has "denied the existence or influence of an evil spirit on the mind of man distinct from his natural propensities."

Our reviewer admits the verity of this charge, and proceeds to exculpate Elias Hicks by a defence of the doctrine which he maintains, and against which the monthly meeting has testified. In examining this division of Lewis's pamphlet, we have been amused, as we often have been on similar occasions, with the affectation of the speakers and writers of the "free thinking" school. Most of them commence the profession of philosophers with a very small stock of materials. By reading a few of the most common place books of general history, they pick up a slight knowledge of the manners and morals of some of the nations of antiquity, and perhaps of the rudiments of their systems of philosophy—to this they superadd a perusal of a flippancy treatise or two ridiculing the Bible, and cavilling at the doctrines of the Christian religion, taking care at the same time never to investigate a subject to the bottom, and abstaining from the examination of any of the masterly and powerful productions of those *truly* philosophical inquirers who have defended the truths of the gospel. Subjoining moreover to these acquisitions unbounded assurance and self confidence, our empirics sallies forth, equipped like Cowper's "spruce philosopher" for any intellectual combat, and prepared to discuss and determine the most abstruse questions in philosophy and religion, with the rashness of folly and the dogmatism of ignorance. The learned, the well read, and the truly pious, are condemned in a mass as bigoted, prejudiced, and superstitious, whilst these shallow pretenders, by an affectation of learning, of acquaintance with systems of philosophy, and of liberality and freedom from prejudice, oftentimes succeed in deluding the ignorant and injuring the simple hearted.

Our reviewer very clearly manifests his connection with this "liberal school," by his remarks upon the doctrine of an Evil Agent distinct from man. He has discovered, in the course of his philosophic researches, that "this notion" originated in "the dark regions of remote antiquity," and that "the Magian religion, which is still the prevailing religion in some

parts of Persia and India, to this day, is evidently the parent stock from which all the various absurd notions about a devil or evil spirit, distinct from man, have sprung. This religion seems to have been of very ancient date. We find it in Media and Persia, as long as we have any glimmerings of historical light to guide our inquiries."

These profound discoveries have been derived from a work of no less rarity and novelty than "Prideaux's Connections," which it would appear that our reviewer at some time or other has actually perused. From the quotations which he gives, it seems that the ancient Persians believed "that there were two principles; one of which was the cause of all good, and the other the cause of all evil: that is to say, God and the devil—that the former is represented by light, and the other by darkness, as their truest symbols; and that of the composition of these two, all things in the world are made." "And concerning these two Gods, there was this difference among them: that whereas some held both of them to have been from all eternity, there were others that contended that the good God only was eternal, and the other created. But they both agree in this, that there will be a continual opposition between these two till the end of the world; that then the good God shall overcome the evil God, and that from thence forward each of them shall have his world to himself; that is, the good God his world with all good men with him, and the evil God his world with all evil men with him."

This, the reviewer asserts, "is to all intents and purposes, the ground work of the vulgar doctrine on this subject now held in Christendom. The common opinion is but a paraphrase of the Magian belief: and it is for presuming to doubt the soundness of the Magian faith among other things equally 'fundamental,' that Elias Hicks is arraigned before the august tribunal of the 'monthly meeting of Westbury and Jericho as a heretic.'"

The above is a fair specimen of the candour and ratiocination of the new school. Let us put our philosopher's argument into a syllogistic form, and see how it stands.

All Christendom holds the doctrine that there is an evil being or agent distinct from man, (which opinion, we could add, is interwoven throughout the whole texture of the Scriptures, from Moses to the apostles.) But

The ancient heathen Persians held a similar doctrine;

Therefore the writers of the Scriptures and the Christian world obtained their ideas from the Persians.

The corollary from which proposition is, that the Persians being heathen, and holding false doctrines,

Therefore this doctrine of the distinct evil agent is false—

Therefore the doctrine of Christendom is false—

Therefore there is no devil.

Our reviewer, however, like most of the same school, is but a philosopher by halves. He thinks that he has most conclusively proved, by his quotation from Prideaux, that because the Magi believed in an evil agent, distinct from

man, Christians must have derived their doctrine respecting the devil from these Persians, and that it must consequently be false. But did it never occur to the reviewer, that in the very same extract it is asserted, that the Persians also believed in a *good being or agent, distinct from man?* and does he not know that Christians likewise hold a similar doctrine? and therefore will it not follow as conclusively, that the Christian doctrine on this point, is derived from the Magian superstition, and is therefore false? The one inference is equally fair with the other. Let us try again our syllogistic form of argument.

The Christians believe in an Almighty Creator distinct from man;

But

The Persian magi believed in a Good Being, or Agent, distinct from man;

Therefore,

The Christians derived their doctrine from the Persians.

But the Persians are idolaters, and hold false doctrines; therefore this doctrine is false; therefore there is no Good Being, or Agent, distinct from man.

Perhaps our reviewer, in the course of his researches into ancient history, may have read the story of Deucalion and Phyrus, who were saved alive in a boat, which afterwards rested on a high mountain, whilst the remainder of mankind perished in a universal flood of waters. If so, we would suggest to him, whether he could not make out from this story to falsify the Mosaic account of the deluge. Moses could just as well have taken his ideas of the flood from one set of magi, as his account of the evil being which tempted Eve from another.

All sensible writers have universally agreed, that it was a conclusive testimony to the common origin of mankind, to find, amongst the various nations and tribes, however barbarous and scattered, traces of the same primary doctrines and opinions. It has moreover been esteemed a confirmation of true religion, to find its doctrines in some sort acknowledged, wherever mankind has existed, however superstition and sensuality may have changed its character, and perverted its operation. But our reviewer, like most of his order, puts cause for effect, makes true religion to be a copy of false, and, because some features are common to each, rejects both as impostures. We ask pardon of our readers for using any degree of levity upon so serious a subject, but the folly and conceit of the reviewer hardly seem to merit a serious refutation. He appears, indeed, to be afraid, that, even after his most cogent quotation from Prideaux, some of his readers may find it difficult entirely to shake off their belief of the doctrine in question. He adds, "It may be supposed by some, that this vulgar notion of a devil is so interwoven with evangelical history, that any attempt to disprove the existence of such a being, must necessarily invalidate the testimony of the apostles and evangelists."

We do not at all wonder that the Hicksites should set a low value upon the Scriptures, when we consider the process of interpretation to which they subject the sacred text,

Upon these principles, the Bible must be one of the most deceptive books ever written. Its doctrines, according to their theory, are so ambiguously or so mischievously expressed, as to have led Christian professors entirely astray, from the age of the apostles to the present time.

For instance, all Christians have been agreed that one of the principal truths, inculcated by all the New Testament writers, is that of salvation for the human soul through a crucified Redeemer. But by the Hicksite interpretation, it appears, that the tens of thousands of pious Christians, who have learned the doctrine of a crucified Saviour from the Bible, and died full of faith and hope in the Lamb of God, have been utterly mistaken; and that the "Saviour of the soul" was never crucified. In the same way, all true Christians have believed, from what they conceive to be the irresistible testimony of the Scriptures, that Jesus Christ is the only begotten Son of God.

But by Elias Hicks we are informed, that there is considerably more Scripture evidence that he is the son of Joseph. In the same way too, as the reviewer seems himself to indicate, universal Christendom has believed, that the doctrine of an Evil Agent, distinct from man, is so "interwoven" with "the testimony of apostles and evangelists," that its denial would invalidate their authority. Though he has discovered, it would seem, that this also is an entire mistake. Now, really if, as the Hicksites contend, the divinity of Christ inculcated in Scripture, where he is spoken of as equal with God, means that he is but a man; if the Scripture testimony, that "he tasted death for every man," means that he was but a mere martyr, and that the Saviour of men was never crucified; and if, when the devil is mentioned, near a hundred times, with all the attributes and properties of a being distinct from man, the sacred writers designed to convey the idea, that there is no power of temptation separate from man, we should abandon, in utter despair, all reliance upon the Scriptures, and discard them as the most ambiguous and deceptive book ever given to the world.

(To be continued.)

FOR THE FRIEND.

The following pertinent observations may be profitably applied on many other occasions, where a concern for the welfare of the immortal part, and the honour and glory of God, are but seldom considered.

WHY DOST THOU NOT GO TO TEA-PARTIES?

1. *Because that in such company, serious things are considered out of place; and the conversation in general is frivolous and trifling, not calculated to strengthen the mind or improve the heart; but rather to add to the number of idle words, "in the multitude of which," the wise man saith, "there wanteth not sin."* Prov. x. 19. And for which our Saviour has declared we "shall give an account in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Mat. xii. 36, 37. They also pro-

duce in the mind an artificial and undue excitement, which renders the duties of life tasteless, and the restraints of religion irksome: they encourage extravagance in dress, and excess in eating and drinking, which, with late hours, undermine the health, and too often lay the foundation for disease, the pains of which, even when not the consequence of our own indulgence, are sufficiently hard to bear, and need not the aggravation of an accusing conscience. Let no one suppose they can mingle in such company, and not be leavened into its spirit; or participate in the pleasure, and not share in the guilt. "Be not deceived; evil communication corrupts good manners." 1 Cor. xv. 33. "Let your conversation be as becometh the gospel of Christ." Philip. i. 27. "Be ye holy in all manner of conversation, because it is written, be ye holy, for I am holy." 1 Peter xv. 16. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Almighty." 2 Cor. vi. 17, 18.

2. Because I consider it a great misapplication of time and talents.

Time is short, and awfully uncertain. On the right use of it, and the proper employment of the talents which God has given us, through the mercy of our Saviour, depends our happiness here and hereafter. They are, therefore, of too high a value to be squandered away by me at tea parties. Oh! how much time and property are misemployed, in contriving and preparing for gratifications of this kind, the willow waste of which will surely stand against us in that day, when every moment and action must be accounted for at the tribunal of Almighty God. W. Penn says, "There is little need to drive away that by foolish diversions, which flies away so swiftly of itself, and when once gone, can never be recalled."

How many have had deeply to deplore the misapplication of their time and talents while participating in such gratifications. Villiers, duke of Buckingham, when on his death-bed, in the anguish of his soul, cried out: "Oh! what a prodigal have I been of that most valuable of all possessions, Time! I have squandered it away with a profusion unparalleled; and now, when the enjoyment of a few days would be worth the world, I cannot flatter myself with the prospect of half a dozen hours. A future state may well enough strike terror into any who have not acted well in this life." In his anxiety and distress he further said: "What a pity that the holy writings are not made the criterion of true judgment, or that any person should pass for a gentleman in this world, but he that appears solicitous about his happiness in the next." "Remember," says John Mason, "thou art at the door of eternity, and hast other work to do than trifle away time. Those hours which thou spendest in thy closet are the golden spots of all thy time, and will have the sweetest influence upon thy last hours; though thou mayst have been nearer death in thine own apprehension than thou now art, yet it is certain death never was so near thee, as it now is."

"Th'immortality, 'tis that alone,
Amid life's pains, amid emptiness,
The soul can comfort, elevate and fill.

3. Because it would not afford any true satisfaction, or be of any real profit to my mind.

I know many have witnessed the contrary, even deep sorrow and bitterness of spirit for thus spending their precious time. "The eyes of the Lord are in every place beholding the evil and the good." Prov. xv. 3. "All things are naked and open to the eyes of Him with whom we have to do." Heb. iv. 13. "Our true felicity consists in being devoted to God, and our only misery in being separated from Him." Pascal. In Poole's Annotations on the Bible, he tells us, when discoursing on the lawfulness of earthly enjoyments. "It is to be feared, that more souls miss of heaven and happiness by indulging themselves in things deemed lawful, than in committing gross and enormous evils: these may shrink at with horror, but there are things considered lawful which sometimes become circumstantially unlawful, and pleasures termed innocent are used and embraced without fear or caution, and with their train of mischievous consequences." For when a man feeds himself with the vain pleasures of the world, the spiritual senses become stupefied and incapable of relishing the things of God; they deaden and tend to extinguish devotion. Any way of spending our time that darkens our minds; that misemploys our understanding; that fills it with a trifling spirit; that separates us from the spirit of God, will unfit us to serve him, whether it arise from stupid sensuality, rude ignorance, or polite pleasures. "Levity," says J. G. Bevan, "is hostile to true religion, and the man who has found and purchased the pearl, does not want the trifling joy of convivial society."

"A wise man or woman, feareth and departeth from evil." Prov. xiv. 16. If I will fully run into danger, I shall suffer for it sooner or later.

How false the joys, which earth or sense inspires,
That cloy the soul, and damp her purest fires.

4. Because I will not encourage by my example a trifling and idle way of spending precious time.

It is our duty to "walk circumspectly, not as fools, but as wise, redeeming the time." Ephs. v. 15, 16. And as we are commanded to love our neighbour as ourselves, I dare not by my example lead others into or encourage them in practices which are so contrary to the self-denying precepts of the gospel, and which, if persisted in, will sooner or later land in sorrow and distress. "Therefore, rather let us consider one another to provoke unto love and good works." Heb. x. 24. "To conform," says J. Woodman, "a little to a wrong way, strengthens the hands of those who carry wrong customs to their utmost extent; and while we profess to live in constant opposition to that which is contrary to universal righteousness, what language is sufficient to set forth the strength of those obligations we are under to beware lest, by our example, we lead others wrong?" Though I may not set so good an example as I ought to do, I will try not to set a bad one. My duty is to be sober, chaste,

and temperate; to spend my time prudently and profitably; to examine carefully the designs of my heart, and to keep a conscience void of offence in the sight of God and man; for that will be a rich treasure, a comfort and support in time of need, when all things else will fail. Therefore let us pray for strength to "be an example of the believers in faith, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. iv. 12.

It is religion that can give
The sweetest comforts while we live;
It is religion can supply
The trust comforts when we die.

5. Because we are forbidden by the highest authority to spend our time in such a manner.

Turn to thy Bible, which was written by "holy men of God," who "spoke as they were moved by the Holy Ghost," 2 Pet. i. 21.—and thou wilt see that thou art to "abstain from all appearance of evil." 1 Thess. v. 22. to be guarded in thy communication, avoiding foolish talking and jesting, fabulous stories, and flee youthful and foolish lust, or whatever tends to ungodliness, and follow righteousness, peace, goodness, love, charity; to mind the things that are above as thou wouldst have honour, glory, and eternal life.

Tertullian, one of the early and pious Christians, said: "It is not enough that a Christian be chaste and modest, but he must appear to be so; a virtue of which he should have so great a store, that it should flow from his mind upon his habit, and break forth from the retirement of his conscience into the superfluities of his life."

Oxenstiern, chancellor of Sweden, who had seen and enjoyed much of the world, when addressing the English ambassador, said: "You will find there is more true enjoyment in turning your heart from the world, to the good spirit of God, and in reading the Bible, than in all the honours of courts and favours of princes." The apostle Paul says: "Let your speech be always seasoned with grace." Col. iv. 6—"Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." 2 Cor. i. 12. How strong, therefore, and conclusive is the evidence, that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. iv. 8. G.

FOR THE FRIEND.

The following anecdote evinces the strong interest felt by the children in our infant schools.—"Fears had been seriously entertained that it would be necessary to close one of them for want of funds, sufficient to procure fuel through the approaching winter. A little girl came one morning crying to the school, and being asked what was the cause, replied, "That she had heard they were going to shut up the school because they had not money to buy wood."—and presented the teacher with ten cents, being all of her little savings, as her contribution. A gentleman who was present, immediately contributed \$10, to delay the closing of an institution which has so warmly interested its pupils, and which doubtless exercises a most beneficial influence on their characters. G.

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FOR THE FRIEND.

THE FREE THINKER, NO. 3.*

We are now to investigate the causes of the unrelenting hostility manifested by our modern reformers, to the doctrine of human responsibility; and as we arrive at a correct appreciation of the scope and consequences of their views, we shall feel little surprise at the virulence they display against Christianity. A belief in our accountability, involves the necessity of admitting the existence of an Almighty and Omnipotent first Cause, and the immortality of the soul, both of which admissions being exceedingly inconvenient, excite them to their most strenuous efforts to oppose and render doubtful. To such straits, indeed, are they driven. They venture to offer as an argument, that as they themselves have never enjoyed any manifestation of the Deity, and as he has never been personally obvious to any of their senses, consequently he does not exist! The existence of the soul, by a process quite as logical, is cast aside as unworthy of farther notice. Yet these advocates of knowledge, and the perfectibility of human reason, talk to their pupils of magnetism, galvanism, caloric, &c. of whose existence they have no other evidence than that of having witnessed a very few of their effects. They pretend to be rapturous admirers of nature, yet with all the works she presents, they can at best become acquainted with their qualities and effects; and notwithstanding the high rank they pretend to claim for reason, as well as their boundless vaunting of what it is hereafter to accomplish, they would have us believe them incapable of tracing up the necessary connection between the qualities and effects of created objects, and their supreme, all wise and all perfect Creator. They expatiate largely upon the importance of studying the motives, actions, and intellectual characters of their race, and yet would persuade the credulous, that they cannot perceive in the attributes and operations of intellectuality any proofs of the existence of a higher than mortal nature—any evidence of an immortal, unpe-

risling soul! They would not, however, find it so difficult to acknowledge both a Deity and the soul's immortal nature, did this not immediately lead to the necessity of admitting human accountability to a source of immaculate purity and infinite wisdom. To avert the consequences flowing from this source to them and their followers, they tacitly resign all claim to rationality, limit their investigations of nature to the mere surface of things, and perseveringly close their eyes to the truths which candid examination would irresistibly impress upon their minds. Loving the darkness rather than the light, these blind leaders of the blind strive to disguise their voluntary ignorance by clamouring about knowledge; they refuse to scrutinise lest they should be convinced, and, like some silly animals, which, by hiding their heads, think to save themselves from threatened danger; they seem to expect that the exclusion and concealment of the truth from their minds, will avert the punishment promised to all misdeeds.

To close the avenue to "free inquiry" concerning these all important doctrines, if possible without incurring censure, they have been under the necessity of stating as truth, the abominable falsehood, that religion does not properly form a department of human knowledge, and is inaccessible by ordinary modes of examination. Less than falsehood such an assertion cannot justly be termed, when we recollect that the verities of religion rest on evidence open to all modes of inquiry; evidence historical, external, internal, moral and physical, the authority and influence of which is to be determined by every sane examiner, through the same processes of reasoning he applies to all subjects of scrutiny. These evidences have been so often required, so thoroughly investigated and largely accumulated, that probably in the whole circle of human knowledge there does not exist a more perfect and admirable collection of proofs, upon which the intellect may exert its amplest powers, or rest with greater secureness of stability. This evidence is derived not only from sources favourable to the cause of humanity and religion, but from the most virulent impugners of truth; from infidels, atheists, and scoffers of all denominations; from Pagans, Jews, and others most immediately interested in its subversion; and from long protracted, frequently reiterated examination, it has attained a brightness and strength which bid defiance alike to the folly, malice, and wickedness of the world.

The Christian revelation, or gospel dispensation, has excited a high degree of animosity among the champions of knowledge and reason, because it sets at naught all their boasted acquisitions, their illuminated reason, their temporal perfectibility. How can those whose

great object is to elevate self, and exalt the glory of human nature, be pleased with a system based upon the humiliating acknowledgment of the depravity and ignobleness of mere human motives, and the utter inadequacy of man in a state of nature to attain perfection or happiness? How can such reformers look with complacency upon a body of doctrine which portrays, in the most striking colours, the nothingness of human pride, the folly of its vanity, the fallacy and helplessness of all theories of life founded upon its vaunted wisdom? The mirror which reflects the human heart in all its imperfection, deformity and deceitfulness, is too clear and convincing to be suited to their use; and being hopeless of causing its destruction, they endeavour, by misrepresenting and obscuring it, to prevent their followers from feeling its due influence.

To such high flown professors of knowledge and liberty, moreover, the gospel system of life is too refined, precise and restrictive. They desire human reason to be the universal arbiter, and convenience or expediency, either of communities or individuals, the measure of justice. How then can they patiently submit to rules of conduct having no reference to personal convenience, which bid us to do to others what we should wish done to ourselves; teach us to love and pray for our enemies; to return good for evil; and in all things to submit ourselves to the will of God; to yield a cheerful and willing obedience to those whom the laws place over us; and to guard against the suggestions of pride, vanity, and self-love, as so many enemies to purity and peace? Such a course of conduct, according to their showing, would be unreasonable and needless, since they acknowledge no responsibility to a higher tribunal than human opinion and convenience; entertain no belief of a future state of existence, and inculcate that sensual enjoyment is the great object of life, and its extension and perfection to be sought through every accessible avenue.

The Christian system, then, is a perpetual and immovable "stumbling block" and "rock of offence" to these reformers; it is a silent but never failing stream of contradiction to, and reproach of all their objects and schemes; it gives the lie direct to all their boastsings of the condition they will lead man to; its doctrines contrasted with those they advance, throw over them a cloud of ineffable contempt. Christianity proposes to man ennobling yet awful ideas of Deity, and while it substantiates irrefragably man's naturally lost and degraded condition, points out a sure, safe, and accessible road by which he may regain his primal rank, in the presence and favour of God. Our modern reformers propose to reduce man even

* Severe indisposition has for a considerable time suspended these papers; with the blessing of Providence they shall now be continued.

lower than he is left by nature; by calling upon him to restrict the operations of his mind exclusively to sensual objects, they would deprive him of all knowledge, even of the existence of his Maker; and so far from exciting him to act with a view of a future state of existence, they hold out the idea that the death of the body is the final extinction of the mind. The object of Christianity is to make man wiser, better and happier, by persuading him of the true value of his time, and his true relations to God and his fellow creatures. The aim of our reformers appears to be exclusively the acquisition of notoriety and power; the vanity of founding a sect, and the pride of overturning existing conditions. To effect their purposes, men must be flattered by some plausible scheme into the adoption of their views; and in exact proportion to the degree in which they can deceive mankind, and convert them into mere animals of the present, will be their success. Therefore their spleen is ever boiling against the truths of revelation, which opposes the only, but, we trust in God, most invincible and insurmountable barrier to their inroads upon society.

THEOSOPHER.

FOR THE FRIEND.

SIR ISAAC NEWTON.

Continued from page 394.

From this time, until the year 1679, four years afterwards, Newton communicated nothing to the Royal Society. His attention was in the interval principally occupied with astronomical observations. In that year he proposed to verify the earth's motion, by letting bodies fall from a considerable height, and observing if they follow exactly a vertical direction, since the rotatory motion would cause them to deviate from this line towards the east. Hooke was charged to make the requisite experiments; and although it seems doubtful whether they were either exactly, or indeed at all tried, there is no doubt that, in the correspondence which ensued, Hooke displayed great sagacity, and suggested some of those remarkable laws which it is the glory of Newton to have demonstrated. Still the singular discordance which the moon's motion had offered to Newton, deterred his cautious and distrustful mind from publishing his views.

Three years afterwards, however, (in June, 1682,) Newton being present at a meeting of the Royal Society, in London, the conversation turned on a new measurement of a terrestrial degree, recently executed in France, by Picard, and much credit was given to the care taken in rendering it exact. Newton, having noted down the length of the degree obtained by Picard, returned home immediately, and taking up his former calculation of 1665, began to recompute it from the new data. Finding, as he advanced, the manifest tendency of these numbers to produce the long wished for results, he suffered so much nervous excitement, that becoming at length unable to go on with the calculation, he entreated one of his friends to complete it for him. This time the agreement of the computed with the observed result was no longer doubtful. The force of

gravity at the earth's surface, as determined by experiments on falling bodies, when applied to the moon, after being diminished proportionally to the square of the distance from the centre of the earth, was found to be very nearly equal to the centrifugal force in the moon, as concluded from its distance and angular velocity obtained by observation. The small difference which still existed between the two results, was in itself a new proof of exactness; for if we suppose an attractive power to emanate from all the celestial bodies inversely proportional to the squares of their distances from the bodies which they attract, the motion of the moon ought not only to depend upon its gravity towards the earth, but also to be influenced by the action of the sun; for this effect, though exceedingly weakened by the distance, ought not to be wholly imperceptible in the result.

Thus Newton ceased to doubt; and after having been, during so many years, kept in suspense about this eminently important law, he had no sooner recognized its truth, than he penetrated instantly to its most remote consequences, pursued them all with a vigour, a perseverance, and a boldness of thought, which, till that time, had never been displayed in science. Indeed it seems hardly probable that it will, at any future time, be the destiny of another human being to demonstrate such wonderful truths as these; that all the parts of matter gravitate towards one another, with a force directly proportional to their masses, and reciprocally proportional to the squares of their mutual distances; that this force retains the planets and the comets round the sun, and each system of satellites around their primary planets; and that, by the universally communicated influence which it establishes between the material particles of all these bodies, it determines the nature of their orbits, the forms of their masses, the oscillations in the fluids which cover them, and, in fine, their smallest movements, either in space or in rotation upon their own axes, and all conformably to the actually observed laws. The finding of the relative masses of the different planets, the determination of the ratio of the axes of the earth, the pointing out the cause of the precession of the equinoxes, and the discovery of the force exercised by the sun and the moon in causing the tides, were the sublime objects which unfolded themselves to the meditations of Newton, after he had discovered the fundamental law of the system of the universe. Can we wonder at his having been so much excited as not to have been able to complete the calculation which was leading him to a conviction that the discovery was achieved?

It was now that he must have experienced intense satisfaction at having so profoundly studied the manner in which physical forces act, and at having sought by so many experiments to comprehend, and exactly to measure their different effects. More particularly must he have been delighted at having created that new calculus, by means of which he was enabled to develop the most complicated phenomena, to bring to light the simple elements of motion, and thus to obtain the forces themselves from which the phenomena result; and

finally, to re-descend from these forces to the detail of their effects: for, with equal talent, had he not possessed this instrument of investigation, the complete unfolding of his discovery would have been impossible. But, possessing the means, he had only to apply them; and thus he saw the constant object of his hope attained. Henceforward, he devoted himself entirely to the enjoyment of these delightful contemplations; and during the two years that he spent in preparing and developing his immortal work, *Philosophiæ naturalis Principia Mathematica*, he lived only to calculate and to think. Oftentimes lost in the contemplation of these grand objects, he acted unconsciously: his thoughts appearing to preserve no connection with the ordinary concerns of life. It is said, that, frequently on rising in the morning, he would sit down on his bedside, arrested by some new conception, and would remain for hours together, engaged in tracing it out, without dressing himself. He would even have neglected to take sufficient nourishment, had he not been reminded by others of the time of his meals.*

It was only by the uninterrupted efforts of solitary and profound meditation, that even Newton was able to unfold all the truths he had conceived, and which were but so many deductions from his great discovery. We may learn from his example, on what severe conditions even the most perfect intellect is able to penetrate deeply into the secrets of nature, and to enlarge the bounds of human attainments. For himself, he well knew, and willingly confessed, the inevitable necessity of perseverance and constancy in the exercise of his attention, in order to develop the power of thought. To one who had asked him on some occasion, by what means he had arrived at his discoveries, he replied, "By always thinking unto them;" and at another time he thus expressed his method of proceeding. "I keep the subject constantly before me, and wait till the first dawns open slowly by little and little into a full and clear light." Again, in a letter to Dr. Bentley, he says, "If I have done the public any service this way, it is due to nothing but industry and patient thought." With such tastes and habits, the complete command of his own time, and of his own ideas, was his highest enjoyment. Thus, notwithstanding the importance of the results he had obtained, Newton was not eager to establish a title to them by publication, and perhaps he would have even longer delayed giving them to the world, had an accidental circumstance not induced him to do so. About the beginning of 1684, Halley, one of the greatest of the English astronomers, and, at the same time, one of

* The following anecdote is told on this subject. Dr. Stukely, an intimate friend of Newton, called upon him one day when his dinner was already served up, but before he had appeared in the dining-room. Dr. Stukely having waited some time, and becoming impatient, at length removed the cover from a chieken, which he presently ate, putting the bones back into the dish, and replacing the cover. After a short interval, Newton came into the room, and after the usual compliments, sat down to dinner, but on taking up the cover, and seeing only the bones of the bird left, he observed with some little surprise, "I thought I had not dined, but I now find that I have."

the most enlightened and active minds that have ever cultivated science, formed the idea of employing the *Theorems of Huygens on central forces*, to determine the tendency in the different planets to recede from the sun, by virtue of their revolutions about that body, their orbits being considered as circular. From the ratios discovered by Kepler between the times of these revolutions, and the major axes of the orbits, he recognized these tendencies to be reciprocally as the square of the distances of each planet from the sun, so that the attraction which this luminary exerts to keep them in their places, must also vary according to the same law. This was precisely the idea that Newton had conceived in 1666, and from which he had drawn the same consequence. But there was yet a long way from this, to the rigorous calculation of curvilinear motions when the law of the force is given. Halley perceived the difficulty of this step, and after having in vain endeavoured to remove it, he consulted Hooke, at Sir Christopher Wren's house, without, however, receiving any light on the subject, although Hooke had boasted before them both that he had completely resolved this grand question. At last, impatient to see an idea unfolded, which appeared to him so fertile in consequences, Halley went to Cambridge in 1692, purposely to confer with Newton on the subject. It was then that Newton showed him a Treatise on Motion, in which Halley found the desired solution. This treatise, with some additions, afterwards formed the two first books of the Principia. It would appear that, at this time, Newton had already introduced, and explained some parts of it, in his lectures at Cambridge. Halley, delighted at seeing his hopes realized, requested Newton to confide to him a copy for insertion in the registers of the Royal Society, in order to secure to him the honour of so important a discovery. Although Newton had an extreme repugnance to expose himself in the arena of literary intrigue, where he had, on a former occasion, wasted his time, and sacrificed his tranquillity, Halley, by repeated entreaties, at length succeeded in his object. On returning to London, Halley announced his success to the Royal Society, who repeated the request by means of Aston, at that time their secretary. But, though Newton kept his word to Halley, personally, by sending him a copy of his treatise, he did not then wish it to be communicated, having still many things to complete. It was not till the following year, that Dr. Vincent presented, in Newton's name, this work, which was destined to make so great a revolution in science. Newton dedicated it to the Royal Society, who showed itself able to appreciate such an honour. It decided that the work should be printed immediately at its own expense, and addressed to the author, by Halley, a letter of thanks expressed in the most honourable terms.

(To be continued.)

One of the greatest artifices the devil uses to engage men in vice and debauchery, is to flatter names of contempt on certain virtues; and to fill weak souls with a foolish fear of passing for scrupulous, should they desire to put them in practice.

PASCAL.

FOR THE FRIEND.

The following passages will recommend themselves by the curious facts which are introduced, and the beauty both of the sentiment and the style. If the influence of a name be wanted to give them greater weight, I doubt if any more illustrious can be found in the whole range of English literature, than that of Dugald Stewart. I take them from his last work, "The Philosophy of the Active and Moral Powers of Man."

"The external objects with which we are surrounded, are so accommodated to our capacities of enjoyment, and the relations which exist between our frame and that of external nature are so numerous, in comparison of what we perceive in the case of other animals, as to authorise us to conclude, that it was chiefly with a view to our happiness and improvement that the arrangements of this lower world were made. The subject is so infinite, that I should lose myself if I attempted any illustration of it. I shall content myself with mentioning the innumerable relations between our senses and the natural objects with which we are surrounded; between the smell and the perfumes of the vegetable world; between the taste and the endless profusion of luxuries, which the earth, the air, and the water afford; between the ear and the melody of birds; between the eye and all the beauties and glories of the visible creation. There is something I think peculiarly remarkable in the adaptation of the music of birds to the human ear. It seems to give pleasure to none of the quadrupeds; nor is it even certain if the music of one species of birds gives pleasure to another; for it has been asserted by some late naturalists, that those of them who are most remarkable for their powers of imitation, (the linnet, for example,) are as apt to imitate sounds which are harsh and disagreeable as the most exquisite tones of music. But man receives pleasure from them all, and the variety of their notes would seem almost to have been bestowed on them to form a concert for the gratification of his ear.

—Uprings the lark,

Shrill voiced and loud, the messenger of morn;
Ere yet the shadows fly, he mounting sings
Amid the dawning clouds, and from their haunts
Calls up the tuneful nations. Every copse
Deep tangled, tree-trevelled, and bush,
Bending with dewy moisture, o'er the heads
Of the quisters that lodge within,
Are prodigal of harmony. The thrush
And woodlark, o'er the kind contending throng
Superior heard, run through the sweetest length
Of notes; when listening Pylomela deigns
To let them join, and purposes in thought
Elate, to make her tread excel their daisy.
The blackbird whistles from the thorny brake,
The mellow linnets answers from the grove;
Nor are the bunnets, o'er the flowering furze
Poured out profusely, silent. Joined to these
Innumerable songsters, in the fresh'ning shade
Of the spring leaves, their modulations mix
Melodious. The jay, the rook, the daisy,
And each harsh pipe, discordant heard alone,
Aid the full concert, while the stock-dove breathes
A melancholy murmur through the whole.

Some naturalists have taken notice, as a curious circumstance, of that instinct which attracts the different tribes of singing birds to the

habitations of men. If there is a cottage in a forest, they all assemble in its neighbourhood. A very ingenious author, M. de St. Pierre, tells us that he travelled more than six hundred leagues in the forests of Russia, without seeing any small birds except in the neighbourhood of villages. He mentions likewise, that when he was in Russian Finland, he sometimes travelled twenty leagues in a day without meeting with either villages or birds. Whenever they perceived the latter, they were sure that they were near an inhabited country. Garcilasso de la Vega informs us, that his father having been detached from Peru, with a company of Spaniards, to make discoveries beyond the Cordilleras, was in danger of perishing from hunger amidst their valleys and quartzires, till at last he perceived a flight of parrots, which made him suspect he was near the habitations of man. He accordingly followed the direction in which they flew, and came at last, after incredible hardships, to an Indian settlement.

It has also been observed, that the musical powers of which I have been speaking, are confined to the birds which inhabit the fields and the woods. They would have been thrown away on those tribes which frequent the ocean, not only as they are removed from the ordinary haunts of men, but as the songs which are the most pleasing to the ear would have been lost amidst the noise of that turbulent element. Such birds have in general a piercing scream, by which they are enabled to make themselves mutually heard, notwithstanding the noise of the wind and waters."

"When the principles of our nature are allowed to follow their own course, without being diverted from it by the prejudices of superstition or of false philosophy, they produce their proper effect on the mind of the uncultivated savage, as much as of the enlightened citizen.

"How do you know," said a traveller to a poor Arab of the desert, "that there is a God?"

"In the same manner," he replied, "that I trace the footsteps of an animal by the prints which it leaves upon the sand." "Is it not fitting," said a savage of Sumatra to his companion, showing him a watch that had been made in Europe, "that a people such as we should be the slaves of a nation capable of forming such a machine? The sun," he added, "is a machine of the same nature." "And who replied him up?" said his companion. "Who," replied he, "but Allah!" If any exception to the universality of these religious impressions among mankind is to be found, it is not among savages we are to look for it, but in populous, and commercial, and artificial societies of men, where the voice of nature is drowned amid the bustle of business or the hurry of dissipation; where our earliest and most susceptible years are passed among the productions of human art, and the attention is diverted from those physical appearances which are stamped with the obvious marks of divine power and wisdom. Nothing, in truth, banishes moral impressions from the thoughts so much as the artificial objects with which we are every where surrounded in populous and cultivated countries, particularly in large commercial ci-

ties; because the curiosity is too deeply engrossed by the productions of human skill and industry to have leisure to follow its natural directions. Hence it is that such impressions, however long banished from the mind, never fail to revive when we retire from the haunts of men to converse with nature in solitude. What we call the love of nature, is in fact the love and admiration of the Deity. The enthusiasm with which some men survey the endless vicissitudes which the spectacle of the universe exhibits, is nothing else than the devotional temper moderated and repressed by the slight veil which sensible objects interpose between us and their Author. In those deep and savage recesses, where human foot has never trod, this veil is in some measure removed; every thing around us appears unchanged and fresh from the hand of the Creator, and we seem to be conscious of his more immediate presence."

Præsentior em et conspicuus Deum
Per invidias rupes, fera per jura,
Clivoseque præmontes, sonantes
Inter aquas, nemorumque noctem;
Quam si repositus sub trabe citra
Folgeret auro, et Phidiacæ manu.

THE FRIEND.

TENTH MONTH, 3, 1829.

The views of the Society of Friends respecting the Holy Scriptures, have always been openly and fully declared. They have at all times received them as an unquestionable record of the revelation of the divine will, and as a history of unimpeachable authenticity and accuracy. They have always declared, that, in all matters of faith and doctrine, they were willing to be tried by their conformity to the Book, and that all doctrines contrary thereto, whatever claim may be laid to revelation, must be a delusion of the evil one.

Aware of the importance of a form of sound words, they have felt themselves restricted from speaking of the sacred volume in the language which others adopt. Finding that the evangelists and the apostles call the Lord Jesus Christ, by the name of the Word of God, and knowing and witnessing the fatal effects in theological inquiries of ambiguous expressions, they refuse to apply this term to the Scriptures. The reason is obvious, for a proposition true of the one, may be false of the other; and a well founded assertion, and well argued demonstration, as applied to either, may, by shifting the phrase from one to the other, at any point of the argument, give rise to great and fatal errors. They believe, moreover, that the reading of the Scriptures, to be truly profitable, must be accompanied by the illuminations of that Spirit which dictated them, to the universal and saving light of which they are themselves an irrefutable evidence. The place, therefore, which we assign to the Scriptures, is that of being the most important of secondary helps, which, through the divine blessing, and the operations of the Holy Spirit,

are able to make us wise unto salvation, through faith in Christ Jesus.

When, therefore, a general and simultaneous impulse was given throughout the Christian world, to the spreading of the Bible, by the establishment of the British and Foreign Bible Society, no true Quaker viewed it with indifference. The history of that Society is, in truth, one of the most remarkable events of our age. It has gone on, acquiring vigour by its progress, exhibiting no symptom of decay, or faltering, until it has scattered the sacred volume over the four quarters of the earth.

In this noble enterprise, many of the pious and distinguished members of our Society in England, were from its origin among the most zealous labourers. They saw that one of the most powerful antidotes to infidelity, superstition, and priestcraft, was the universal dissemination of the Bible. They had learned from history, that the progress of mankind, in true civilization, in rational liberty, in the happiness and dignity of private life, had every where been as an index of the knowledge and circulation of that most inestimable of books.

While they left to others, therefore, the more prominent stations in the Bible Society—the public orations and the titular distinctions, they were found with the Pinkertons, the Owens, and the Steinkoffs, earnestly and devoutly engaged in the labours of the field. When the flame of this sacred zeal was kindled in America, a few, and but a few of our members engaged in the service. The cause of this apparent indifference, it is not difficult to explain. Many were deterred by the forms with which the public proceedings of most of these societies were accompanied. Many others, knowing little of the subject but from what they saw in the public papers, began to fear that our brethren in Great Britain were in danger of being drawn into a spirit of ostentatious benevolence, by joining in the public proceedings of the Bible Society, the complimentary speeches of the members, and the tone of exaggeration, which sometimes marked the debates; and a vague, though perhaps a wholesome jealousy of similar dangers, restrained them from joining with the American Society. A still deeper, and more extensive influence, though at that time unperceived, even by ourselves, was at the bottom of this reserve in other minds. Elias Hicks and his admirers, had, before the period of which we speak, adopted that system of speculative divinity, in which, as they advanced farther, they grew bolder. The first appearance of these new doctrines, was to be traced in an exclusive mention of the influence of the Holy Spirit in their sermons, without reference, or, with but little reference, to the redemption which is through Jesus Christ. It would almost seem that a determination had been early taken by the leaders, to destroy the influence of Scripture as a test of doctrines; for, while they were continually quoting and appealing to it in support of their opinions, they had one short and summary answer to every scriptural argument against them:—"There never was a book that had been made more a nose of wax of, than the Bible." Some of them, in the heat of their declamation, did not scruple to cite the

perverted interpretations of wicked and deluded men, as attributable to the Bible itself, saying it had done more mischief than any other book, and that it was written by nobody knows who, and one of them went so far as to call it the worst of books. While the Bible itself was thus decried, the Bible Societies received no mercy at their hands. Who does not remember the furious invectives with which they were assailed? They were classed with agricultural societies, horse racing, and canalling, and included in the sweeping denunciations that were pronounced against every thing done, in what was conveniently called the wisdom of man. The boldness of these invectives had its effect. Men of influence and authority, who utterly disapproved of them, saw no way open, such was the peculiar situation of our Society, to emancipate it from this thralldom; and rather than break the union in which its safety had hitherto consisted, patiently bore the yoke. A day of deliverance at length arrived, and our Society has shaken off the incubus of infidelity. One of the first duties which our members now owe to themselves and to each other, is to repair the broken walls, and desolate places, where this spirit of unbelief has raged. If there be any essential doctrines of the Christian faith, that have been despised or overlooked, let us now inculcate them. If there be any of the outward means of Christian knowledge, which have been undervalued, let us now use them in their proper place, and restore them to their proper estimation.

We do not use this language in reference to those members of our Society who have been under the weight of religious exercise, for true religion must produce every where the same disposition of mind, in relation to the essential points of Christian faith. But our Society includes large numbers, over whom the care of the church and of Christian brethren had needs be extended, and who require counsel, assistance, and encouragement.

Being deeply impressed with these sentiments, we have a peculiar pleasure in announcing to our readers, the formation of an association for distributing the Bible to the members of our religious Society. The constitution, and an address to Friends in America, signed by a large number of respectable Friends, are now in press and shall be published in our next number. We are persuaded that this Society will meet with the general approbation and support of Friends, and that its structure and arrangements, which are simple yet efficient, will be found to answer the design of its establishment, namely, the promotion of the knowledge and perusal of the Scriptures among our members universally.

The drift of the article, "Plain Facts," will perhaps be understood, by stating, that the pamphlet to which it refers, contains, in the usual style of Hicksite publications, various vague and unsupported assumptions and denials, which our correspondent has chosen, in this concise form, to rebut and expose. By turning to page 383 of our present volume, it will be seen that the same pamphlet is there noticed.

With respect to the article entitled "Faith of Primitive Friends," it will no doubt be satisfactory to our readers to be informed, that we have conversed with a Friend, who has seen the mutilated, but very

interesting document, and who assured us, that it bears all the marks of a real autograph. We further learn, that it was obtained from the venerable Moses Brown, of Providence, who, it is known, has been so much pains in accumulating whatever is curious and valuable in relation to the early history of our Society. This plain and full declaration of faith, by faithful men, under cruel persecution, and at the peril of their lives, and for the express purpose of clearing the Society from the slanderous reports of surrounding enemies, most certainly has claims to peculiar consideration; and surely if many of those who unwarily have become entangled as in the net of the Fowler, could be induced dispassionately to peruse it, the effect could not fail to be salutary.

The continuation of "Remarks upon Evan Lewis' Review." &c. has been received, but we must ask the indulgence of our valued correspondent for its suspension to make room for other matter, for which we were desirous to provide a place.

Russia and Turkey.—The advance of the Russian army in Turkey, is reported to have been exceedingly rapid. After the passage of the Balkan, in the course of which, one or two considerable bodies of Turkish troops were defeated, the Russians advanced towards Constantinople, and were concentrating their forces in the neighbourhood of Aidaz. We regret to find, that here a fierce and bloody encounter took place. An attack was made upon the Turkish army in possession of the town, who, after an obstinate resistance, were forced back within their works and into the narrow streets of Aidaz, and were there slaughtered in great numbers by the victorious Russians. Some Turkish regiments stationed behind the town, then dispersed and fled; and the conquerors, not content with the blood already spilled, sent their Hulus and Cossacks in pursuit of the fugitives, who made great havoc amongst them; whilst such as were not fortunate enough to escape in the first instance, were cut down by the infantry.

Since writing the preceding, the "National Gazette" states, that a letter from Havre of Aug. 26th says, news had just arrived from Paris, that the Russians were in possession of Constantinople.

The harvests in England, upon the whole, promise to terminate favourably. The weather, however, was unpropitious for a few days preceding the departure of the last packet from Liverpool, (25th ult.) and prognostics of injury were accordingly freely indulged.

Trade generally continued very much depressed. A storm of extraordinary violence had extended over almost all Scotland. Great quantities of sleep-timber, hay, &c. were carried away into the sea. Bridges were destroyed, and turnpikes inundated. Eleven vessels were wrecked on the coast, the crews of eight of which perished.

A revolution has been accomplished in Lima by the partizans of Bolivar, without bloodshed; and an early period to the war between Colombia and Peru, is therefore anticipated. The first act of the new government is expected to be a repeal of the prohibition of flour, domestics, soap, tobacco, &c. as a popular measure.

FOR THE FRIEND.

I was much gratified by the perusal of the account contained in your paper respecting the number of Friends and Hicksites in each meeting within the limits of Ohio yearly meeting. Such statements are valuable; they serve to show the exaggeration which the Hicksites practise in order to make the impression that they are the larger portion of the Society; and in years to come, when those who are familiar with the circumstances of the present schism are removed, it will be important to have such

documents to appeal to for the real state of the case.

I may confess I have been somewhat surprised that so little progress has been made in this work within our own yearly meeting; the enumeration of the members in the city of Philadelphia being the only one that I recollect to have seen published. The labour is not so great as at first it may appear. If two Friends in each meeting would undertake the business, they could, in one day, make out a complete list of all the members of their meeting, designating the sexes, and adults, and minors; and as the Hicksites are generally disowned, the minutes of the monthly meetings would give their names, which, with the addition of their children, and the few persons who may not be under care, would complete the account.

It will be admitted by all, that it is of great importance to every meeting not only to have a regular record of births and deaths, (which may be of great importance as legal testimony,) but also a complete list of members, so as to enable a meeting, at any time, to decide who does, or who does not belong to it. If such an enumeration as we propose was now commenced, and a list made out, a little care bestowed on it monthly would keep it correct, and furnish each meeting with this important document.

Another inducement to undertake this work is the notorious deception which the Hicksites practised in the account which they pretended to take, which was first published in the *Bee*, and when that paper expired, was transferred to *Gould's Advocate*. The most shameful frauds were committed in making that statement. Families, and almost whole meetings were put down in the lump, and whoever said they "wished to remain members of the Society of Friends," which was the technical phrase used by the collectors, were forthwith recorded as good Hicksites, though they abhorred their principles, and had never attended at any of their meetings. We speak with certainty on these points as regards some meetings, from which we obtained clear and satisfactory information as to the mode of taking the census, respecting which, we have in our possession some very curious particulars not much to the credit of the Hicksites. An account made out by such hands could not be expected to possess very great accuracy. I indulge the hope that this short hint will serve the purpose of inciting Friends in the different meetings throughout the country to commence, and pursue the inquiry, until a complete enumeration of all the members of Society, and of the seceders from it, is made out, and their names recorded. R. G.

Phila. 25th mo. 7th, 1829.

An emperor of China, making a progress, discovered a family, in which the master, with his wives, children, grand-children, daughters-in-law and servants, all lived in peace and harmony. The emperor, admiring this, inquired of the old man what means he employed to preserve quiet among such a number of persons; the man taking out a pencil, wrote only these words: *patience, patience, patience.*

DIED,

In New York, on the 7th ult. JOHN W. WARRER, in the 50th year of his age.

He decended as a native of Kilkenny, Ireland, and emigrated to this country in 1817. Since then, unto the period of his death, he enjoyed the esteem of a circle of friends, who admired him for his straight forward honesty and unpretending hospitality.

In his religious principles he was a decided supporter of the ancient faith of our Society, and throughout the whole of the unpleasant controversy which terminated in the late separation, he was amongst the foremost to express his entire disunity with the doctrines of the "new sect."

For some time previous to his death he had anticipated such an event, and always spoke of it with calmness and luminy.

The night before he took place (first day) he was more than usually serious, had his family collected round him to read a few chapters in the Bible; after which he addressed some appropriate remarks to them. He retired to bed, apparently pretty well, but at twelve o'clock was seized with a difficulty of breathing, which speedily terminated his life. His disease was an affection of the heart.

— On the 23d ult. SARAH CRESSON, aged 58 years, a member of Haddonfield meeting, N. J. and a minister of the gospel of Jesus Christ. The example of this estimable Friend, in her various walks, was instructive, and calculated to exalt the Christian profession. Her deportment was serious and dignified, becoming the messenger of grace. Her devotedness to her Master's service was conspicuous in embracing opportunities, under his direction, to gather souls unto God. She was not ashamed of the duties of her high calling and office, but instant in season she was often led, both in public and private, to address individuals, and in a powerful and affecting manner, to minister with precision to their conditions. Thus she was made the instrument of awakening many and drawing them into a love of the blessed truth, and a course of conduct consistent with its precepts. It may be said, that it was her meat, and her drink, to do her Lord's will. During the last five months she was much afflicted with bodily indisposition; in which she experienced, as many of Lord's servants before her had done, in the dispensations of inscrutable wisdom, great desertion of the sensible evidences of his heavenly presence; but having kept her integrity and allegiance to her dear Redeemer, her end was attended with the consoling assurance, that the everlasting arms were underneath, and after the final trial of her faith, she was again enabled to lift up her soul in praise unto God. The very solemn and peaceful quiet, which was felt in being with her towards the close, not only indicated, but seemed a foretaste of that blessed repose, she was shortly to be made the undisturbed partaker of. In this season she repeated, at distinct intervals, melodiously several times the words, "my soul," and then added, "praised be to God." These were the last intelligible sounds she uttered, leaving the indubitable conviction on the feelings of her attendants, that her conflicting spirit with joy beheld the countenance of her Redeemer, and was filled with songs of praise.

— At his residence at Wissahickon, Philadelphia county, on the 23d ult. SAMUEL BART, in the 51st year of his age, much esteemed in his neighbourhood, and among a large circle of acquaintances, for the integrity of his conduct, for his manly frankness, and the unaffected urbanity of his manners.

The discipline which corrects the eagerness of worldly passions, which fortifies the heart with virtuous principles, which enlightens the mind with useful knowledge, and furnishes to it matter of enjoyment from within itself, is of more consequence to real felicity, than all the provision which we can make of the goods of fortune.—Blair.

Christian Faith and Benevolence exemplified.

(Continued from page 397.)

The prospect from the summit of the mountain was truly delightful, presenting a distant view of Mont Blanc, several extensive lakes and towns, with villages and vineyards in abundance. Our eye-attentive guide frequently stopped to point out particular objects in this beautiful scenery, leading us to imagine what it must be in summer when the land is covered with verdure. Sometimes the road led round a tremendous precipice, and we seemed raised to an alarming height, and sometimes the descent was so steep that we appeared as if buried in the valley. At the foot of one of the highest mountains is a small town, called Chaux de Fonds, where our conductor invited us to alight at a hospitable mansion, to whose kind inmates he had sent previous information of our intended visit, and an excellent dinner was provided. The family here was extremely interesting; and the lady of the house, who is a sister of M. A. Calame's, received us with evident emotion, delighted to be in company with English persons of our Society, of whose principles she had heard an account, which accorded in a great measure with her own feelings. Her husband also was a very serious character, and we all felt much sympathy and unity with each other.

Late in the evening of this day we arrived at Locle, a considerable town in a valley of the same name, famous for the manufacture and exportation of watches, trinkets, and lace. The town is long and narrow, built between two mountains, and affording but poor accommodation for travellers. We alighted at a small inn near the dwelling of M. A. Calame, who had watched for our arrival, and came immediately to welcome us, which she did with so much cordiality and kindness, that it was with the greatest difficulty we resisted her entreaties to take up our abode at her house.

M. A. Calame appears to be about thirty-five or forty years of age; her countenance benevolent, strong, and expressive; her hair cut short, and worn without cap, or any ornament whatever; her apparel perfectly simple, and of the least costly kind, considering herself only as a steward over the property she possessed, and that it would be wrong to devote much of it to her own use. She was so quiet and retired in her manners, and expressed herself with so much frankness and genuine simplicity, that the idea of enthusiasm vanished from our minds.

We engaged at her earnest request to spend the next day with her, and to accompany her to the school in the morning, which is situated a short distance from the town. After much interesting conversation we parted for the night, mutually pleased and attracted to each other.

Early the next morning she revisited the inn, and expressed in much simplicity the unity of spirit she had felt with her friends when she awoke in the night, and her thankfulness that we had been permitted to meet. These feelings of sympathy we could well appreciate, believing them to proceed from the uniting love of our blessed Redeemer; and the more we

knew of M. A. Calame, the more we found her principles in accordance with our own.

After breakfast we went to visit the institution; we found it rude and homely in appearance, and the house much too limited for the accommodation of so many inmates; in consequence of which, the benevolent foundress had begun to build an addition, but its progress was delayed for want of funds. She mentioned a circumstance connected with this object, which may give some little proof of her trials and her faith. The gentleman who had granted her a house for the boys' school thought fit, she believed on account of the singularity of her religious opinions, to give her notice to quit, on an alleged pretence that he had occasion for it himself; the circumstance occasioned much anxiety; but her great Master did not desert her; and in a degree of renewed confidence in his providential care, she said in her heart, "He will never suffer these poor children to be cast into the streets; He knows that they stand in need of shelter, food, and clothing, and that all I desire is to do his blessed will." Upon applying in her distress to some benevolent individuals, a small sum was raised to commence a new building, which, although in a very unfinished state, furnished the boys with several rooms for their various occupations, and notwithstanding she was often under much discouragement, a cheering hope was indulged that it would be in time completed.

We were first introduced into an apartment, where nearly one hundred children, mostly girls, were making lace. Not a voice was heard, and the stillness was only disturbed by the low clatter of the bobbins. The eyes of this interesting and industrious little group, as we entered, were all turned upon us with surprise and curiosity, but they rested on their benefactress with gratitude and affection, while the sweet influence of heavenly love seemed to pervade every heart, and to dwell, like "the dew upon the tender plant," even upon the minds of the youngest children, who could not yet be sensible of the source from whence it proceeded.

Upon leaving this apartment, it was observed that the stillness and order were very remarkable among such a number of children of different ages, and of the lower class in society; when M. A. Calame quickly replied, "It is the work of the great Master; it is his institution, and he presides here; these dear children are taught to love Him above all, and to do all things for his sake." We then went into the girls' school-room, where some were writing, and others repeating lessons, but the same peace and order seemed to preside over all. A class was called out to read before us, and to answer Scripture questions, which they performed remarkably well, and proved that no pains were spared in their instruction in this important branch of education; two other classes were then examined in arithmetic and geography, and equally proficient.

Although this institution was not designed for a hospital, yet the pious foundress had not felt at liberty to reject some of the afflicted who had applied to her for admittance, and an upper chamber was devoted to this class. Here we saw the blind, the lame, and the deaf and

the dumb,—with several infants, one sick, and one in the cradle. Upon our entrance we could not help observing a little deaf and dumb boy, who ran up to M. A. Calame, and seemed very desirous to attract her attention; she spoke to him, and smiled, putting her arm around him; but the child, not satisfied, still clung to her clothes, and made a distressing noise;—"Poor child," she said, "I know what he wants;" and, taking him into her arms, she kissed him; he returned her caresses with ardour, and being put down again, was perfectly quiet and contented.

The bed-rooms were clean and neat, but the bedding very coarse and homely, mostly covered with calico-quits made in the house. In one very small room was a poor young woman, who had been for years much afflicted with scrofula, and was not able to rise from her bed; but her mind appeared to be in a retired seeking state, and desirous of attaining to greater resignation. We all felt much sympathy with the poor sufferer, and, during a time of precious silence by her bedside, her benefactress seemed brought into much feeling on her account; and when she parted from her, tears stood upon her cheek. Upon its being observed that it was an interesting case, and that the young woman appeared serious, and awakened to a sense of her situation,—"Yes," she replied, "I believe she is so; I feel much for her; her recovery is hopeless, and it is surprising that she has lived so long; she is aware of this, but her disposition is lively; she has many temptations, and the work of regeneration is only begun; but I trust the great Master will carry it out to perfection, and grant her resignation to his blessed will." We descended to another small room, in which were a number of very little children from about two to four years old, on high seats, round a table, at the head of which was a blind girl, of about eighteen, teaching them by the movement of her fingers to pick in pieces shreds of woollen cloth, which they obtained from the tailors' apartment, in order that, being again reduced to a sort of wool, they might be quilted between coarse calico and made into warm covering for the beds. After being thus occupied for one hour at a time, these little ones are allowed to play, and when in the school-room receive lessons according to their capacity.

Another apartment was appropriated to the mantua-maker and her pupils, employed in making coarse clothing, or in adapting old clothes sent to the institution to their various necessities.

In that part of the new building already occupied by the boys, one apartment was allotted to the shoemaker, and the children whom he was instructing in his trade; in another the tailor and his apprentices; and an upper room was made use of as a workshop for turning and manufacturing various articles in brass and iron. We purchased a few of these as specimens of their work, and also some wooden boxes, beautifully turned. Certain hours are appropriated to their lessons in their different school-rooms, which are taught in classes, by succession.

(To be continued.)

PLAIN FACTS.

Addressed to the serious consideration of John Pound, Lyman A. Spalding, Harvey Frink, Elihu F. Marshall, and Elisha Dean, signers of a tract called *The Inquisition and Orthodoxy, contrasted with Christianity and religious liberty*. Printed at Lockport, N. Y., 1829.

1. In the 4th mo. 1827, John Comly and others separated from the yearly meeting of Philadelphia, and set up a new yearly meeting contrary to the discipline and order of the religious Society of Friends.

2. In the 4th mo. 1828, Elias Hicks visited the seceders at their general meeting at Green street, Philadelphia, and received a minute expressive of their unity and esteem for his services.

3. In 5th mo. 1829, many of the seceders from Philadelphia, who had been regularly disowned for their disorderly conduct, attended the New York yearly meeting, and were encouraged by Elias Hicks to keep their seats, in opposition to the rules of the Society and the remonstrance of Friends. By this procedure, the latter were compelled to adjourn to another place.

4. In 9th mo. 1828, the aforesaid John Comly visited the meetings of the Hicksites in the state of New York, and was received by them as a minister in full unity.

Now from these facts, the identity of the followers of Elias Hicks, in Pennsylvania and in New York, is demonstrated; and if the separation of John Comly and his associates at Philadelphia, was disorderly and contrary to the rules of the Society of Friends, (which no candid person can deny,) then is the conduct of all those who abet and encourage them in that separation, disorderly and contrary to the rules of the Society of Friends.

5. The Hicksites are not embodied as a sect, beyond the limits of *five* adjoining yearly meetings.

6. None of the *five* undivided yearly meetings of Friends will hold any intercourse with them as a religious community.

These yearly meetings are qualified impartially to judge of this controversy, and they deny that the Hicksites are Friends. None but Hicksites assert it.

7. No society has ever been formed of schismatics from the Society of Friends without dwindling and coming to naught in a few years.

The signers say, "It was a fundamental principle of Fox—and a host of ancient Friends, that for our religious principles we are accountable only to the Almighty." This assertion is directly contravened by the following:

8. George Fox, in his epistle from Amsterdam, 1677, says, "You that have given your testimony against that spirit, (of Wilkinson and Story,) stand in your testimony." In another epistle he says, "This spirit cries we must not judge conscience; we must not judge matters of faith: we must not judge spirits nor religions." G. Fox then adds, "They that are in the pure spirit and power of God, judge," &c.

9. About this time, a testimony of denial was issued by a monthly meeting in Suffolk, (Eng.) and signed by that eminent minister Giles Bernardiston and ten others, which begins thus:

"For the clearing of the precious truth of God professed by us, his people called Quakers, from the occasion of stumbling and reproach, given by Jeffery Bullock's *pernicious doctrine*, in affirming that he neither expects justification nor condemnation by that Christ that died, or was put to death, at Jerusalem; these are to certify," &c.

10. W. Penn, in his "Spirit of the Hat," inquires whether the church "may not justly disown (John Perrot) as a disputer about needless questions, and one that has gone out of the complete unity of the body, and exercised by another spirit? Deny this, (says Penn,) and farewell to all church order and discipline, yea, and truth itself, for it is an absolute inlet to Rantersim and so to Atheism."

11. R. Barclay says, "Were such a principle to be received—that no man should be excluded for his opinions in matters of faith, then what blasphemies so horrid—but might harbour itself in the church of Christ?"

12. Mary Jerom had been inconsistent, and had imbibed erroneous notions, contrary to scripture doctrine. In 1761, Nottingham monthly meeting, (Eng.) "thought it necessary to bear a testimony of disunity with her said sentiments and conduct." Gough, iv. 534.

The discipline which authorises the disownment of the Hicksites, has been used from time immemorial; it was even contentedly lived under for years by these same signers, until they became delinquents. The following extract applies to their cases:

13. "When any, by their inconsistent and disorderly conduct, or by imbibing and adopting principles and practices contrary to the doctrines to which we hold, *have first openly manifested their disunity with the Society*, it is just and requisite, that, after endeavouring to restore them without effect, the body [of Friends] should testify its disunity with such erring and refractory members." *Discipline* of New York yearly meeting, page 6.

In no enviable state of mind, could the signers have been when they named their book "*The Inquisition and Orthodoxy*," &c., insinuating that the Society of Friends were persecutors; and another trace of the same intemperate feeling appears, where, referring to the Hicksites, they say, "They are unwilling to anathematize one whose life is without reproach, merely because he does not entertain their views on certain points of belief; but all disguise and command of temper forsake them in the following charge: "The modern preachers of ancient Quakerism, have aroused the same spirit of intolerance which arrayed itself against the founders of the Society."

No Hicksite preaches "ancient Quakerism," unless to deceive his audience. No spirit of intolerance has been aroused, except that which rebuked John Perrot and other schismatics. It seems that this tract was intended for minds in the highest state of excitement, and so ignorant as not to know that "the founders" of our Society suffered restraint of goods, whipping, imprisonment, death from being confined in loathsome dungeons, and death by hanging. Now, no person of a calm and sane mind, acquainted with the Society of Friends, will ever

believe that they meditated any outrage on their deluded brethren.

Instead of the "anathematizing," our *Discipline* prescribes, on disowning all offenders,

14. "Earnest desiring, that they may be convinced of the error of their ways, and that through unfeigned repentance, and a consistent, orderly conduct in future, they may be re-united [with us]." *This being the utmost extent of our Discipline*, it is very evident that, from the right exercise thereof, no degree of persecution or imposition can be justly inferred; for the imposition would rest entirely on the part of those who might insist on being retained as members while at open variance with the body, either in principle or practice." *New York Discipline*, p. 6, 7.

But the signers exhibit the most resentful feelings on being debarred from practising that imposition.

15. The Jews were but partially enlightened, but one of their moral precepts merits the particular attention of the signers:—"Thou shalt not bear false witness against thy neighbour."

They say, "The charges [of Deism] brought against Fox, Penn, &c., and against Elias Hicks, &c. are one and the same." Take another example of logic: A is accused, but proved to be innocent. In another age, and in another country, B is also accused of the same offence by another people; therefore B is also innocent.

16. Fox, Penn, and their associates, professed faith in Christ, "both as he was the man Jesus, and God over all blessed forever"—"that Christ could not be divided"—"that he died for all men, tasting death for every man, and was an offering for the sins of the whole world."

17. Elias Hicks asserts, (and his followers probably believe,) that Jesus "was only an outward Saviour, that healed their outward diseases." "From what Jesus himself said, he was not God." "I do not consider the crucifixion of the outward body of flesh and blood as an atonement for any sins but the legal sins of the Jews."

It is difficult to conceive a greater discrepancy of opinion, and we cannot acquit the signers of a wilful attempt to deceive their readers.

For the purpose of abusing the Society of Friends, the signers have caused to be printed and circulated, the slanders of an old adversary,* although they receive a full share for themselves. In the fable, the envious man was willing to lose one eye that his neighbour might lose both; but the signers appear so much actuated by revenge as to be satisfied with half that advantage.

18. No change has taken place in the religious opinions of Friends since the first origin of the Society; and those now preached among us, exactly accord with the sentiments of Fox, Penn, and Barclay.

It is painful to observe the almost total disregard to truth in so many of the Hicksite publications; and their practice of circulating garbled, and one-side extracts as the entire sentiments of our early Friends, deserves the severest reprobation. The signers ought to be ashamed. Of all the works of William Penn, *The Sandy*

* William Craig Brownlee, remarkable for his bitterness of spirit.

Foundation Shaken, seems best to suit their purposes, being solely controversial, and not professing to give a full view of his faith and religious opinions. At its first appearance, indeed, so little was it understood that he was committed to the tower; but on explaining, he was released. The Hicksites carefully avoid his explanations; and many honest minds relinquish the faith of the gospel under a supposed acquiescence in the doctrines of our ancient Friends. We believe many hundreds have fallen into this snare. It is fraudulent; it is wicked; it is cheating them out of their religion; and such deceivers have assumed an awful responsibility. P.

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THE FAITH OF PRIMITIVE FRIENDS.

The following passages from the fourth book of Sewell's History are copied by way of introduction to the annexed fragment of a paper, which was issued by several Friends, during their imprisonment in Boston, in the year 1657, and which is doubtless the original document mentioned by the historian as having been written by them.

"The next that came were *Christopher Holder* and *John Copeland*, who had been banished before, and coming to Salem, a town in the same colony; Holder spoke a few words in their meeting, after the priest had done; but was haled back by the hair of his head, and a glove and a handkerchief thrust into his mouth, and so turned out with his companion; and next day had to Boston, where each of them received thirty stripes with a knotted whip of three cords, the hangman measuring his ground, and fetching his strokes with the greatest strength he could; which so cruelly cut their flesh, that a woman seeing it, fell down as dead. Then they were locked up in prison, and the gaoler kept them three days, without any food, not giving them so much as a draught of water; and so chose that none might come to speak with them; lying on the boards, without bed or straw. Thus they were kept three weeks in prison, without fire in the cold winter season. And Samuel Shattock of Salem, who endeavoured to stop the thrusting of the glove and handkerchief into Holder's mouth, lest it should have choked him, was also carried to Boston, and there imprisoned, till he had given bond for twenty pounds, to answer it at the next court, and not to come at any meeting of the Quakers.

The career of this cruelty did not stop here; for Lawrence Southwick and his wife Cassandra, members of the public church at Salem, and an ancient and grave couple, having entertained the aforesaid C. Holder and J. Copeland, were committed to prison, and sent to Boston, where Lawrence being released, his wife was kept seven weeks prisoner, and then fined forty shillings for writing a paper, *Exhortation*, written by the aforesaid Holder and Copeland.

The next that came from England, as being under a necessity from the Lord to come to this land of persecution, was *Richard Doudney*, who was apprehended at Dedham, and brought to Boston, having never before been in that country; yet he was not spared for all that, but thirty stripes were also given to him in like manner as to the two aforesaid. And the same imprisonment, he was sent away with Holder and Copeland; after having been threatened with cutting off their ears, if they returned. These cruel dealings so affected many inhabitants, that some withdrew from the public assemblies, and, meeting by themselves quietly on the first days of the week, they were fined five shillings a week, and committed to prison. The first who were so were the aforesaid Lawrence and Cassandra Southwick, and their son Josiah; who, being carried to Boston, were all of them, notwithstanding the old age of the two, sent to the house of correction, and whipped with cords, as those before, in the coldest season of the year, and had taken from them to the value of four pounds, thirteen

shillings, for not coming to church." See *Sewell's History under the year 1657.*

FRAGMENT

Of a Declaration of Faith, and an exhortation to obedience thereto, issued by the above named Christopher Holder, John Copeland, and Richard Doudney, while in prison as above stated.

"Whereas it is reported by them that have not a bridle to their tongues, that we, who are by the world called Quakers, are blasphemers, heretics, and deceivers; and that we do deny the Scriptures, and the truth therein contained: therefore, we, who are here in prison, shall, in few words, in truth and plainness, declare unto all people that may see this, the ground of our religion, and the faith that we contend for, and the cause wherefore we suffer.

Therefore, when you read our words, let the meek spirit bear rule, and weigh them in the equal balance, and stand out of prejudice, in the light that judgeth all things, and measureth and manifesteth all things.

As [for us] we do believe in the only true and living God, the Father of our Lord Jesus Christ, who hath made the heavens and the earth, the sea, and all things in them contained, and doth uphold all things that he hath created by the word of his power. Who, at sundry times, and in divers manners, spake in time past to our fathers by the prophets, but in these last days he hath spoken unto us by his Son, whom he hath made heir of all things, by whom he made the world. The which Son is that Jesus Christ that was born of the Virgin; who suffered for our offences, and is risen again for our justification, and is ascended into the highest heavens, and sitteth at the right hand of God the Father. Even in him do we believe; who is the only-begotten Son of the Father, full of grace and truth. And in him do we trust alone for salvation; by whose blood we are washed from sin; through whom we have access to the Father with boldness, being justified by faith in believing in his name. Who hath sent forth the Holy Ghost; to wit, the Spirit of truth; that proceedeth from the Father and the Son; by which we are sealed and adopted sons and heirs of the kingdom of heaven. From the which Spirit, the Scriptures of truth were given forth, as saith the apostle Peter: "Holy men of God spake as they were moved by the Holy Ghost." The which [Scriptures] were written for our admonition, on whom the ends of the world are come; and are profitable for the man of God, to reprove, and [to] exhort and to admonish, as the Spirit of God bringeth them unto him, and openeth them in him, and giveth him the understanding of them.

So that before a[ll] men we do declare, that we do believe in God, the Father, Son, and Holy Spirit, according as they are declared [in the] Scriptures; and the Scriptures we own to be a true declaration of the Father, Son, and Spirit; in [which] is declared what was in the beginning, what was present, and what was to come.

Therefore, all [ye] people in whom honesty is: stand still and consider. Believe not them

that say, Report, and we will report it—that say, Come, let us smite them with the tongue, but try all things, and hold fast that which is good. Again we say, take heed of believing and giving credit to reports; for know [ye not] that the truth in all ages was spoken against, and they that lived in it were, in all ages of the world, hated, persecuted, and imprisoned, under the names of heretics, blasphemers, and [deceivers];

[Here the bottom of the paper is torn off; and it can only be known, by an unintelligible shred, that somewhat more than fourteen lines of the exhortation is lost. We read again at the top as follows:]

—"that showeth you the secrets of your hearts, and the deeds that are not good. Therefore, while you have light, believe in the light, that you may be the children of the light; for, as you love it and obey it, it will lead you to repentance, bring you to know Him; in whom is remission of sins, in whom God is well pleased; who will give you an entrance into the kingdom of God, an inheritance amongst them that are sanctified. For this is the desire of our souls for all that have the least breathings after God, that they may come to know Him in deed and in truth, and find his power in and with them, to keep them from falling, and to present them faultless before the throne of his glory; who is the strength and life of all them: that put their trust in him; who upholdeth all things by the word of his power; who is God over all, blessed for ever. Amen.

Thus we remain friends to all that fear the Lord; who are sufferers not for evil doing, but for bearing testimony to the truth, in obedience to the Lord God of life; unto whom we commit our cause; who is risen to plead the cause of the innocent, and to help him that hath no help on the earth; who will be avenged on all his enemies, and will repay the proud doers.

[Signed]

CHRISTOPHER HOLDER.
JOHN COPELAND.
RICHARD DOUDNEY."

From the House of Correction,
the 1st of the Eighth Month,
1657, in Boston.

I certify that the foregoing is an accurate and true copy of the original document, issued by the above named Friends, so far as the same can in its present mutilated state be read; and that it exactly corresponds with the original, except that, for the sake of perspicuity, some additional points have been inserted, the orthography has been adapted to modern usage, some words, not legible, have been supplied within brackets, and a few grammatical errors have been corrected.

GOULD BROWN.

New York, 9th mo. 23d, 1820.

—:—

The true polish of the manners, is the general effect of vital religion; without this, however smooth and shining the exterior may be, it only serves to conceal the corruptions of human nature from spiritual notice, till they meet with a shock, strong enough to fracture the varnish.—*Dilwyn.*

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FOR THE FRIEND.

SIR ISAAC NEWTON.

Continued from page 403.

Newton's *Principia* appeared complete in 1687. We may form some idea of the novelty and profundity of the discoveries which it contained, on learning that, when it was first published, not more than two or three among Newton's contemporaries were capable of understanding it; that Huygens himself, a man whose mind was particularly suited to appreciate its merit, only in part adopted the idea of gravitation, and that merely as regarded the heavenly bodies, while he rejected its influence between the separate particles of matter—being preoccupied by the hypothetical ideas he had formed respecting the cause of gravity; that Leibnitz, perhaps through rivalry, or perhaps by a prepossession in favour of his own metaphysical system, completely mistook the beauty and the certainty of the method employed by Newton in this work; and even went so far as to publish a dissertation, in which he endeavoured to demonstrate the same truths on different principles; that even many years after the publication of the *Principia*, several most profound mathematicians (Jolin Bernoulli, for instance) opposed it, and that Fontenelle, though in advance of his age on most subjects of philosophy, expressed somewhat more than doubts concerning the law of attraction, and persisted, during his whole life, upholding the vortices of Descartes; and in fine, that more than fifty years elapsed before the great physical truth contained and demonstrated in the *Principia* was, we do not say, followed up and developed, but even *understood* by the general-ty of learned men. Whatever difficulty, however, the just appreciation of such a work may present, we can here give a brief account of it with entire confidence, by translating the words of that illustrious man, whose genius has so much contributed to Newton's glory, in having by his own discoveries subjected *all* the movements of the celestial bodies to the law of universal gravitation. After having exhibited him as setting out from the laws of Kepler, in order to discover the nature and the law of the force that governs the motions of the planets and

the satellites in their orbits, and afterwards generalizing this idea according to the phenomena that presented themselves until he had ascended to the certain and mathematical knowledge of universal gravitation, "Newton," says LAPLACE, "having arrived at this point, saw all the great phenomena of the universe flow from the principle he had discovered. By considering gravity at the surface of the heavenly bodies as the result of the attractions of all their particles, he discovered this remarkable and characteristic property of a law of attraction reciprocal to the square of the distance, namely, that two spheres formed of concentric layers, and with densities varying according to any law whatever, attract each other mutually, as if their masses were united at their centres. Thus the bodies of the solar system act upon each other, and upon the bodies placed at their surfaces, very nearly as if they were so many centres of attraction—a result which contributes to the regularity of their movements, and which made this illustrious mathematician recognize the gravity of the earth in the force that retains the moon in her orbit. He proved that the earth's movement in rotation must have flattened it at the poles; and he determined the laws of gravitation in the degrees of the meridian, and in the force of gravity at the earth's surface. He saw that the attractions of the sun and moon excite and maintain in the ocean those oscillations which are there observed under the name of *tides*. He recognized several inequalities in the moon's motion and the retrograde motion of her nodes to be owing to the action of the sun. Afterwards, considering the excess of matter in the terrestrial spheroid at the equator, as a system of satellites adhering to its surface, he found that the combined actions of the sun and of the moon tend to cause a retrogradation, in the nodes of the circles they describe round the axis of the earth; and that the sum of these tendencies being communicated to the whole mass of the planet, ought to produce in the intersection of its equator with the ecliptic, that slow retrogradation known by the name of the precession of the equinoxes. The true cause of this great phenomenon could not have even been suspected before the time of Newton, since he was the first who made known the two leading facts on which it depends. Kepler himself, urged by an active imagination to explain every thing by hypothesis, was constrained to avow in this instance the failure of his efforts. But, with the exception of the theory of the elliptical motions of the planets and comets, the attraction of spheres, the ratio of the masses of the planets accompanied by satellites to that of the sun, all the other dis-

coveries respecting the motions and figures of the heavenly bodies were left by him in an incomplete state. His theory of the figures of the planets is limited, by supposing them to be homogeneous. His solution of the problem of the precession of the equinoxes, though very ingenious, and notwithstanding the apparent agreement of its result with observations, is defective in many particulars. Among the numerous perturbations in the motions of the heavenly bodies, he has only considered those of the moon, the greatest of which, viz. *erection*, has wholly escaped his researches. Newton has well established the existence of the principle he had the merit of discovering; but the development of its consequences and advantages has been the work of the successors of this great mathematician. The imperfection of the infinitesimal calculus when first discovered, did not allow him completely to resolve the difficult problems which the theory of the universe offers; and he was oftentimes forced to give mere hints, which were always uncertain till confirmed by rigorous analysis. Notwithstanding these unavoidable defects, the importance and the generality of his discoveries respecting the system of the universe, and the most interesting points of natural philosophy, the great number of profound and original views which have been the origin of the most brilliant discoveries of the mathematicians of the last century, which were all presented with much elegance, will insure to the *Principia* a lasting pre-eminence over all other productions of the human mind."

The earl of Halifax having become chancellor of the Exchequer, in 1696, conceived the design of a general recoinage; he demanded and obtained for Newton the honourable and lucrative employment of warden of the mint, which was at once an act of kindness, and a choice influenced by discernment. In fact, Newton rendered very signal service in executing the important measure which the statesman had determined on; being peculiarly fitted for the business by his singular mathematical and chemical knowledge. It appears that he had always taken great interest in chemistry; for, from the time when, as a child, he had lived with the apothecary at Grantham, till he resided at Cambridge, he had continued to occupy himself occasionally with that science. Of this we have a proof in his philosophical works, which are filled with profound chemical observations. In tracing the order of these labours, we find him, in his first researches about telescopes, in 1672, making a number of experiments on the alloys of metals, in order to discover the combinations most advantageous for optical purposes, and amassing in these essays a number of remarkable peculiari-

ties in the constitution of bodies. Three years afterwards, the paper on the colours in thin plates affords us still more varied experiments on the combinations of different bodies, solid or liquid, with each other, and on the tendency or the repugnancy they have to unite; still later, the same subjects are treated with greater boldness and comprehensiveness in the Treatise on Optics, and particularly in the queries placed at the end of that admirable work; for what, at that time, could be bolder, than to assert that water must contain an inflammable principle, and that a similar one exists in the diamond?

Besides the natural charm a mind like Newton's must have felt, in the various astonishing and mysterious phenomena of chemistry, what additional interest must they have excited in him, when, having discovered the existence of molecular attraction, and the effects of actions exerted at small distances in the motion of light, he was led to see that similar forces, differing only in their law of decrease, or intensity, would be sufficient to produce in the ultimate particles of bodies all those phenomena of union and disunion, that constitute the science of chemistry! With these new and important phenomena, he occupied himself constantly at Cambridge; and, along with the study of chronology and history, they were the only relaxation he allowed himself when fatigued with his mathematical meditations. He had constructed a small laboratory for prosecuting such pursuits; and it would seem that, in the years immediately following the publication of the Principia, he devoted almost his whole time to them. But a disastrous accident deprived him, in an instant, of the fruits of so much labour, and lost them to science for ever.

Newton had a favourite little dog called "Diamond." One winter's morning, while attending early service, he inadvertently left this dog shut up in his room; on returning from chapel, he found that the animal, by upsetting a taper on his desk, had set fire to the papers on which he had written down his experiments; and thus he saw before him the labours of so many years reduced to ashes. It is said, that on first perceiving this great loss, he contented himself by exclaiming, "Oh, Diamond! Diamond! thou little knowest the mischief thou hast done." But the grief caused by this circumstance, grief which reflection must have augmented, instead of alleviating, injured his health, and, if we may venture to say so, for some time impaired his understanding. This incident in Newton's life, which appears to be confirmed by many collateral circumstances, is mentioned in a manuscript note of Huygens, which was communicated to M. Biot, of the French Institute, by Mr. Vanwinden, in the following letter:—

"There is among the manuscripts of the celebrated Huygens, a small journal in folio, in which he used to note down different occurrences; it is side Z., No. 8, page 112, in the catalogue of the library at Leyden: the following extract is written by Huygens himself, with whose hand-writing I am well acquainted, having had occasion to peruse several of his manuscripts and autograph letters. On the

29th May, 1694, a Scotchman of the name of Colin, informed me, that Isaac Newton, the celebrated mathematician, eighteen months previously, had become deranged in his mind, either from too great application to his studies, or from excessive grief at having lost, by fire, his chemical laboratory and some papers. Having made observations before the chancellor of Cambridge, which indicated the alienation of his intellect, he was taken care of by his friends, and being confined to his house, remedies were applied, by means of which he has lately so far recovered his health as to begin to understand his own Principia. Huygens mentioned this circumstance to Leibnitz, in a letter, dated the 8th of the following June, to which the latter replied on the twenty-third. 'I am very happy that I received information of the cure of Mr. Newton, at the same time that I first heard of his illness, which, without doubt, must have been most alarming. It is to me like Newton and yourself, sir, that I desire health and a long life.'

(To be continued.)

Christian Faith and Benevolence exemplified.

(Concluded from page 406.)

Their food is simple, but good and nourishing; it could be supplied at much less expense if the funds would allow sufficient for making an oven for baking, and other conveniences. The expenditure for bread only is very considerable, amounting at that time to seven *louis* per week; and as the number of children now amounts to 206, the expense must be still greater. When the bell rang, we were conducted into the dining-room, which was much too small for the number assembled, yet great order was preserved. Plentiful messes of soup were placed round the various tables; but before partaking of any thing, they all rose, and sung some verses of a sweet hymn desiring a blessing and denoting thanksgiving, which is also the practice when dinner is ended. Such a sweet feeling of gratitude attended, that we could not but believe the divine blessing would rest upon them.

It is worthy of observation that the teachers are chiefly such as have been educated in the house, who fill their various stations from motives of gratitude and duty, and receive but very small remuneration. We were particularly struck with the simplicity of their dress and manners. It must not be omitted to mention, that among these was a pious German shoemaker, who had believed it to be his duty to work for the institution for very low wages, this being the only way by which he could contribute to its support, and manifest his approbation.

Upon entering the abode of Mary Ann Calame, we were introduced to a dear friend of her's, a German lady, who had believed it was required of her to come and offer what assistance she was able to give in support of this establishment, and she had in many ways been made very useful; she was also a retired character, and holds similar opinions on the important subject of religion with her benevolent friend. The dinner and all we saw in the house

were in accordance with the simplicity of its inhabitants.

In the course of the afternoon we had much interesting conversation respecting the institution, and the religious views of our kind hostess, which from her own account appeared to be much in unison with those of the Society of Friends. She had many years past become dissatisfied with the forms and ceremonies used in the established church, and, meeting with some writings upon spiritual worship which accorded with her own feelings, she became convinced that all true worship and all true religion consist in a spiritual union of the soul with its great Creator, through the sacrifice and mediation of our Lord and Saviour Jesus Christ. She was therefore drawn into much retirement of mind. It was in these seasons that the will of her great Master had been manifested to her, and that she had received strength to obey it. From this period she ceased to frequent the established church, but sat down in silence in her own apartment, in order to seek after that heavenly communion which only could satisfy a mind hungering after celestial food. To any who inquired respecting her religious opinions she was open and candid, without evincing any desire of imposing them upon others, yet a few in the town and some of the masters and mistresses in the school had adopted similar views, and frequently joined her simple and silent devotion; but she thought it best for the children to attend the established church, that none might take offence, or imagine that she had any view of making proselytes to her faith.

She informed us that this separation from the national religion had exposed her to much suffering, and deprived her of the assistance of some individuals in the prosecution of her undertaking, who would otherwise have liberally contributed to its support. One instance of this sort was peculiarly felt, from its occurring at a time when she was brought into much difficulty from the state of the funds. She was offered the sum of £30 sterling, on condition that she would frequent the established church. The present pressure induced her to take the proposal under consideration, but still feeling that she could not concede this point consistently with her religious principles, she was strengthened to decline accepting of any assistance on those terms, and replied that she would maintain her trust in God's providential care, who had never failed to send assistance before the time of actual want arrived. She added that it was a cause of renewed faith and thankfulness to receive, a very short time after, the exact sum of £30 sterling from some friends in England, who had visited the institution when in that country.

She related to us another interesting circumstance, which occurred at a period when want and all its train of misery seemed to be fast approaching. Unconscious of this threatening calamity, one of the teachers came to M. A. Calame to receive a small salary due for her services; she paid her, but at the same time, showing a few remaining francs, observed, "This is now all that I have left to supply the numerous wants of my large family." The poor girl was greatly affected, and,

leaving her with an expression of sympathy, she hastened back to the school, and, after collecting together all the assistants, told them the situation of their beloved benefactress. Every heart was touched; and the little store from every purse, soon thrown together, amounted to five *louis*, with which she joyfully returned, and presented it to her protectress, who could hardly restrain her emotion as she replied, "I feel much obliged for this proof of your sympathy and affection, but I can only receive it on one condition, that my acceptance of it shall be subject to the evident direction of our divine Master. If no relief arrive in the course of another day, we will believe that it is his will to accept of your offering as a sacrifice to Him, but if any other means of support be sent to us from any quarter, we will then conclude that it is his divine pleasure to accept of your kind intentions, and to spare the sacrifice; in that case you must promise to receive it back again." The little collection was left on these conditions; and the next morning a person came to pay about eight *louis* for some lace, which relieved the present difficulty; and the speedy recurrence of such a trial was prevented by a considerable remittance a few days after. The money was of course returned to the amiable young persons, who were much instructed and consoled by this renewed evidence of providential care.

Yet notwithstanding such repeated proofs of divine superintendence and compassion, it was easy to perceive, from her own account, that dear M. A. Calame's susceptible mind was often brought very low, and in these times of trial thrown into much discouragement and even temptation. She told us that she had often to pass through deep conflict, and was tempted to doubt whether it had not been presumption in her to collect such a number of human beings together without any certain means of providing for them. In such seasons, and indeed on all occasions, she found that her only refuge was prayer, which seldom failed to strengthen the little grain of faith; and when unexpected relief arrived, she often reproached herself for giving way to a spirit of ingratitude, in daring to distrust that her divine Master would continue to carry on a work which she renewedly believed had been commenced under his influence. On this subject she observed, much in accordance with the sentiments of her visitors, that she considered it to be of the utmost importance to seek to know our individual calling in all our undertakings, and petition for divine guidance in conducting them: that she attributed the success which had attended her project, not to any merit of hers,—far from it,—but to her having received a divine call to the performance of this particular duty, and that nothing short of this belief could have supported her in these seasons of conflict and temptation; and she united with her English friends in the persuasion, that all those who are devoted to serve the Lord, if humble, patient, and faithful, would be given to see clearly in what path of usefulness they are called upon to glorify their blessed Redeemer, and to promote his cause upon the earth.

In the evening several of the assistants from

the school, and some of the serious neighbours, joined our little company; and we trust that the time was spent to mutual edification, from the sweet feeling of sympathy and heavenly love which seemed to flow around us, and unite us one unto another in our great and holy High Priest.

We took leave of the larger portion of our friends that night, expecting to pursue our journey early the next day.

As soon as we were risen in the morning, our kind conductor came to tell us that M. A. Calame and her German friend proposed to accompany us to the river Daub, which separates Switzerland from France, and that he would be their escort. This proposal was truly grateful to us, and soon after we left Locle, and pursued our way through a country romantic and truly picturesque. The thoughts of parting, probably for ever in this world, seemed to lead us beyond the narrow bounds of time, and secretly to desire for ourselves and one another, that we might be prepared, through redeeming mercy, to meet in the presence of Him who had been pleased, during the short time we had been together, to strengthen our mutual desires to serve Him according to his divine will.

At the side of the river we parted with much affection, and with heartfelt wishes for each other's preservation. When embarked in the ferry-boat with our chaise, &c. and gliding toward another country, we beheld our kind friends still standing on the shore, watching our progress until we were safely landed, and reseated in our carriage; after a renewed salutation, increasing distance soon hid them from our view.

When reflecting upon this institution in its various departments, and under its peculiar circumstances, we could not but acknowledge that it had presented to us a monument of Christian faith and benevolence which we had never before beheld, and the desire to be made instrumental in promoting its continuance has induced us to make it known in England.

We can hardly close this simple account of the institution at Locle, without just remarking that it must be evident to all Christians, and more especially to those who travel in foreign countries, that the light of the gospel of our Lord and Saviour Jesus Christ is continually and visibly spreading over the earth, notwithstanding all that still dares to oppose it, and the darkness which in many places still prevails. The mercy of Him who died for us is manifesting itself in various ways, and is strikingly conspicuous in the calling and employment of instruments for the promotion of his cause in *many*, if not *all*, nations, and from amongst every class of the people.

While beholding with humble gratitude the spirit thus poured forth upon high and upon low, and upon real disciples of Christ under every profession of Christianity, may we not conclude that it is the will of our universal Father, that all his rational creation should be more and more united by the affectionate ties of a large family, in order that the members of it should become more useful one unto another? It is surely, then, the duty of all who are blessed with gifts and talents, whether tem-

poral, spiritual, or both, to seek to know from the bountiful Giver of all good in what way they can best occupy them for the benefit of those less favourably circumstanced, to the praise of their Divine Master,—adopting the language of the Psalmist,—"What shall we render unto Thee for all thy benefits unto us?" Thus should we experience, that "His word would become as a lamp to our feet," and that although we can do nothing without Him, yet that in every undertaking, when moving under his holy direction, his strength would be sufficient for us.

—:—

FOR THE FRIEND.

THE WATCHMAN, NO. 10.

TO THE WATCHMAN.

The world, to one who surveys it in the "calm and serene air" of retirement, appears to be full of idle bustle, of useless labour, of vain and empty distinctions. It is a great mart in which men judge of virtues and accomplishments, as of their commodities, by what they will bring, and by the estimation in which others hold them. To a man like myself, that mixes in society for the purpose of observation and speculation, these unreal distinctions afford amusement and instruction. I love to strip the characters with which I sometimes mingle, of their false ornaments, and to seek beneath the rough coat of a homely exterior, for the solid and substantial virtues. A late excursion in a very hospitable and social neighbourhood in the country, has given rise to some reflections, which I have so far conquered my sluggish temper as to commit to paper, in the hope that they may not be entirely useless. An old friend and classmate of my boyish years, who returned from boarding school to occupy his paternal farm, at a considerable distance in the interior, expects an annual visit from me, with the setting in of the dog-days. My friend lives in one of those old mansions, so common in the country, which has grown with the growth of the family in numbers and in wealth. The original hut of one room first became a kitchen, and afterwards a wash house, while the new parlour, as it was called for more than one generation, yielded its honours in turn to a modern edifice of brick, and became itself the kitchen.

The fields around the house are fenced off without regard to picturesque effect; for my friend is an industrious farmer, with a large family of children, and thinks he has no time to spare on unprofitable decoration. I could, to be sure, wish that the barn-yard and the cider press had been in the rear of the house, instead of being close in sight from the front porch; and I am often out of humour with the ducks and barn door fowls, which are as familiar with the entry and parlour as with the corncrib. At every heavy rain there is a puddle of stagnant water, not three feet from the parlour window; and the cows and hogs are always about the door, under the shadow of a great walnut tree, reluctantly yielding you the right to the path. Yet the house within is full of substantial comfort and homely plenty, and resonates with the hum of household industry. The busy wheel is whirling, the live long winter, by the blazing hearth, while the flail echoes

from the barn;—the family is clothed in homespun linen and cloth of the most durable texture; and the granary and the cellars are filled to overflowing, with the simple and wholesome products of the farm and garden. Trained up from their infancy to labour, the young men of the family have had but little school learning, and few opportunities for reading, and for the acquirement of knowledge. Yet as they each possess what may be esteemed the greatest of earthly blessings, a healthy mind in a healthy body, they have strengthened their judgments by habits of observation, which, although limited to the range of a country life, have been sufficient to call out and improve their faculties. Upon subjects within their sphere of knowledge, their opinions are shrewd and sensible; their manners are rustic, without any taint of vulgarity—their language plain, and perhaps blunt, yet not rude—and their behaviour exhibits a kindness, and a care for the convenience of others, which, however they may be destitute of the artificial forms, are the essential elements of politeness the world over. These boys, as they are called at home, and myself, are great favourites of each other, and I love to draw out the satirical jibe and the shrewd remark to which my anecdotes of city life give rise. During my last visit I was highly entertained with the contrast which the behaviour of another visiter from the city afforded to the manners of these hardy rustics. This was no other than the son of a neighbouring farmer, whom I shall call by the name of Richard Dapper. He was about the age, and had been at the same school with the sons of my friend, and had received the same scanty portion of learning. In no way superior to them in talent, Dick had the advantage of being the spoiled darling of his parents, and grew up as a matter of course with a gentleman's love of fine clothes, and a gentleman's dislike of hard work. It was therefore pronounced to be a cruel thing to sentence so promising a boy to the obscurity of a country life, and Dick was placed behind the counter of a first rate shop-keeper in the city. The improvement which a few years' residence in Market-street effected in our hero was wonderful. The awkward country boy became spruce and supple—he caught with rare felicity the current slang of the day; instead of cultivating his mind by reading, he had passed his evenings at the theatre or in frivolous company, till (devoting his whole powers to the task) he had succeeded, by the aid of the tailor and the posture master, in acquiring the air of a finished dandy of the counter. His annual visit to his parents brought him occasionally in contact with his old school fellows, and his visit to their family was, in Dick's estimation, a scene of triumph. How largely did he talk of thousands of dollars! how learnedly of the new play, and the newer fashions! how highly coloured were his portraits of the great men with whom he was intimate—bank clerks—idle young doctors and idler lawyers! The mind of Richard Dapper is however a mere blank; his faculties, beyond the ability of making out a bill, and comparing two pieces of cloth, lie dormant, and the only feeling which has been the object of cultivation is a selfish vanity. His rustic friends are too

shrewd not to perceive the foibles of Dick's character, with which they are heartily amused. Yet such is the power of his volubility and assurance, that they all shrink beneath his superior address, and become really awkward from the fear of being thought so. The mind is disposed to magnify whatever is unknown, and my young friends attach ideas of high refinement and cultivation to the society in which Richard Dapper figures. Did they know how large a portion of the thoughts of persons of his class is occupied with the most frivolous subjects—could they see the petty jealousies, continually excited by more successful rivals—the real emptiness of head and the selfishness of heart which mark the tribe of dandies, it would soon sink into contempt. Yet it is amazing for how much the gloss and polish, given by the incessant friction of a large and dense population, will pass; and with what facility a certain ease and readiness of address will work their way into esteem, to the prejudice of solid though unpolished sense.

Men are to be estimated as we judge of watches, by *how they go*. Of what use would be the most costly and highly ornamented—if it had neither main spring nor balance wheel, or if its works were so imperfectly finished as to be incapable of keeping the true time? It might serve for outside wear, or to suspend a gold chain and jewels; but who would think of regulating his engagements by so worthless a toy? In the same manner the only true standard of excellence in man is *rectitude of character*. Be his talents what they may, they are but engines of mischief if the heart be not pure and true. The most rustic and unpolished exterior is often but a rough coat which has grown over a heart capable of the truest friendship, or over faculties strong, well tempered and bright.

The citizen whose powers are sharpened by constant exercise in a certain range, is generally a more agreeable transient companion than the mere farmer. But for clear unsophisticated sense—for correct though not quick taste—for cool and sure though slow judgment—for wise estimates of the value of human pursuits—give me, above all other men, him who has been trained from his youth to the labours of a country life, whose musings have been with nature in the fields and the woods; whose books have been his friends, and are, like his companions, few, well chosen and well studied; and whose life is wearing away in the fulfilment of the social and Christian duties.

“So, far from ocean's bleak and wreck strew'd shore,
That moans all ceaseless to the storm vex'd o'er,
Some crystal brook, by wild briars shadow'd o'er,
Steals noiseless on and rivifies the plain.
So, at some Alpine height's secluded fens,
The shelter'd vale rewards heaven's fostering care;
Here, ice eternal reigns—the tempests bear;
’Tis sunny verdure all—serene the air,
The throstle builds her nest and violets blossom there.”

THE HERMIT OF COQUANNOCK.

—:—

Died, on the 23d ult. MARY LEE, wife of Ellis Lee, an elder of Exeter monthly meeting, Pennsylvania.

FOR THE FRIEND.

O Thou who knows our frame,
And remembers we are dust,
Who hast promised to sustain
The souls that in thee trust;

Thou who hast born our grief,
Our infirmities and sin;
O give this troubled heart relief,
And restore a calm within;

Thou who deigned to leave the skies,
And appear upon the earth,
Who was hated and despised
From the hour of thy birth;

Thou who didst cleanse the leper's skin,
And caused the blind to see,
Who made the dumb to sing,
And set the captive free,

Grant me thy voice to hear,
By which the tombs were riven,
Saying, "Be of good cheer,
Thy sins are all forgiven."

Oh! keep me in thy fear,
When the chains of guilt are broke,
And give me strength to wear
Thy sin-restraining yoke.

Thou who gave thy precious life,
Our immortal souls to save,
And triumphed over death
By rising from the grave,

Who stands as priest divine,
An advocate for man,
In the glory which was thine,
Ere this fleeting world began:

Grant that my soul may join
The host to whom 'tis given
To meet around thy throne,
And chant this song in heaven:

Great and marvellous are thy works,
Just and true are all thy ways,
Lord God of heaven and earth,
Eternal object of our praise,

Who hast washed us in thy blood,
And cleansed us from our sins,
Redeemed us by thy love,
And made us priests and kings.

Salvation to the Lamb,
And to him upon the throne,
Who was, is, and art to come,
Glory, honour, and renown.

10 mo. 4th, 1829.

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ERRORS CORRECTED.

The name of John Brown of Whamply, is twice misspelled in the present volume—first, in the article headed *Ann Dower*, it is printed *Whamply*, and secondly, in p. 363, where it is printed *Whamplyer*.

For *Steinkoff*, in our last number, p. 404, read *Steinkoff*.

At p. 404, third column, eleventh line from the bottom, for "be understood," read "be better understood."

By a letter from Gould Brown we are informed, that the ancient document published in our last, signed Christopher Holder, &c. was brought to N. York by Ezra Collins of Lynn, by whose ancestors it was preserved and handed down. The friend who was the bearer of the article to us, had misapprehended the case.

A few impressions of our last number were sent out, in which the signature to the certificate appended to this article, "The Faith of Primitive Friends," was accidentally left out. The certificate bears date N. York, 9th mo. 23d, 1829, and signed Gould Brown.

CONSTITUTION AND ADDRESS OF THE
BIBLE ASSOCIATION OF FRIENDS IN
AMERICA.

*Address to the Members of the Religious So-
ciety of Friends in America.*

Among the many important testimonies which the faithful members of our religious Society have always borne, and which the mournful events of our own times have rendered peculiarly dear to us, is that to the authenticity, authority, and inestimable value of the Holy Scriptures. We have always held them to be "the only fit outward judge and test in matters of faith and doctrine." We believe, to adopt the language used on one occasion by George Fox, "that they were given forth by the Holy Spirit of God;" "that they are to be read, believed and fulfilled, (be that fulfils them is Christ,) and they are profitable for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, and are able to make wise unto salvation through faith in Jesus Christ." Every sincere Christian must regard them as the best of books, and their unimpaird preservation to the present day as a compassionate providence of the Almighty. The historical fact cannot be denied, that vital piety has no where, and in no age, continued to mark the character of a people by whom these invaluable records have been neglected. Our Society, while it has always been careful to declare its full belief in the sacredness and authority, has never ceased to impress upon its members the necessity of a careful, serious, and habitual perusal of the Holy Scriptures. The advices and epistles of the yearly meeting of London recommend the practice in the most earnest manner; as the following extracts, the substance of which is contained in the discipline of all the yearly meetings, will fully testify; viz.

1723.—"Inasmuch as the Holy Scriptures are the external means of conveying and preserving to us, an account of the things most surely to be believed, concerning the coming of our Lord Jesus Christ in the flesh, and the fulfilling of the prophecies relating thereto, we therefore recommend to all Friends, especially elders in the church, and masters of families, that they would, both by example and advice, impress on the minds of the younger, a reverent esteem of those sacred writings, and advise them to a frequent reading and meditating therein."

1732.—"We tenderly and earnestly advise and exhort all parents and masters of families, that they exert themselves in the wisdom of God, and in the strength of his love, to instruct their children and families in the doctrines and precepts of the Christian religion contained in the Holy Scriptures, and that they excite them to the diligent reading of those sacred writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension, and mediation of our Lord and Saviour Jesus Christ; and to educate their children in the belief of these important truths, as well as in the belief of the inward manifestation and operation of the spirit of God

on their 'own minds, that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness, which is infinitely preferable to all other considerations. We therefore exhort, in the most earnest manner, that all be very careful in this respect; a neglect herein being, in our judgment, very blameworthy."

1740.—"And, dear friends, as much as in you lies, encourage a frequent and diligent reading of the Holy Scriptures in your families. In them are contained the promises of eternal life and salvation. For, as a steady trust and belief in the promises of God, and a frequent meditation in the law of the Lord, were the preservation of a remnant in old time, so it is even to this day. And, as a distrust and disbelief of the promises of God, and a neglect of his holy law, were the occasion of the complaints made against the Jews, the posterity of Abraham; even so we have reason to fear that the apparent declension, in our time, of true piety and godly zeal, in many places, is too much owing to a disregard of the doctrines of the Holy Scriptures, and the promises of the Holy Spirit in them recorded."

1743.—"We think it especially necessary at this time, to remind you of the former advices of this meeting, respecting a frequent and diligent reading of the Holy Scriptures: the doctrines contained in these inspired writings, duly attended to, and firmly impressed upon the minds of our young people, may be a means of preserving them from the danger and infection of such corrupt and irreligious principles, as, having a tendency to the exaltation of self and human abilities, would lessen their dependence on the power and spirit of God, their only security and preservation."

Yet, notwithstanding the care which has thus been exercised, it is believed that some portions of our Society on this continent, have been, and still are, but scantily supplied with copies of the Bible. This is, no doubt, to be attributed, originally, to the peculiar situation of the first settlers in a new country, struggling with hardships, and often without the means of obtaining any thing beyond the supply of their mere physical wants. It is accordingly in the newly settled and remote districts that the deficiency is the most obvious and lamentable. In some older and more populous neighbourhoods also, where these privations are no longer felt, the same deficiency in the proper supply of the Scriptures is to be regretted. A single copy, and that of an unwieldy size, is often all that is to be found in a large family. It is not probable, where such is the case, that the rising generation will make the Scriptures their study and delight, nor can any other consequence be expected from it, than a prevalent indifference to, as well as ignorance of, the historical facts, doctrines, and precepts contained in Scripture. Friends in the ministry, who have travelled extensively through America, bear witness of the deficiency to which we have adverted; the natural effects of which have been such as were to be anticipated. We have all witnessed with sorrow, the delusion which has drawn so many into a denial of the divinity, propitiation, and mediation of our Lord and Saviour Jesus Christ. Shall

we not, then, while the mournful events of the few past years are fresh in our recollection and still present with us, endeavour to guard against their recurrence, as far as can be done by the means which are within our power? One of these, we are persuaded, is a more general and accurate acquaintance with the Holy Scriptures, and a more diligent and frequent perusal of them, both in the closet and in families. It is believed that no outward means, would, under the divine blessing, have a more powerful tendency to check the growing spirit of levity and scepticism, so obvious amongst many of the youth, than the daily, serious perusal of the Bible; comparing parallel passages, and thus making the sacred penmen each other's commentators; illustrating the prophecies by the record of their fulfilment; and consulting the narratives of the same facts by different historians. Had such a course of reading been generally pursued in the families of Friends, and proper care been taken by parents to interest and inform the minds of their children respecting the doctrines of the Christian faith, many, who are now unhappily perplexed with the doubts and difficulties of unbelief, might have been saved from the labyrinth in which they are involved.

Impressed with these considerations, we have formed ourselves into an association by the name of "The Bible Association of Friends in America;" and we invite and anticipate your cordial co-operation in our labours. To those who may be disposed to ask whether the ends we have in view, would not be as well or better attained by an union with the members of other religious denominations, who are engaged in this truly Christian labour, it will be a sufficient reply, that the present peculiar condition of our religious Society appears to us to require an union and concentration of our exertions among ourselves. Those ends, moreover, could not be fully gained by individual association with any other body, not knowing, and not organized for providing for, the wants of our own members. Our efforts will be directed, in the first place, to printing and furnishing to the members of our religious Society, an octavo Bible, in large type, on fine paper, and with marginal references, a good concordance and family record. However singular it may appear, it is believed to be a fact, that, notwithstanding the numerous reprints of the Bible which have been recently published in this country, there is not now extant any octavo edition, in clear large type, and on good paper, containing the valuable marginal references of Canne, and Brown's Concordance, both which are found to be of great practical utility in the profitable perusal of the sacred volume. It may also be remarked, that many of the Bibles and Testaments used in schools are in a small and indistinct type, and printed on paper of inferior quality, which render them very difficult for children to read, especially such as are beginning to learn. A distaste for the sacred writings is often thus acquired, merely from the form in which they are presented, before the child is of an age duly to appreciate the preciousness of their contents. An edition in a good clear type, and on a fair paper, suitable for the use

of schools, and withal at a moderate price, is also an important desideratum.

The means by which we propose to carry our views into effect, will be found to be simple and comprehensive. The committee, which will meet in this city, will be entrusted with the general concerns of the Association. It is proposed that the business of distribution should be placed principally with the auxiliary societies, one, at least, of which we hope to see formed in every quarterly meeting throughout the continent. The terms of subscription, in the auxiliary societies, will be left entirely to the judgment and convenience of the Friends who form them. Every auxiliary will be expected to remit its contributions to the treasurer of the general Association, and will be entitled to receive the whole amount of its contributions in Bibles or Testaments at the Society's lowest prices. Any member of the Society of Friends in America, contributing thirty dollars in one payment, or three dollars per annum, whether to the general or to an auxiliary association, shall be considered a member of the Bible Association. And every member of this Association, or of any auxiliary, shall be entitled to a return of one half the amount of his annual or life subscription, in Bibles or Testaments, at such prices as the committee may establish.

A copy of the constitution is herewith annexed, as well as a set of rules for the organization of auxiliary associations, which is recommended to the consideration of Friends about to form them; an uniform plan being very desirable.

In the humble hope that the divine blessing may rest upon our endeavours, we recommend these views to the serious consideration of our fellow members throughout this continent, and earnestly solicit their countenance and co-operation.

Signed on behalf of the Bible Association of Friends in America.

Philadelphia, 9th month, 1829.

JONATHAN EVANS, THOMAS WESTAR,
SAMUEL BETTLE, JOHN COX, *Burlington*,
THOMAS STEWARDSON, SAMUEL ENLEN, *do.*
LEONARD SNOWDON, ELLIS YARNALL,
JOSEPH CRUICKSHANK, ISAAC DAVIS,
RICHARD HUPFREYES, BENJAMIN COOPER,
EDWARD RANDOLPH, THOMAS C. JAMES,
OTNIEH ALDOP, THOMAS KIMBER,
GEORGE WILLIAMS, BARTHOLOMEW WESTAR,
THOMAS P. COPE, ISAAC COLLINS,
JOHN PAUL, HENRY COPE,
JAMES VAUX, THOMAS EVANS,
TIMOTHY FAXSON, JOHN RICHARDSON,
SOLOMON W. CONRAD, DANIEL B. SMITH,
ABRAHAM L. PENNOCK, GEORGE STEWARDSON,
ROBERTS VAUX, EDWARD BETTLE,
JOHN G. HOSKINS, JOE B. REXINGTON,
CHARLES ALLEN, MOSES BROWN,
ENOCH LEWIS, CHARLES S. FOLWELL,
JASPER COPE, JOSEPH SNOWDON.

Subscriptions and donations will be received by HENRY COPE, Treasurer to the collecting committee, at the counting house of Henry and Alfred Cope, Walnut street wharf.

Articles of the Constitution.

I. The designation of this Society shall be "The Bible Association of Friends in America."
II. The objects of the Association shall be, to encourage a wider circulation, as well as a more fre-

quent and serious perusal of the holy Scriptures, and to promote a more accurate knowledge of their invaluable contents.

III. The attention of this Association shall be first directed to furnishing the Bible to such members of the religious Society of Friends as may not be duly supplied; and also, as its funds will permit, to other persons.

IV. Any person paying the treasurer of this institution thirty dollars at one time, or three dollars annually, and being a member of the religious Society of Friends, shall be member of this Association.

V. The officers of this Association shall be, a secretary, a treasurer, a committee of correspondence, and an acting committee.

VI. The Association shall appoint, annually, twenty-four of its members as an acting committee, to conduct its business. They shall be entrusted with the printing and distribution of the holy Scriptures, in such manner, and at such prices, as they may judge proper, consistent with the objects of this Association. They shall have the power of filling such vacancies in the list of officers, or of the committee, as may occur in the recess of the Association; and the minutes of their proceedings shall be laid before the Association at its annual meetings.

VII. A committee of three persons shall be appointed annually, to correspond with societies, or individuals, on behalf of this Association, under the direction of the acting committee, to which the correspondence shall be submitted at its stated meetings.

VIII. The treasurer shall pay all orders drawn by the Association, or the acting committee; and shall receive and report in the fourth month to the latter, of his receipts and expenditures during the year.

IX. All the officers of the Association shall be, ex officio, members of the acting committee; and nine members shall constitute a quorum.

X. Each member of the Association shall be entitled to a return of one half of his annual or life subscription, in Bibles or Testaments, at the society's lowest prices, under such regulations as the acting committee may establish.

XI. Such members of the religious Society of Friends as may form themselves into Bible associations, under the rules recommended by this Association, shall be considered auxiliaries, and entitled to the same hereinafter provided.

XII. The full amount paid by auxiliary societies to the treasurer of this Association shall be returned to them, if demanded within the current year, in Bibles or Testaments, at the lowest prices, subject to the regulations which may be established by the acting committee; but all sums not so demanded, shall remain at the disposal of this Association, to aid in promoting its general objects. Auxiliary societies complying with these regulations, shall be entitled to send delegates to attend the annual meetings of the Bible Association.

XIII. Every person paying to the treasurer of an auxiliary society the sum of thirty dollars at one time, or three dollars annually, and being a member of the religious Society of Friends, shall, on receiving a receipt of such payment, be entitled to the privileges of membership in this Association.

XIV. The annual meetings of the Association shall be held in Philadelphia, on the evening of the third second day in the fourth month; at which time the officers shall be appointed.

XV. No alteration shall be made in this Constitution, but at an annual meeting, and with the consent of two-thirds of the members present.

XVI. Any member of this Association ceasing to be a member of the religious Society of Friends, shall cease to be a member of this Association.

Rules for the Government of Auxiliary Associations.

The objects and constitution of the Bible Association of Friends in America, having the approbation of this meeting, it is agreed, that a Society be now formed under the following rules, to be called, the Auxiliary Bible Association of Friends, for the purpose of supplying Friends and others, in this vicinity, with the Holy Scriptures, encouraging the frequent and serious perusal of them, and promoting a more accurate knowledge of their invaluable con-

tents; also, of co-operating with the Bible Association of Friends in America, in furthering their important objects in other places.

RULES.

1st. Any person paying to the treasurer, and being at one time, or dollars annually, and being a member of the religious Society of Friends, shall be a member of this Association.

2nd. Any member of the Bible Association of Friends in America, residing in this district, shall be considered a member of this Auxiliary Association.

3rd. The officers of this Association shall be a secretary, treasurer, and a committee of correspondence.

4th. The committee of correspondence shall consist of the secretary, treasurer, and members to be chosen annually; they shall have the power of filling vacancies in their own body, and shall be authorized to act on behalf of the Association, during its recess; they shall meet monthly, and keep full minutes of all their proceedings, which, with the correspondence, shall be laid before the Association at its quarterly meetings. members shall form a quorum.

5th. The Association shall meet once in three months, at the first day of the year. At the first quarterly meeting in each year, a statement of the accounts, and of the number of Bibles and Testaments, distributed and on hand, shall be exhibited; the several officers appointed; and a detailed report of the proceedings, during the preceding year, be prepared and forwarded to the secretary of the Bible Association of Friends in America; to attend the annual meeting of which, delegates may be appointed.

6th. The amount of subscriptions and donations to this Association, after deducting the necessary expenses, shall be remitted annually to the treasurer of the Bible Association of Friends in America, in consideration of the provision made in the 10th article of its constitution, viz. "The full amount paid by Auxiliary Societies to the treasurer of this Association, shall be returned to them, if demanded within the current year, in Bibles or Testaments at the lowest prices, subject to the regulations which may be established by the acting committee; but all sums not so demanded shall remain at the disposal of this Association, to aid in promoting its general objects."

7th. Every subscriber to this Association shall be entitled to a return of one half of the amount of his life or annual subscription, in Bibles or Testaments at cost, under such regulations as may be hereafter adopted.

8th. The members of the Association shall appoint committees, whose duty it shall be to solicit subscriptions in their respective neighbourhoods, and to inquire what families, individuals, or schools are in want of Bibles or Testaments, and make report thereof to the Association or the committee of correspondence, in order that they may be promptly supplied, either at prime cost or otherwise, according to circumstances.

9th. A list of such committees shall be kept by the secretary; and at every quarterly meeting, each committee shall be called upon to report the state of its neighbourhood; the amount of monies collected, and the number of Bibles and Testaments distributed or received.

10th. Any member, ceasing to be a member of the religious Society of Friends, shall cease to be a member of this Association.

DIED,

At his residence near Darby, on the 5th inst. NATHANIEL NEWLIN, in the 85th year of his age. Distinguished for solidity of judgment, for strength and clearness of understanding, he fulfilled his duties in the various relations of life, with zeal, and as a religious man, with integrity and assiduity—an example of Christian meekness, patience, and condescension. A firm friend to order and discipline in the church, and sincerely concerned for the honour and promotion of truth, he mourned with a Christian's sorrow over the wide departure, in principle, of many in the present day, and as he had lived, so he died, a steadfast believer in the doctrine of the gospel, and in humble reliance on the mercy of God, through his son Jesus Christ.

To the Editor of The Friend.

Richard Jordan went to New York in the 6th month 1824, for the purpose of attending the yearly meeting. He got to the select meeting on 7th day morning, in which he appeared in testimony, in a very solemn and weighty manner, exposing the unsoundness in doctrine which had existed among some of the ministers of that yearly meeting ever since he had known it; setting forth in plain language the sorrowful effects which must result to individuals, and to society, from the adoption of the sentiments which were openly advocated by Elias Hicks; and warning Friends to beware lest they shared in the condemnation, by neglecting to do what was required at their hands, in order to put a stop to such unsound ministry. It was represented, by persons who were present, as a season of unusual solemnity. On the same day Richard was taken unwell, and his disease soon increased so as to be considered serious. In the afternoon of second day, as I was sitting by his bed-side, (having been with him most of the time since he was attacked,) he made some lively and instructive remarks, which I took down in writing at the time, but had mislaid the memorandums. A few days since, in looking over some manuscripts, I accidentally found them; they are as follow:— E.

Philadelphia, 10 mo. 5, 1829.

“My feelings were so comfortable and peaceful on seventh day, after the testimony which I had to bear, that I could have wished to put off the poor body, being convinced that, through mercy, I should have joined the general assembly and church of the first-born in heaven. I have never seen more clearly than since I have been confined in this room, that, however the Goliath of our day may be permitted to defy the armies of the living God, and to oppress the true spiritual Israel, yet if the little remnant stand firm upon the eternal Rock of Ages, they must and will prevail—the Lamb and his followers must have the victory. I have remembered instructively, that, in ancient warfare, they used battering rams, to make breaches in the walls of the enemy's cities, and although the walls were strong, and hard to break down, yet when once the breach was made, they were quickly overrun. There are those yet left among us, who are skillful in the use of these weapons, and who as a little army will come up to the help of the Lord against the mighty; and when these once make a breach, great indeed will be the overthrow and destruction. I leave this as my testimony—I may not live to see it—but if my gracious Master should see meet to take me away now, I wish to leave it as my testimony, that this mighty Goliath will not long be permitted to defy and oppress the living Israel of God.

“I have thought my day of labour was nearly over—it has seemed for some time to be drawing to a close; but it feels precious to me, to have this testimony so clearly and livingly sealed upon my mind, while memory and understanding are continued. I have been much instructed, as I lay here this morning, in the opening of that saying of the apostle, ‘He was made perfect through suffering.’ O the

preciousness of suffering—of patient, humble suffering. I have never before seen it so exceedingly precious. Not that the blessed Jesus had to be made perfect through suffering, as we understand the term. No—he had nothing sinful in him—he was perfect; but I believe that the apostle meant to show us, that perfect and holy as he was, he condescended to set us an example of suffering—humble, patient suffering. He was made a perfect example through suffering.

“I wish to leave my testimony, if I should be taken now, that the sacrifice of the body of Jesus Christ on the cross, on Mount Calvary, for our sins,—the shedding of his most precious blood there, will constitute a part of the anthem of praise sung by the redeemed and sanctified souls in heaven. Yes—that outward blood and sacrifice, such as it is despised by some, was the purchase of man's life—was the means, or cause, whereby his time of probation was lengthened out, and a way opened, whereby he [man] might return to the favour and mercy of an offended God; and I fully believe—it has been renewedly sealed upon my mind this morning, that it will constitute a part of the holy song of praise and thanksgiving sung by the redeemed in heaven. Man is in the condition of an insolvent debtor. He owes all, and more than he has to pay with. He has incurred a tremendous debt, and has nothing to make satisfaction—he has brought upon himself complete destruction. Now, if a kind friend—some worthy and good man who is able to pay all, voluntarily becomes man's sponsor, and offers himself to pay the debt which man could not, are not the claims of justice as fully satisfied, as though the debtor himself had paid it? Most surely. And it is my unshaken belief, that, in the counsels of Infinite Wisdom, man had no sooner fallen, by transgression, into this state of spiritual death, whereby the day of his probation was closed, than Almighty goodness ordained this means to redeem him from that state of death, and to lengthen out the day of his probation; and those who, through adorable mercy, are permitted finally to meet around the throne, will have to say,

‘Unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen.’ It is the song of the purified spirits in heaven, and none but those who are prepared to sing it can come there. It was the song which John heard, and I believe it ever will be heard in the kingdom of everlasting bliss. I have lived in this faith, and I shall die in it, for I have seen it with a holy certainty, and wish to leave it as my firm and unshaken testimony. Oh! it is an awful thing to be found denying the divinity, the propitiation, or mediation of the blessed Redeemer. Some are bold enough not only to deny, but to teach others to deny, these precious truths. O awful, indeed, will be the situation of such! I have solemnly remembered the language of Christ to the gainsaying Pharisees, when they attributed his miracles to the power of Beelzebub—all other offences, he told them, should be forgiven, but this should not be forgiven, either in this life, nor in the world to come. O it is awful! I

see it so, and leave it as my testimony—it is an awful thing.

“I know that man must die a spiritual death to sin, and I know the death of the blessed Saviour on the cross was beautifully emblematical of it, but this does not in the least degree lessen the force or the efficacy of his precious sacrifice. We must be planted together in the likeness of his death, that we may also be raised again with him in his glorious resurrection; and the sooner we yield ourselves up to this death, the sooner we can say with him, ‘It is finished; the sooner we shall become partakers, in our little measures, of the glory of his resurrection. The centurion marvelled that he died so soon; but his work was finished—the great example was set—the law was fulfilled: and nothing remained but to make the great sacrifice of himself, and return to his glory with the Father. It is well for us to remember, that the awful season of extremity and anguish, the time of his most agonising suffering, was nearest to the period when he arose again in his omnipotent power and glory. Here is instruction for us in times of conflict and trial, when all around us looks dark, and our conflicts seem at their greatest height, then the blessed moment of our liberation is nearest—being planted in the likeness of his sufferings and death, we shall also be made partakers of his resurrection. O the blessedness of patient, quiet suffering! Be faithful. My day seems near its close. I seem drawing to the close of my labours, and if it be the Lord's blessed will, I am ready. O the sweet peace I enjoyed on seventh day, at the close of that meeting! Had I been taken then, I could never go better—and it has been continued to me since. I suppose some will be pleased, and some will mourn, that I do not get out to the yearly meeting; but whether I go or not, I shall be near in spirit to the humble, sincere hearted few. The truth will prevail finally. I have lived to see through one great convulsion in the Society, and had it been the Lord's will, I should have been willing to see the end of the present; but whether I do or not, I wish to leave it as my testimony, that much as Goliath may defy the armies of the living God, he will not be permitted to prevail. No, the Lamb and his followers will have the victory.”

THE FRIEND.

TENTH MONTH, 10, 1829.

The following interesting letters which we copy from a late number of the Cherokee Phoenix, throw additional light on the iniquitous policy of the general government in relation to the devoted Indians, and on the thoroughly pacific intentions of those friendless people. What, we ask, could be a greater mockery of justice, than to refuse to enforce the laws respecting intruders upon the Indian lands, under the plea that the *title was in dispute*? According to this rule, there can be no such thing as quiet possession of property. A swindler has only to put in a claim—no matter how frivolous, to the property of another

man, and he becomes the prey of every rogue—for he may be answered in the language of the secretary of war—that the title to his property is in question, and until that is settled, it is impossible to say whether he has any rights or not.

On the subject of Indian hostilities we copy the following anecdote from the Journal of Commerce.

For ourselves we should not be surprised to know that the aggressions attributed to us were in fact the aggressions of their accusers. It is no new thing for a few families of whites to invade an Indian settlement, and lord it over the poor natives at pleasure. The only alternative of the latter, whatever may be their wrongs, is to submit: for they know that the moment any dispute is raised, and especially any blood is shed, hundreds and thousands of white men will be upon them, and make their situation still more intolerable. The following facts, in substance, were communicated, a few days since, to a friend of ours, by governor —, of —.

Being on a tour up the Missouri, we believe on board a steamboat, and having advanced about 400 miles, and any considerable white settlement, he went on shore for some purpose, and soon met with two Indian chiefs, whom he had seen in —, and who immediately recognized him. They pressed him to go with them, and though very reluctant to do so for various reasons, he was finally overcome by their importunities, and yielding himself to their direction, was soon introduced to a council of chiefs. The next assembly of the war, in the fate of two white families who had intruded into their settlement, killed their hogs, tyrannized over their people, and threatened to shoot any person that should molest them. In consequence of their presence, the Indians could not leave their settlement in search of game to lay up for winter; because in this case their hogs would be seized. If they remained at home, they would have no meat if they were to go with bread. What could they do—what ought they to do? This was the question they were considering, and on which they solicited the advice of governor —. He perceived the delicacy of his situation, and that he should give his opinion in the case his conduct would be liable to be misrepresented, and his motives misinterpreted. He said, "I am not sure that you know what they meant by intruding upon an Indian settlement in this manner, and setting all reason and justice at defiance. They replied that they had as good a right there as the Indians had, and at any rate, would not go off, or something to that effect. We suspect that such cases are by no means uncommon. The best and our only remedy is that the whites are able to brook at all, the multiplied and incessant abuses which are heaped upon them. If a white man should submit to such indignities, he would be called a coward and a fool: if an Indian resists, it is done to his certain destruction. Surely

There is no flesh in man's obdurate heart,
It does not feel for man.

In our last we made some remarks on the tardiness of the government to remove the intruders. We are now able to present to our readers the following order of the secretary of war, to Col. Montgomery. The order is expressly ordered to use no harsh or rigid measures against, what the Secretary directs to call the settlers, which is equivalent to use no measures at all. We believe it is the intention of the executive to uphold the state of Georgia in her most iniquitous transaction. By what precedent, and we would ask Mr. Secretary Eaton, who, we believe, is a lawyer, by what legal usage are we to be deprived of the most sacred and valuable property of our country? We have always thought that, in all civilized nations, the claimant must first establish his right, before he can be put in possession of the property. It will be time enough for Georgia to settle the lands now claimed by her when she shall have established her right by some legal process. The settlers, for whose more frequent application has been made, are intruders in the proper sense of the word, and the executive of the United States are bound to eject them by harsh and rigid measures. The mere claim of

Georgia cannot possibly alter the case—the country is the property of the Cherokees, until a proper and competent tribunal shall declare it otherwise. The Cherokees have suffered much by the United States permitting her citizens to intrude upon their lands, we hope therefore she will be disposed to satisfy all damages.—*Cherokee Phoenix.*

WAR DEPARTMENT, 18th August 1829.

Sir,—Application has been made to this department to suspend the proceedings against intruders on Indians lands within your agency. It is represented to you are about to cut their corn and destroy their houses. This you will for the present omit to do.

This exercise of your authority, arising under some order of former years, is different from ordinary cases of intrusion. Georgia claims to a certain line, as having been formerly the property of the Creeks, surrendered to her by treaty with that nation. The question arising is, were the lands settled upon over the property of the Creek Indians, or is it in fact the soil of the Cherokees? If the latter, then are the settlers intruders, acting in violation of the act of congress of 1802. For the present, until this matter can be better understood, you will forbear any harsh or rigid measures, and will use as practicable a full and fair information you may be possessed of on the subject. When a full understanding can be obtained, you will receive from this department further instructions as to the course you shall pursue.

Very respectfully, JOHN H. EATON.

To Col. HUGH MONTGOMERY,
Cherokee agency, Colhoun, Ten.

CORRESPONDENCE.

Gov. Wm. Carroll to Mr. John Ross.

NEW TOWN, C. N. August 20th, 1829.

DEAR SIR—I have come into the nation by appointment of the secretary of war, to see you and other principal men on a subject interesting to the Cherokees as well as the United States.

It is scarcely necessary to say, that the president of the United States feels a deep interest in the removal of the Cherokees west of the Mississippi—this you have been informed of by himself. He believes that it will tend to the permanent advancement of the frontier principle, and will prevent those unpleasant bickerings which are sure to arise from the extension of jurisdiction by the adjoining states over that part of the nation within their respective chartered limits.

Without entering further into any train of reasoning on the subject, permit me to say, that I am desirous to make the plain simple proposition to you—Will you agree to meet commissioners to be appointed by the president, at such time as may best suit the convenience of both parties, for the purpose of discussing the subject of the Cherokees removing west of the Mississippi? You will then have an opportunity of hearing the propositions of the government. If they are such as merit the approval of the nation, you will of course agree to them, if they are not you will reject them. It is to me a source of much satisfaction to find that the best feelings exist every where towards the United States in the nation, and that the circulation of tales of hostile intentions on their part is wholly without foundation. This pleasing intelligence shall not fail to communicate immediately to the president. If you will you will agree to meet commissioners for the purposes above mentioned. It is granting nothing on your part, and will evince a disposition to keep up those friendly relations which have so long happily subsisted between the Cherokees and the United States, and which I trust will not be lessened by any circumstance to contrary. Receive my assurances of the wishes for the future happiness of the nation over which you preside, and of the regard, with which I am, most respectfully, your friend.

WM. CARROLL,
Mr. Jno. Ross, Principal Chief of the Cherokee Nation.

Answer to the foregoing letter.

NEW TOWN, C. N. August 25th, 1829.

DEAR SIR—Your communication of the 20th, containing the object of your visit to the nation under instruction from the secretary of war, is received and

maturely deliberated on in executive council convened for the express purpose.

The deep interest felt on the part of the president of the United States for the removal of the Cherokees west of the Mississippi, is known to the nation; it is a subject that has often and long since been submitted for consideration, and been deliberated on by the councils of the nation with all that solemnity which its importance deserves, and the conclusion and result of those deliberations have been expressed in soberness and sincerity to the government of the United States, adverse to a removal. We declare that those sentiments and dispositions remain the same, and are unchangeable.

You state that you are instructed simply to propose, that "we will agree to meet commissioners to be appointed by the president, at such time as may best suit the convenience of both parties, for the purpose of discussing the subject of the Cherokees removing west of the Mississippi, and that we would then have an opportunity of hearing the propositions of the government." It is deemed inexpedient to enter into a special agreement to meet commissioners for the purpose of discussing the subject of the Cherokees removing west of the Mississippi, when it is well known that the disposition of the nation is adverse to a removal, and that no proposition is to be made so to change their disposition as to induce them to enter into a treaty on the subject; especially as the proper authorities of the nation are ever ready at all times to receive in the most friendly manner all public functionaries of the United States, that may be appointed by the president for the purpose of submitting subjects for our consideration. The executive department of the nation will never neglect to attend to such business during the recess of the well, as is manifest on every occasion, and the legislative department during its session, which is convened annually on the second Monday of October, in like manner will always receive and act upon all subjects submitted for their consideration and decision.

The right of individual states exercising jurisdiction, over the territory situated west of, and guaranteed to the Cherokee nation by treaty, is a subject that is certainly questionable. The principles contained in the constitution of the United States, and the treaties establishing relationship between the United States and the Cherokee nation, are at variance with the exercise of such a power by the state governments. We are anxious to see that on this important subject must seal our fate in prosperity and happiness, or in misery and destruction; but confiding in the magnanimity and justice of the United States, we place our dependence upon their plighted faith, and await the result. We are happy to hear that it affords you much satisfaction to find that the best feelings exist every where towards the United States in the nation, and that you will take pains to communicate this fact to the president of the United States, in contradiction to the slanderous reports circulated by the frontier newspapers, prejudicial to the best interests of the Cherokee people.

Permit us, sir, in addition, to say, that so far from the Cherokees soliciting any hostile feelings towards the citizens of the United States, in our opinion, no people could be found in the United States who would, in case of actual war, prove more loyal to the cause of the United States than the Cherokees. Yourself as well as the president of the United States have witnessed this fact realized during the late war. With great pleasure we reciprocate your wishes that the United States should prosper, and you will please to accept the best wishes for your health and happiness, and for the peace and prosperity of the United States. In behalf of the Cherokee nation, we have the honour to be, sir, very respectfully, your obedient servants.

Jno. Ross, Geo. Lowrey, Wm. Hicks, Maj. Ridge,
His excellency, WM. CARROLL,
Governor of Tennessee. Present.

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